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Translators' and end-users' perspectives on the English to Chinese community translation of health texts

Wei Teng
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Wei Teng

(滕偉)

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School of Language and Culture

Faculty of Culture and Society

Auckland University of Technology

Primary Supervisor: Associate Professor Ineke Crezee

Secondary Supervisor: Dr Lynn Grant

Attestation of authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), no material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signature

Date   9th of December 2019

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Abstract

This study aims to develop a set of assessment criteria aligned with the perspectives of end-users with a focus on the achievement of pragmatic equivalence in community translation (Taibi & Ozolins, 2016). Health translation (e.g. translation of healthcare texts) is of particular interest in this study as healthcare texts (e.g. healthcare pamphlets) often perform the pragmatic functions of informing and persuading the target audience to take actions in relation to managing their own health (Fischbach, 1962). I have adopted the frameworks of functional translation theories, systemic functional linguistics and Vygotskian social constructivism to firstly explain the different pragmatic nature of the translation of religious and literary texts from health translation; secondly to explain the social significance of achieving pragmatic equivalence in health translation; thirdly to define the pragmatic functions of health translation; and finally to establish a set of assessment criteria by considering the social construction process of meanings. A corpus comprising 15 English>Chinese health translation texts distributed in New Zealand has been assessed using the criteria by 15 professional translators and 15 elderly Chinese immigrants in New Zealand. The assessment results reveal a rather conflicting opinion on the translation quality in that, while the translators have a higher tolerance of expressions which do not sound natural in Chinese, believing that unnatural expressions do not fail pragmatic equivalence, the Chinese immigrants are more sensitive to unnatural expressions, and therefore are not informed or persuaded by the informational content delivered through the translations. In the light of these findings this study argues for the need to develop assessment criteria that can reflect translators' awareness of pragmatic functions achieved in both the original texts and translated texts. It also discusses the need to develop student translators' awareness that pragmatic equivalence is a product of both cross-cultural and cross-linguistic communication (House, 1981, 2001, 2006). The conclusion stresses the significance of looking at translation products from the end user perspective which involve holistic consideration of all three contextual meanings (i.e. ideational, interpersonal and textual meanings). After all, it is the end-users' perspectives that the set of assessment criteria proposed in this study is aligned with, and it is their perspectives that we should always bear in mind as a translator, translation researcher and translation educator.

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Chapter 1 Introduction

> In creating a new act of communication out of a previously existing one, translators are inevitably acting under the pressure of their own social conditioning while at the same time trying to assist in the negotiation of meaning between the producer of the source-language text (ST) and the reader of the target-language (TT), both of whom exist within their own, different social frameworks (Hatim & Mason, 1990, p. 1).

> Whether explicitly stated in legal instruments or not, access to translation and interpreting in public service settings is a natural, human right to be guaranteed. Failure to enforce it may endanger the life and the wellbeing of millions of people while perpetuating a social landscape where everyone is not equal (European Commission, 2011, p. 21).

New Zealand's 2013 Census results and the *Superdiversity Stocktake* by Chen (2015) both indicate that there is an increasing ethnic diversity in the country (Statistics New Zealand, 2013a, 2015), which means in 2013 New Zealand had more ethnicities than the world has countries (Statistics New Zealand, 2013b). This is associated with an increased need and availability for translation services (Department of Internal Affairs, 2016), which however does not guarantee a better quality of translation provided to members of minority communities. Hence, community members may still be marginalised and excluded from the main social framework (the main society) that encompasses them and where they are supposed to have equal access to public services. Providing translation services for members of minority communities means to provide them with equal access to publicly available information. If the quality of translation is poor, or if pragmatic equivalence (Hale, 2014) is not maintained, members of minority communities may not have equal access to information. Having equal access to information can improve social inclusion and improve an individual's ability, opportunity and dignity in the mainstream society (The World Bank, 2018).

One way to facilitate social inclusion is providing community translation services for members of minority communities (Inghilleri, 2003; Taibi, 2011; Taibi & Ozolins, 2016) because community translation serves to deliver crucial information related to a person's basic rights in a society such as exercising legal rights and receiving health services. The pragmatic nature of community translation makes this type of translation practice different from the translation of literary and religious works. While the translation of literary and religious works often has a mission to enlighten the reader of translated texts,

community translation has a mission to offer linguistically disadvantaged individuals language access to public services regarding the rights and welfare of every member in the society. However, modern translation theories are largely based on the translation of religious texts and literary works, providing only impressionistic ideas about what characterises good quality translation (Taibi & Ozolins, 2016). Theories of such a nature may fail to offer evaluative criteria which are able to analyse the quality of community translation in terms of whether the translation can serve to deliver the crucial information the way the source text does, and whether the reader of the translation can receive and respond to the information the way the reader of the source text does.

The particular type of community translation that this research project looks at is the translation of healthcare related texts such as health pamphlets and websites. Translated health texts deliver health information aimed at the general public. Therefore, such translated texts can facilitate the wellbeing of not only members of a minority group, but also other members in society, for example as in the case of information regarding contagious diseases.

1.1 Aims of Study

A recent statistic provided by the Department of Internal Affairs shows that the highest community translation demands for translation services relates to the Chinese language[1] (Department of Internal Affairs, 2016). Another recent statistic shows that 11,385 of a total of 19,009 immigrants in the parent category between 2006 and 2016 were Chinese immigrants, making Chinese-speakers the largest source of immigrants under this category. This means that more than half of the immigrants under this category are Chinese (Immigration New Zealand, 2016c). This also explains the high demand for translations from English to Chinese and vice versa, which therefore reflects the need to provide information to help integrate the members of this language community into the mainstream society of New Zealand, and to provide them with language access to publicly available information.

This study aims to develop a set of translation assessment criteria to evaluate the quality of pragmatic equivalence in the English-Chinese translation of health texts distributed in New Zealand. For the purpose of this thesis, pragmatic equivalence is defined as a

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[1] The report did not specify which Chinese language it refers to. However, when in the written form and aimed at the general reader of Chinese language (e.g. Mandarin, Cantonese, Hokkien, Hakka), the language usually refers to Mandarin Chinese because it is understandable to the majority of Chinese language speakers.

translated text achieving the pragmatic functions that are expected in the original text. In other words, when the original text is informative and persuasive, the translated text is also informative and persuasive. Further, health texts will be defined as health information written to inform the general public, patients and/or their families of certain health conditions and treatment options; hence I have defined health translation in this study as 'the translation of such health texts from the dominant language (in this case English) into a community language (in this case Mandarin Chinese)'.

With the aim of developing a set of assessment criteria for the English-Chinese translation of health texts distributed in New Zealand, this study focuses on assessing whether and to what extent pragmatic equivalence has been achieved in these translations. This will involve the following questions:

1. Why is achieving pragmatic equivalence important in health translation?

- What are the expected pragmatic functions of health translations?
- What is the definition of pragmatic equivalence?
- What is the potential impact of failing to achieve pragmatic equivalence in a health translated text?

2. What criteria are currently used to assess the quality of community translations?

- Are these criteria sufficient to assess the quality of health translations, especially in terms of pragmatic equivalence?
- How can we develop criteria for the assessment of pragmatic equivalence in health translation?
- How can we outline a pedagogical model for translation educators to help promote the maintenance of socio-pragmatic equivalence in health translation?

Henceforth, whenever I have used the word Chinese, this will refer to Mandarin Chinese, the lingua franca among Chinese language speakers (Chao, 1965; C. N. Li & Thompson, 1981; McDonald, 1992). In its written form Mandarin Chinese is understandable for the majority of Chinese language communities around the world regardless of their whereabouts (e.g. Mainland China, Taiwan, New Zealand; C. N. Li & Thompson, 1981). That is *pǔtōnghuà*/普通话/*common language*, which has been adopted as the national

language in Mainland China, Hong Kong and Macao, and *guóyǔ*/國語/*national language* adopted in Taiwan.

1.2 Significance of the study

As stated above, having language access to public services helps bridge the information gap between minority community members and mainstream society, and helps the former have access to information provided in a public service setting (A. Gentile, Ozolins, & Vasilakakos, 1996; Taibi, Liamputtong, & Polonsky, 2019; Taibi & Ozolins, 2016). In other words, providing good quality translation can best benefit both the mainstream society and the linguistically disadvantaged communities in New Zealand. Good quality translation in this study refers to translations that maintain the pragmatic functions of the original text, thereby not leading to pragmalinguistic or sociopragmatic failure (Hale, 2014; Thomas, 1983). Hence, good quality translation is a translation that achieves pragmatic equivalence.

One type of translation that directly facilitates minority community members' language access to public services is health translation, because the pragmatic functions of a health text are both to inform and to persuade the target reader to undertake certain actions (Fischbach, 1962; Sin, 2004). Therefore, achieving pragmatic equivalence in health translation means that the translation maintains the pragmatic functions of the original text in terms of informing and persuading minority group members in the same way as the original, which may not only lead to positive health outcomes for the reader of the translation, but also benefit the society overall for example through less hospital re-admissions resulting in lower public health expenditure.

Further, achieving pragmatic equivalence in health translation can particularly benefit chain immigrants who migrated to New Zealand through "chain migration" (Johnston, Trlin, Henderson, & North, 2006), meaning elderly migrants who followed their adult children into New Zealand under the parent category (Immigration New Zealand, 2016b). Migrants in this category do often rely on good quality health translation to have access to healthcare services (A. Tang, 2017) because of their potentially limited English (they only need to meet a minimum English language requirement of IELTS[2] 4.0 in at least two of the four skills – i.e. reading, writing, listening and speaking – or an overall score of 5.0 in the General or Academic Module, (Immigration New Zealand, 2016a). That means,

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2 IELTS stands for International English Language Testing System

due to lower English language competence, "[t]hey are limited to familiar situations. They frequently show problems in understanding and expression. They are not able to use complex language" (IELTS, 2016, para. 1).

As revealed by Tang (2017), some of these migrants may not be able to use English in all aspects of daily life activities. Therefore, migrants under this category may have difficulties accessing health information intended for the general public, considering how difficult it could be even for an English native speaker to understand the concept of medical terms such as 'sleep apnoea', or 'emphysema' in a health pamphlet informing senior residents about the health risks caused by chronic respiratory disease.

When not provided with health interpreting services, patients with limited English proficiency (e.g. members of minority communities) may be hospitalised for 0.75 to 1.47 days longer than patients whose English is not limited (Lindholm, Hargraves, Ferguson, & Reed, 2012). However, a longer period of hospitalisation does not in itself guarantee that the members of minority communities are provided with a better quality of health services (John-Baptiste et al., 2004; Lindholm et al., 2012). John-Baptiste and colleagues (2004, p. 226) argued that increased length of hospitalisation for half a day can lead to substantial costs, and may increase the cost of care for patients with limited English proficiency. Therefore, it could be postulated that not providing health translation services to minority community members may also result in an unnecessary financial burden on public healthcare services. In addition, if health translation fails to maintain the pragmatic functions of the original texts, health messages may be distorted or misunderstood and this may pose a risk to the readers.

Further, Chinese chain immigrants can often be considered as lower-literate readers due to their educational backgrounds and the historical background of Mainland China before and during the 1950s in which education was not universal and education was sometimes disrupted (A. Tang, 2017). This group of Chinese immigrants may heavily rely on expressions that are familiar and easy to understand in order to receive the crucial information in health texts. In other words, the health translation should be "invisible" (Fischbach, 1962, p. 462), meaning the translation should read like a text originally written in the immigrants' language. In other words, it should sound natural.

Because language barriers should not compromise a person's basic right to receive healthcare services (Ezer & Cohen, 2013), and because "infectious disease does not

recognise language or social class" (Roat & Crezee, 2015, p. 241), health translation must be made accessible to members of minority communities (Taibi et al., 2019), and must maintain the pragmatic function of the source text (Teng, 2019).

Therefore, my aim is to develop a set of criteria to assess the achievement of pragmatic equivalence in health translation that can help bridge the gap in terms of the lack of assessment criteria for community translation (Taibi & Ozolins, 2016). I also hope to provide empirical evidence for the set of criteria that can be pedagogically applicable while being aligned with the perspectives of the end-user. In addition, another aim is to bridge the gap between linguistics and its application to community translation through conducting linguistic analysis in the framework of systemic functional linguistics. Further, the development of such assessment criteria may also help fulfil New Zealand's determination to protect the human rights of everyone in this country. As clearly indicated in its Statement of Language Policy, human rights include the "access to interpretation and translation services" (New Zealand Human Rights Commission, 2008, para. 2). While such a statement aims to ensure migrants fairly receive government-funded services (Immigration New Zealand, 2017; Ministry of Business, Innovation & Employment, 2016), the quality of translation services may in extreme circumstances mean the difference between freedom and imprisonment, or between life and death for minority members (Bancroft, 2015; Bowcott, 2013; P. Gentile, 2014; Slaney, 2012).

1.3   Structure of the thesis

This thesis consists of seven chapters. While Chapter One provides the aim and the significance of the study, Chapter Two presents an overview of the literature studied. The overview provides the basis for a theoretical framework, underpinning the methodology and the design of the study. The theoretical framework is primarily based on functional translation theories, systemic functional linguistics and Vygotskian social constructivism, which altogether point out the difference between community translation and literary (including religious classics) translation, the lack of applicable assessment criteria for community translation, and the significance of the end-user's perspectives. I have based my criteria in particular on concepts taken from Nida's Dynamic Equivalence (Nida, 1964, 2004) and from systemic functional linguistics (Halliday, 1978; Halliday & Matthiessen, 2004). I have used these to provide rationale for developing my initial set of assessment criteria in this study. I have also combined the concepts of end-users (i.e. the "real reader"; Brems & Ramos Pinto, 2013; Gutt, 1996; McAuley, 2015; Risku, 2002)

with social constructivism to provide rationale for involving Chinese immigrants (the end-users of translation) to test the applicability of the set of assessment criteria.

Chapter Three describes the methodology, outlining the research steps and the initial set of assessment criteria. This chapter also provides a rationale for the selection of participants and translated texts, and method of data collection and analysis. Chapter Four presents the most salient findings in the assessment results by the two groups of raters, where one group consisted of 15 professional English to Chinese translators and the other group consisted of 15 Chinese chain immigrants. Findings in Chapter Four indicated that the initial criteria set proposed in this study can help reveal whether a good quality translation in the eyes of translators is also a good quality translation in the eyes of the end-user. Chapter Five presents a summary of responses received from professional translators to an online post-assessment survey. The summary is presented along with discussion of the consistency between the initial set of criteria and the perspectives of the end-users. Chapter Six, following the discussion in Chapter Five, discusses the appropriacy of the initial set of criteria in terms of being end-user oriented and its applicability to translator education along with two amendments to the set of criteria. The final chapter, Chapter Seven, presents the pedagogical applicability of the initial set of criteria and the amendments in detail before presenting the revised criteria set as well as outlining some directions for possible future research.

Chapter 2 Literature Review

2.1 Introduction

This chapter will begin with a critical review of translation theories/thoughts developed in the context of both Chinese language[3] and European languages highlighting the inadequate nature of those theories for developing assessment criteria operable in the context of community translation. The review will show that those theories are of a subjective nature rather than based on empirical research, mainly from translation practice of literary texts and religious classics. These theories fail to offer objective and evaluative criteria to analyse the quality of today's community translations which serve to deliver crucial information related to a person's basic rights in a society such as legal rights and health services, and facilitate social inclusion of minority group members (see Section 2.4 for further discussion of community translation). I will then briefly discuss the concept of equivalence, before defining pragmatic equivalence and arguing the significance of achieving such equivalence in health translation. Lastly, I will explain the necessity of involving the perspective of end-users (i.e. the reader of translated texts) in developing a set of assessment criteria for community translation. This will help explain the gap in the literature which the current study hopes to address.

2.2 Modern translation theories and their relevance to health translation

This section will present a critical review of translation theories developed in both the context of Chinese language and European languages and cultures, critiquing theories or thoughts that have been trapped in a tension between advocacy of literal translation and free translation. On one hand, literal translation involves concepts of foreignised/alienating expressions to preserve as much as possible the original usage of vocabulary and the original grammatical structure. As a result, target-text readers (hereafter TT readers) may find some bewildering expressions in the translation; for instance, the literal translation of the warning sign *zhùyì ānquán*/注意安全 (gloss translation[4]: *beware safety*) may be *beware of safety* (cf. the warning could be translated as *caution* to deliver the original pragmatic function as to reminding and warning). On

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3 Even though Tan (2009, p. 291) argued that the term 'Chinese' can be a rather vague epithet in Chinese translation studies, the term Chinese in this study is mainly concerned with properties of linguistic traits, unless otherwise indicated; for instance, when used in conjunction with immigrants, as in 'Chinese immigrants' the adjective is concerned with properties as a nation.

4 gloss translation refers to word-for-word translation

the other hand, free translation involves concepts of domesticated expression in order to make the translation readable to the reader. Scholars advocating free translation often emphasise that translators should be able to preserve the spirit of the original, even by adding in their personal opinions. Allowing translators to have their personal opinions included in the translation is often seen in translation studies (Munday, 2001; Venuti, 2004a). In presenting this review, I will discuss the potential link between Chinese translation studies and community translation because such a link has not been given attention to date.

Through the tension between literal and free translation, it seems that there has been scant attention given to developing operable criteria for assessing health translation for three reasons: 1) translation ideas have always been developed based on the practice of translating religious classics or literary works; 2) translation studies (particularly in Chinese translation studies) have always been treated on a par with literary study, which often allows translators to add in their personal opinions; and 3) discussions, particularly in Chinese translation studies, have often hovered around unresolved arguments over preferences for translation style, without providing any empirical evidence, nor practical solutions or guidelines.

2.2.1 Connecting Chinese translation theories to Western translation theories

This section will briefly critique repeated arguments over the approach of literal and free translation in the contexts of Chinese language and Western languages (e.g. Latin, English, German, French). The critique is presented in the aspect that is consistent with the aim of the current study, which is to develop a set of assessment criteria to evaluate the quality of English-Chinese health translations, which are aimed at the general public readership.

Please see Teng (forthcoming) for a more extensive critical review of these arguments dating back to two thousand years ago, and how these arguments could hinder the development of assessment criteria for today's practice of community translation.

Translation studies in China began with the translation of Buddhist classics around 2000 years ago mainly for literal translation, which was later criticised for not expressively conveying the original meaning (G. Luo, 2013; K. Wang & Fan, 1999), and therefore the conflict between literal and free translation has been part of Chinese translation studies since Zhi Qian pointed out the tension between the two extremes (Cao, 2006b; D. Wang,

2012; K. Wang & Fan, 1999). A number of influential ideas regarding the two extremes were developed based on the translation practice of either Buddhist classics through the 4th to 11th century or literary works through the 19th to 20th century, but are often impressionistic, and do not make a significant contribution to the development of evaluative tools for today's translation, community translation in particular.

Western translation studies has a similar history, also based on the practice of translating religious classics or literary works, beginning with a preference for word-for-word translation in the 1st century BC (i.e. Cicero), followed by the emergence of continuing arguments for literal and free translation (Munday, 2001; Venuti, 2004a). The emphasis of delivering the original meaning was further elaborated by St Jerome, with a clear statement that "I render not word-for-word, but sense-for-sense" (cited in Venuti, 2004a, p. 25). What Cicero and St Jerome advocated 2000 years ago is very similar to what Zhi Qian/ 支謙 (around 223-252) advocated in China, according to some scholars' interpretation (Cao, 2006b; Xinzhang Luo, 1988a; Xuanmin Luo & Hong, 2004; D. Wang, 2012; K. Wang & Fan, 1999). The similarities lie in the arguments that literal translation causes poor readability to the TT reader, and poor aesthetic features in the target text.

Chinese and Western translation studies therefore share similarities in a number of aspects:

- the studies have largely been based on the translation practice of religious or literary texts, and may not be appropriate for today's practice of community translation;
- the studies have largely been confined to discussion of free and literal translation methods;
- the studies have provided insufficient discussion on how pragmatic equivalence can be achieved in translation.

Translation of religious and literary works

Translation theories or thoughts in both the context of the Chinese language and European languages and cultures have largely been based on the translation of religious classics or literary works, which (usually) did not perform the pragmatic functions associated with today's health translation: to inform and/or persuade members of a particular linguistic community to take the actions suggested in a translated health pamphlet. The information

and/or suggestion made in health pamphlets is supposedly provided by a healthcare service authority/provider, and through receiving the information, members of this linguistic community are empowered to participate in maintaining an individual's health and the society's healthcare safety. Therefore, due to the particular pragmatic function of a health text, theories based on the translation practice of Buddhist classics, the Bible and literary texts are not very appropriate for today's practice of health translation.

Literal translation versus free translation

Theories proposed in both linguistic contexts have largely been confined to the discussion of literal and free translation methods, meaning that translation is a product on a continuum with two extremes of Source Text (ST hereafter) oriented and Target Text (TT hereafter) oriented, as shown in Figure 2.1.
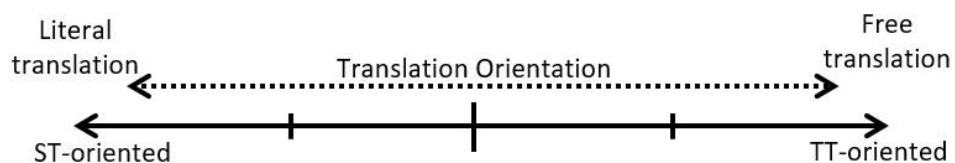
Figure 2.1: Tension of translation orientation

On this continuum, a number of ideas have been proposed to preserve either the original linguistic features, the original semantic meanings, or the original spirit, for instance Lu Xun's *yìngyì*/硬譯/*hard translation* (Chan, 2004, 2016; F. Chen, 2012; Ching-chih. Liu, 1981; G. Luo, 2013; Shen, 2000; P. Wang, 2013; Y. Zhang & Yang, 2006), Schleiermacher's *alienating expressions* (1992), Fu Lei's *shénsì*/ 神 似 /*spiritual resonance* (L. Sun, 2011; Wu, 2009), Tytler's *adopting the very soul of the author* (Munday, 2001; Robinson, 1997) Newmark's *Semantic Translation* (1981, 1988, 2003).

On the one extreme, literal translation refers to a ST-oriented production, meaning to preserve as completely as possible the original semantic meaning and syntactical arrangements (e.g. word order). That means when encountering a literal translation, an English native speaker would feel puzzled when reading a warning sign in Chinese *xiǎoxīn huá dǎo*/小心滑倒 (gloss translation: careful slip fall) that is literally translated as *carefully slip and fall*, instead of *Caution! Slippery!*

On the other extreme, free translation refers to a TT-oriented production, meaning a text that is readable to the TT reader through considering their needs and expectations, and through adopting linguistic features in the target language. Advocates of free translations

also emphasise grasping the spirit in the ST, delivering the "soul" of the original author, and allowing translators to re-create or clarify obscurities in the ST through adding in personal opinions (e.g. personal lived experiences or philosophical ideology in the cultural context of the TT) or leaving out certain original messages.

Yan Fu/嚴復 (1854-1921) proposed that the translator should have the privilege to "re-create" (Chan, 2004, p. 5) the original meaning with personal interpretation combined with Chinese philosophy for the purpose of introducing Western thoughts to Chinese scholars in the 19th century (Chan, 2004; Gu, 2010; G. Luo, 2013; Y. Sun, 2012; Xiong, 2015). Similarly, French translator Etienne Dolet (1509-1546) also insisted that translators should be allowed to add in personal additions and interpretations, and to be "free to clarify obscurities" (Munday, 2001, p. 26). Yet, discussions around adding personal views to translations (Munday, 2001, p. 26; Robinson, 1997, p. 253) have not explained how translators would not distort the meanings by adding their opinions and by omitting original messages. Therefore, studies ignoring the influence of subjectivity on a translation may not develop operable criteria to evaluate the quality of either sutra translation, Bible translation, or translation delivering information aimed at the general public (i.e. community translation).

Ignorance of possible distortion of meaning caused by the translator's subjectivity can be also seen in Abraham Cowley's argument (1618-1667) as cited in Amos (1973, p. 149). Cowley proposed that the translator's "wit and invention" can diminish the loss of original beauty in a translation (in Amos, 1973, p. 149), and "imitation" can help the translator reproduce the original spirit of a text (in Munday, 2001, p. 24). Cowley's proposal is similar to the idea *huàjìng*/化境 (realm of transformation) of Qian Zhongshu/錢鍾書 (1910-1998), both advocating great freedom for translators to "imitate" or "transform" the original spirit. Luo (1988a, p. 10) argued that *huàjìng* is the ultimate benchmark for Chinese literary translation, and it sets translators free to make a subjective interpretation of the original content in order to maintain the original spirit in the TT (Bo & Tan, 2015; Xinzhang Luo, 1988a).

John Dryden (1631-1700) also suggested "freeing" the translators, advocating that a translator should write the way that the author would have formulated his thoughts in the target language (in Munday, 2001). Similarly, Alexander Tytler (1747-1813) also argued that a translator should "adopt the very soul" of the author (in Munday, 2001, p. 26; in Robinson, 1997, p. 253). In this respect, Dryden's and Tytler's arguments may be said to

greatly resemble the concept of *shénsì*/神似 (spiritual resonance) proposed by Fu Lei/傅雷 (1908-1966), in terms of producing a translation with a spirit that is similar to the original one (Chan, 2004; Xinzhang Luo, 1988b; Z. Ma, 2012). Some scholars even supported the proposal of *shénsì* (spiritual resonance) with a paradoxical argument that translation is a work of the translator's own creation (Jiang, 2013; C. Li, 2011; Wu, 2009).

The suggestions outlined above all seem to result in vague concepts such as creation, transformation, spirit and soul. Such vagueness seems to be a common phenomenon in both Chinese and Western translation studies, and naturally does not facilitate the development of assessment criteria for health translation. The function of health translation is to inform and/or persuade the TT reader to undertake certain actions or to avoid certain behaviours. Health translation should definitely not be a creation by the translator because in most case, translators are not experts in the field of healthcare services. In other words, translations have to achieve the pragmatic functions of the ST, rather than some sort of spiritual function created by the translator.

Further, health information in the ST is provided by experts in the field of medicine and healthcare, which is a realm of knowledge that translators may not always be familiar with (Crezee & Ng, 2016). Therefore, if introducing non-medical professional opinions into translation, the translator may not produce a translation that can help protect minority community members' basic human rights in terms of having access to the quality of healthcare services that speakers of the dominant language receive.

Lack of discussion of pragmatic equivalence

Friedrich Schleiermacher (1768-1843) advocated that translators should adopt "alienating" expressions (Schleiermacher, 1992, p. 43), and therefore translators could help TT readers become used to expressions uncommon or not present in the target language, which then brings the TT readers closer to the author (Schleiermacher, 1992, pp. 41–42). This "alienating" concept is similar to the approach *yìngyì*/硬譯 (hard translation) advocated by Lu Xun/魯迅 (1881-1936). He argued that *yìngyì* (hard translation) could draw the TT readers closer to foreign thoughts through maintaining the original semantic meanings and syntactical structures so as to convey the original flavours and thoughts (his assertion), and therefore, enlighten the Chinese people of his time (Chan, 2004, 2016; F. Chen, 2012; Ching-chih. Liu, 1981; G. Luo, 2013; Shen, 2000; P. Wang, 2013; Y. Zhang & Yang, 2006). Lu Xun also believed that foreignised expressions will gradually integrate foreign values into the Chinese culture.

However, integrating such ideas may take decades, by which time the TT readers may no longer read the translation. Also, when the TT reader interprets foreignised expressions, they would very possibly rely on their own cultural knowledge, leading to cross-pollination (i.e. merging with the values that the TT reader already holds).

One example in my recent study (Teng, 2019) shows how *yìngyì* or "alienating" expressions could distort not only the semantic meaning but also the pragmatic function of the ST. This example is the Chinese translation of the English phrase *Well Child check* in a pamphlet introducing a New Zealand healthcare scheme called *Well Child Tamariki Ora*[5] (Ministry of Health, 2017). The phrase *Well Child check* was literally translated as *jiànkāng értóng jiǎnchá*/健康兒童檢查/*health child check*. I (Teng, 2019, pp. 102–103) indicated that the literal translation of English *Well Child* as *jiànkāng értóng*/健康兒童 /*healthy child* was problematic in two aspects: 1) the Chinese translation does not retain the connotations of specific childcare services associated with the *Well Child* scheme; 2) the morphological relationship between the three words in the phrase *jiànkāng értóng jiǎnchá*/健康兒童檢查/*health child check* makes the Chinese phrase read as *a check for healthy child*. As a result of doing *yìngyì* to the English phrase *Well Child check*, the Chinese translation may make the TT reader (i.e. the parents) feel puzzled, thinking *how come this check is for healthy children only*.

In other words, doing *yìngyì* or including "alienating" expressions may not draw the TT readers closer to the author, but push them further away in the context of health translation.

Schleiermacher's concept of the "alienating" effect of the translation also relates to the approach of *liùlì*/六例 (six instances) proposed by Zan Ning/贊寧 (919-1001). The approach *liùlì* (six instances) actually reflects an awareness of achieving pragmatic equivalence in translation (X. Li, 1992; Q. Liu & Chu, 2009; G. Luo, 2013) where translators decide whether literal translation or transliteration should be adopted. Though literal translation may raise a number of issues - as shown when I discussed the translation of *Well Child check* - the concept of "alienating" and *liùlì* could be applied to establish criteria to evaluate the pragmatic function for translation in public service settings (i.e. community translation; Taibi, 2011; Taibi & Ozolins, 2016). For instance, to investigate how TT readers would respond to the Chinese translation *jiànkāng értóng jiǎnchá*/健康

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5 The third and fourth words in the phrase *Well Child Tamarik Ora* are the Maori translation of Well Child as Maori is one of the official languages among English and New Zealand Sign Language in New Zealand.

兒童檢查/*health child check* (of the English original *Well Child check*) in the socio-cultural context of New Zealand (where the original and translation is distributed), the assessment criteria set that I aim to develop in the current study may help to reveal whether the translation has retained the effect (i.e. pragmatic functions) that the English original aimed to achieve.

Also similar to Zan Ning's *liùlì* (six instances), Newmark (1981, 1988) argued for the production of a translation which reaches a balance between semantic translation (i.e. ST-oriented) and communicative translation (i.e. TT-oriented) in order to optimise naturalness and minimise translationese in the TT. To place his argument on the continuum in Figure 2.1, this balance is to be achieved on the scales between the ST-oriented and the TT-oriented. Newmark argued that such a balance can be achieved through cognitive translation because cognitive meaning is translatable while pragmatic meaning is not.

For Newmark (1981, 1988), when it is possible to retain the ST effect in the TT (i.e. to maintain the pragmatic functions of the ST) without lexico-grammatical shifts, semantic translation is a better way than communicative translation because semantic meaning is cognitive. For instance, the concept of *car* in English may still be the same when the English *car* is translated into Chinese. The meaning does not change cross-culturally and cross-socially; therefore, cognitive meaning is translatable. However, his argument that semantic meaning, for being cognitive, is translatable seems paradoxical.

Semantic translation, for its source-language-oriented nature, is faithful to the original semantic meaning (Newmark, 1981, 1988, 2003). In other words, the semantic meaning of a lexical item in the ST is derived from the author's concept of the lexical, which is cognitive (Myers-Scotton & Jake, 2000; L. Wei, 2000). Therefore, such a concept, for being cognitive, is subject to personal and socio-cultural factors. I could also argue that when a translator encounters a lexical item, it is almost impossible to objectively interpret the semantic meaning conflated to that item because the translator's concept of the item is also subject to the socio-cultural contexts that he/she is or has been exposed to. In other words, the concept of *car* in my mind may not always be the *car* in yours. Therefore, Newmark's argument that cognitive meaning is translatable for being non-contextual and invariable (1981, 1988) can be criticised for not considering the potential influence from the translator's personal/subjective interpretation of lexical items. For community translation, translators should not add in their personal/subjective interpretation because

they are often not the experts in, for instance, healthcare, legal issues and other fields where messages in translation may have an impact on the readers' welfare and rights.

Further, communicative translation, with its target-language oriented nature, is faithful to the socio-cultural context that encompasses the TT, and thus creates naturalness in the TT (i.e. culturally, socially, syntactically; Newmark, 1981, 2003). In other words, communicative translation is contextual and variable. He therefore argues that pragmatic meaning of the ST is not translatable because it is also contextual and variable.

One example from a New Zealand healthcare-related booklet can illustrate that semantic meaning may not be translatable as Newmark argues. This example is the English word *problem*. According to its semantic meaning, *problem* can be translated into Chinese as *wèntí*/問題. I pointed out in my recent study that (Teng, 2019, p. 104) the Chinese *wèntí*/問題 may not be an appropriate choice for the English *problem* in texts delivering healthcare support for children in New Zealand. The semantic meaning of *wèntí*/問題 can be either a problem, a question, a difficulty or a health condition (whether physical or mental). The TT reader (i.e. the Chinese parents) may be very sensitive to or even feel insulted by the use of such term because it is offensive to imply that someone's child has mental issues in the socio-cultural context of the Chinese language. Therefore, when we translate the semantic meaning of a lexical item, it is not just the semantic meaning being translated but also the socio-cultural connotations embedded into that lexical item. In this regard, the semantic meaning is translatable because it is cognitive and what English speakers see as a *problem* is a *wèntí*/問題 delivering negative and sensitive connotations to me (as a native Chinese speaker). To avoid such connotations, an appropriate Chinese lexical item or phrase may help maintain the original ST function as to delivering the messages concerning *problems for which the medical support is available*, such as *xūyào bāngzhùde dìfāng*/需要幫助的地方 (gloss translation: aspects where help is needed). With the instances of *car* and *problem*, it seems that Newmark's argument (1981, 1988) for the translatability of cognitive meaning and pragmatic meaning may not be sufficient to support the development of assessment tools for community translation, of which the social functions are to inform and/or persuade the TT reader to take suggested actions. Such pragmatic functions are not always seen in literary works (which is the focus of Newmark's study), but such pragmatic functions are commonly seen in texts delivering information concerning the welfare and basic human rights of every member in the society.

2.2.2 Weakness in theories confined to discussion of free and literal translation

Steiner used the term "epistemological weakness" (1998, p. 290) to criticise the nature of Western translation theories before the 20th century. This term also seems to appropriately describe Chinese translation theories, in light of the ongoing arguments over literal versus free translation in both Western and Chinese approaches in the so-called pre-linguistic period. Newmark (Newmark, 1981, p. 4) used the latter term to indicate the time preceding the development of the academic field of linguistics from the mid-20th century onwards. Schleiermacher's ideas reveal the link between earlier theories as opposed to more recently developed ones, such as Reiss's translation typology (1981a) and Venuti's foreignisation versus domestication (2004b). The more recent Chinese translation studies, however, still seem to deliberately preserve the ideology that a translation should be considered to be a work of literary creation by the translator, and literary translation can be easily regarded as a form of artistic creation (Jiang, 2013; C. Li, 2011; Xinzhang Luo, 1988a, 1988b; Xuanmin Luo, 2008; Mu, 1998).

Since producing a translation text cannot and should not be equated to producing a literary work (House, 2001), theories heavily relying on subjective judgement and literary criticism may not produce operable assessment tools, particularly in regards to developing a set of criteria to evaluate the extent to which a translated health text has maintained pragmatic equivalence in the context of health translation. Therefore, discussions need to focus on theories developed from a functional perspective in the fields of both linguistics and translation studies. I argue that, from this functional perspective, a set of assessment criteria can be developed to help translators produce translation that achieves the effect or function that the original text is expected to achieve. The current study hence will develop a set of assessment criteria from this functional perspective providing empirical evidence that bridges the gap between linguistics and its application to community translation in the health setting.

2.3 Pursuing 'functional equivalence' in translation

The term 'equivalence' is a concept that scholars have repeatedly argued over. Though Newmark once regarded equivalence in translation as "dead ducks" (1981, p. x), scholars have explained and/or defined 'equivalence' with a number of approaches (Al-Sowaidi, 2011; Baker, 1992; Hatim & Munday, 2004; Hijjo, 2013; Matthiessen, 2001; Nida & Taber, 1969; Reiss, 1981a). I would consider these approaches to be in line with Baker's comments on equivalence (1992), as being either at word level or above word level, that

is,focus on the semantic meanings of lexical items or focus on the meanings delivered through socio-cultural contexts that encompass lexical items (e.g. collocations, idiomatic meanings, contextual meanings).

When the term 'equivalence' is considered at the word level, achievement of equivalence would be very possible when the meaning of a lexical item in the source language is in a semantic field that also exists in the target language. For instance, the English *car* is in the semantic field of *vehicle*, where there is also *motorbike* and *truck*. It would be easy to achieve equivalence when we translate English *car* into Chinese as *chēzi*/車子/*car* because *chēzi*/車子/*car* is also in the semantic field of *chēliàng*/車輛/*vehicle*, where there is also *jīchē*/機車/*motorbike* and *kǎchē*/卡車/*truck*. In other words, the English *car* and Chinese *chēzi*/車子 deliver the same semantic meaning. Native speakers of the two languages may also receive the same cognitive meaning delivered through car and *chēzi*/車子. This can explain Newmark's argument that cognitive meaning is translatable (see 2.2.1 for my critique on this argument).

However, I would say such equivalence may be rare to see, in terms of having the same/similar semantic field. Even the example of English *car* may not always be translated as *chēzi*/車子 in Chinese. For instance, if *chēzi*/車子 in the Chinese sentence *jīntiān chēzǐ zhēnde hěn sāi*/今天車子真的很塞 (gloss translation: today car so/really jam/pack) is translated as *car* in English, making the sentence translated as *today the car is so jammed*, and the English translation can be rather confusing and also distort the semantic meaning of the Chinese original. Instead, considering the possible context of the Chinese original (e.g. the speaker is on the way to somewhere, and is complaining about the traffic), I would go beyond the semantic meaning of *chēzi*/車子, and translate the Chinese term into English as *traffic*, making the original translated as *today the traffic so jammed*. In other words, it is inappropriate to aim to achieve equivalence in semantic meanings in this example. The example of *chēzi*/車子 demonstrates the necessity of considering the context where the utterance may be made (in this example the context is about the speaker being stuck in the traffic) in order to make translation fulfil the function of the original (in this example the function is to complain about the traffic).

A consideration of contexts is in fact a consideration of sociocultural contexts that encompass both the ST and TT (Burns & Kim, 2011; Kim, 2007; Matthiessen, 2001). Whether a translation can achieve the function of the original heavily depends on such

considerations. Therefore, the term 'equivalence', when considered from a functional perspective (e.g. Dynamic Equivalence; Nida & Taber, 1969), means that the sociocultural factors of the TT are given greater weight than those of the ST. With the functional perspective, I am convinced that it is possible to reveal something that is universally true in translation, just as in studies of linguistics and physics (Z. Tan, 2009, pp. 297–298), and it is then possible to pursue 'equivalence' in translation, whatever language pairs are involved.

A translation produced with the aim of pursuing functional equivalence is a product of the translator considering the sociocultural context that will encompass the TT (Baker, 1992; Halliday, 2001; Newmark, 1981, 1988; Nida, 1964; Reiss, 1981a; Vermeer, 1989). Nida's (1964) influential principles of correspondence, Reiss's (1981a) particular emphasis on functional equivalence, Vermeer's (1989) clear exposition of translators' role in determining *skopos* (the goal to be achieved with TT) to produce the *translatum* (the resulting TT), and Halliday's (2001) systemic functional perspective on achieving equivalent function in translation all present important concerns over whether a TT can recreate the communicative purposes of the source text. The current study will address some of the gap on achieving pragmatic equivalence in health translation by using a holistic approach, looking at both the socio-cultural and lexico-grammatical features of a (community) translation.

2.3.1 Nida's Dynamic Equivalence

Nida (1964) distinguished three factors that determine the type of translation that should be undertaken (i.e. literal versus free), which are "the nature of the message", "the purpose of the TT" and "the type of audience", as shown in Table 2.1. The three factors are the basis for producing a Dynamic Equivalence translation, a translation that creates an effect equivalent to that of the ST; in other words, producing a Dynamic Equivalence translation can help the TT reader fully grasp the intended information (Sutrisno, Nguyen, & Tangen, 2014).

Table 2.1: Nida's three differentiating factors

The nature of the message	the relationship between a message, the content of that message, and the form of the content is inseparable; while the primary consideration may be paid primarily to the form in some cases, such as when translating a poem (e.g. syntactical arrangements, phonological features), more thought may be given to the content in other cases, such when translating a health pamphlet (e.g. medical or healthcare knowledge).
The purpose(s) of the TT	a translator must decide the purpose(s) of the TT and the expected effect on the TT readers based on the translator's subjective judgement of the expected effect on the ST reader.
The type of audience	the TT reader's decoding ability and potential interest both are given great consideration. Decoding abilities can be considered as the capacity of four groups of readers, in terms of their abilities in decoding messages: 1) children, having limited vocabulary and cultural experiences; 2) new literates, having no difficulties in decoding oral messages, yet having limited reading capacity; 3) literate adults, having no difficulties in decoding both oral and written messages; and 4) specialists, unusual high capacity in decoding oral and written messages in their own profession. Though decoding abilities play a role in making a text comprehensible to the reader, potential interest plays a role that is even more crucial in the communication; that is the reader's willingness to receive the message.

To produce a Dynamic Equivalence translation, the cultural and linguistic factors in the TT are given greater weight than those in the ST. In other words, a Dynamic Equivalence translation is TT-oriented, which can be defined as being:

- Equivalent: the effect on the TT readers is more or less equivalent to the effect the source text had on the ST readers.

- Natural: lexical choice, semantic meanings, syntactical structures are to be suitable to the sociocultural context of the target language, and in accordance with the TT readers' decoding ability.

- Close: the highest approximation between the ST and the TT can be achieved when the TT not only is functionally equivalent, but also sounds natural in the target language .

I would argue in Chapters Five and Six that the quality "natural" is the fundamental factor that can make a translation both [pragmatically] equivalent and close to its original; yet achieving the quality of "natural" may not always help a translation to achieve the

qualities "equivalent" and "close" (Crezee, Burn, & Teng, 2020; Crezee, Teng, & Burn, 2017; Teng, 2019; Teng, Burn, & Crezee, 2018). For instance, if the Chinese sentence *nǐ chī fàn le ma*/你吃飯了嗎? (gloss translation: you eat rice yet) is translated as *have you eaten yet*, the English translation may sound natural to an English language native speaker; yet, the translation has lost the function of the Chinese original as to greeting someone and showing that person the speaker cares about him/her. For instance, a context where this Chinese greeting can be used is when the speaker bumps into a friend on the street. Therefore, we can say that the English translation is neither equivalent nor close to its Chinese original. Therefore, a Dynamic Equivalence translation is socioculturally and linguistically TT oriented, and essential for the current study to develop a set of initial criteria to evaluate the quality of pragmatic equivalence in health translation.

Since producing a Dynamic Equivalence translation involves one whose effect is equivalent to that of the ST, TT readers' cultural expectations are given priority over those of the ST readers, and a Dynamic Equivalence translation is linguistically and socioculturally TT-oriented. To produce a Dynamic Equivalence translation means to meet four basic requirements, meaning that the translation:

- involves 'natural expressions' in the target language;
- 'makes sense' to the TT reader;
- conveys the 'original manner', the manner adopted to achieve the original pragmatic functions (e.g. informative, persuasive); and
- elicits a 'similar response' in the sociocultural context encompassing the TT.

From my understanding, the four requirements are not randomly met in a translation; instead, there is a correlative relationship between the four requirements, as I have argued and illustrated in my previous studies with Figure 2.2 (Crezee et al., 2017; Teng, 2019; Teng et al., 2018). The correlative relationship is that natural expressions make the TT comprehensible to the reader, and when the TT makes sense to the reader, the original manner then is possible to be re-produced, which then could make the TT reader have a similar response to the TT.
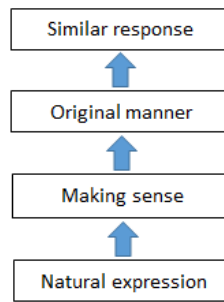
Figure 2.2: Correlative relationship in producing Dynamic Equivalence translation
(Teng, 2019, p. 91)

Therefore, what I am arguing in this study is that a TT without natural expressions may not achieve pragmatic equivalence because a translation may achieve the requirements 'making sense', conveying the 'original manner' and eliciting a 'similar response' only when the translation 'sounds natural' to the TT reader. In other words, achieving the requirement of 'sounding natural' is the fundamental factor in achieving the other three requirements. Whether an expression is natural or not is defined by determining whether the expression is conventional or unconventional (Toury, 1995), and whether the expression represents markedness or is of natural collocations (Baker, 1992). In other words, a natural expression is an expression that meets the TT reader's expectation of appropriate expressions in the target language in a particular context (e.g. appropriate collocation of words and appropriate/correct sentence structure).

2.3.2 Reiss's Functional Equivalence

Echoing Nida's Dynamic Equivalence, Reiss (1981a) proposed Functional Equivalence (F-E hereafter), advocating that the intention of the TT must be consistent with the original intention. To this aim, she proposed a three-stage-process to determine the typology of translation, as in Table 2.2.

Table 2.2: Reiss's three-stage-process

Text-type	Echoing Nida's 'manner' (1964); a TT can be an informative, expressive, or operative text, or a mixed type of text. For instance, a medical pamphlet can be both informative (i.e. providing medical information) and operative (i.e. persuading the reader to take suggested actions) (Crezee, 2016; Fischbach, 1962; Matthiessen, 2013; Sin, 2004).
Text-variety	Echoing Nida's 'manner' (1964); the socio-cultural context represented in the TT has to be in accordance with its readers' socio-cultural backgrounds. For instance, while health pamphlets in New Zealand may often be presented with a consultative tone, those in Mainland China may often be with an authoritative tone (Sin, 2004).
Text-style	Echoing Nida's 'natural expressions' (1964); the semantic meanings, syntactical structures, and textual arrangements in a TT all contribute to create the text-type and the text-variety of the TT, and thus achieve expected socio-pragmatic function.

The text-type and text-variety of the TT can be determined only when the translator is able to determine the original goals of the ST and make decisions on what goals are to be achieved in the TT. The freedom given to the translator (in consultation with the commissioner of the translation,; Vermeer, 1989) to make such decisions can provide room for making adjustments to the contexts encompassing the TT (e.g. socio-cultural contexts), resulting in TT readers responding to the TT in a similar way as ST readers respond to the ST. The current study uses the above principles for Dynamic Equivalence as part of both the initial and revised set of translation assessment criteria.

2.3.3 Skopos theory

The significance of achieving the original ST functions in the TT is well explicated with the skopos theory (Lauscher, 2000; Vermeer, 1989). Vermeer's explanation of the theory is that the skopos, the purpose, of the ST must be identified, and the skopos of the TT must be determined. Once this has been done, appropriate actions can be taken to achieve the original functions in the TT. Further, since it is very possible that every ST has more than one *skopos* (or purpose), every translator should try to identify all possible *skopi*. However, it is not usually possible to achieve all the original *skopi* in the TT due to sociocultural and contextual differences. For instance, Poon (2005, p. 310) once pointed out the different associations of the English legal term *attempt* and its Chinese counterpart *wèisuí*/未遂/*attempt*. Both terms in the legal setting convey the intention from the offender; however, while the English *attempt* is associated with the concept that an action classified as crime has been *successful*, the Chinese *wèisuí*/未遂/*attempt* is associated with the concept that an action classified as crime has been *unsuccessful*. That means the

translator always has to choose what elements to preserve and what elements to let go of by considering the sociocultural context of the TT (Poon, 2005). Decisions made with this consideration can make the TT independent of the source sociocultural context. Being independent of the source sociocultural context means that the TT can be accordant with the target context, and have a particular *skopos* achieved in that context. Therefore, when translators aim to have a particular *skopos* achieved in translation, they must consider the specific sociocultural context which the translation will fit into (Risku, 2002). The current study uses the concept of *skopos* to emphasise the significance of achieving the functions of healthcare-related texts in translation, which is to inform and/or to persuade the TT readers (not) to take suggested actions for their wellbeing.

Scholars have repeatedly emphasised the consideration of sociocultural context in translation practice from an aspect that language use is contextually motivated (e.g. Angelone, 2016; Halliday, 1978; Halliday & Matthiessen, 2004; Matthiessen, 2013), meaning texts are "the instances of linguistic interaction in which people actually engage" (Halliday, 1978, p. 24), and texts are socially constructed (Risku, 2002; Snell-Hornby, 1988). That means the production of a ST is a result of construction of meanings in the original sociocultural context, and the text only comes alive in a particular social context (Halliday, 1978; Halliday & Matthiessen, 2004; Kim & Matthiessen, 2015; Matthiessen, 2012; Matthiessen, Teruya, & Lam, 2010); therefore a translation is linguistic interaction in which the author, the translator and the TT reader engage, and a translator must aim to have the translation come alive in the target sociocultural context. To achieve this aim, rather than relying on stimulus-responses (D. Li, 2011) or recoding the original lexical and syntactical structures (Kiraly, 2005), translators may rely on their own knowledge (i.e. about the topic of the ST) and understanding of the world to construct meanings in the translation process. In other words, translation is a socially constructed product (Fraser, 2000; House, 2000; Vienne, 2000; Zheng, 2014). The current study also approaches translation as a socially constructed product by involving both the producers (professional translators) and the potential end-users (Chinese immigrants into New Zealand) in assessing the quality of the translated product.

2.3.4 Applying systemic functional linguistics to translation

To produce a linguistically and socioculturally TT-oriented translation, translators need to consider different aspects of contextual features. In this respect, ideas proposed within the framework of systemic functional linguistics can be helpful because this theoretical

framework considers the functions of language as to "express our experiences of the world that is around us or inside us", and to "act out our social relationships" (Halliday & Matthiessen, 2004, p. 29). While the function of "express our experiences of the world" requires linguistic representations (e.g. syntactical rules regulating the word order in a sentence) to construe meanings, the function of "act out our social relationships" requires considerations of sociocultural contexts that encompass the linguistic representations. When systemic functional linguistics is applied to explain the functions of translation, I would say translators express the source text writers' experiences of the world, and act out the writers' social relationships through translation. To fulfil such functions of translation, Kim and Matthiessen explain that translation is a process conducted in "the spectrum of different modes of meaning" (2015, p. 335), which refers to three functional components of meanings in Table 2.3:

Table 2.3: Three functional meanings

Ideational meaning	represents logical reality encountered by human beings (e.g. 'John threw the ball' versus 'The ball threw John'); represents the experiential reality encountered by human beings (e.g. 'the doctor has treated the patient' versus 'the doctor has dealt with the patient').
Interpersonal meaning	represents the social relationship between participants (e.g. teacher-student, government-the general public).
Textual meaning	represents what is to be presented first, and what is later (e.g. 'Today, I bought a car' versus 'I bought a car today'); represents what is shared between participants, and what is not (e.g. 'I bought a car today' versus 'I bought the car today').

The three modes of functional meanings, as respectively reflected by three contextual values of Field, Tenor and Mode (Halliday, 1978; Halliday & Matthiessen, 2004; Kim & Matthiessen, 2015), are explained below:

- Field, the reflection of the ideational metafunction, construes the reality of the world that human beings experience;

- Tenor, the reflection of the interpersonal metafunction, construes the relationship between the speaker/writer and the listener/reader, in terms of social distance and relative social status;

- Mode, the reflection of the textual metafunction, construes the internal organisation of Thematic and Information structures (Halliday & Hasan, 1976; Halliday & Kress, 1976; Halliday & Matthiessen, 2004), and the nature of communication methods (spoken and written).

The three contextual values, Field, Tenor and Mode, can specify the properties determining whether the TT has achieved the function equivalent to the ST in a particular context (Halliday, 2001). Therefore, while medical and healthcare-related information is by nature informative and persuasive (Crezee & Ng, 2016; Fischbach, 1962; Sin, 2004), the sociocultural context of the society where the pamphlets are to be distributed must be considered. From this perspective, the text-type and text-variety of health pamphlets in New Zealand can be better clarified through the three contextual values (Teng, 2019, pp. 94–95), as represented below:

- Field should involve medical and healthcare-related knowledge. The information is either about the healthcare interest of the general public, or specific medical conditions that affect a certain community or group of people's interests (e.g. diabetes is a common health concern among people of Asian and Pacific ethnicities). The chosen lexical items should deliver semantic meanings that fit into the context of healthcare services as well as the sociocultural context of New Zealand.

- Tenor should represent an interpersonal context, the social relationship between a medical practitioner and a patient, or between a medical organisation and the public. The interpersonal context could be represented through appropriate expressions to deliver rhetoric effects that are of seeking participation or cooperation from the patient/the public.

- Mode should represent the linguistic features of a written text delivering healthcare-related information, with syntactical structures that are simple, and lexical items that are less condensed, though with necessary medical jargon. With simple syntactical structures, the Thematic structure (i.e. Theme-Rheme) and the Information structure (i.e. Given-New) could be rather consistently constructed as Given information (shared/known information) conflated with the Theme, while new information (unshared/unknown information) conflated with the Rheme; that is, messages should usually begin with elements delivering information that is shared between the participants in the contexts (i.e. reader and the author), and ends with information that is expected to be prominent in the text so as to arouse the reader's attention. For instance, the pronoun 'you' (an already known participant in the context) could be commonly used as the Theme to guide and to help the reader know that the message is about 'you', while a medical condition or medicine could be commonly placed at the position of Rheme to lead information

of interests (information that was not known by the reader) in order to help the reader realise that it is the information that 'you' should pay attention to.

Clarifying the contextual values of health pamphlets precludes my argument (i.e. pursuing pragmatic equivalence) from becoming trapped in the tension between literal and free translation methods (see Figure 2.1). Consideration of the contextual values also helps de-subordinate/differentiate translation studies from literary studies (as the review in Section 2.2). Such clarification also helps translators construct the three contextual meanings in translation by clarifying both the source and target sociocultural factors that may influence how the TT readers would receive and respond to the TT (House, 1981, 2006; Matthiessen, 2013), and thus achieve pragmatic equivalence. The current study uses the three contextual values to conduct linguistic analyses of exemplified translations, as well as to develop both the initial and revised set of translation assessment criteria to evaluate to what extent and in what aspect a TT has maintained (or failed) the ideational, interpersonal and textual meanings of the ST.

2.4   Defining 'pragmatic equivalence' in health translation

One of the roles of translation is to facilitate cross-cultural communication and cooperation (Pym, 2000). That means a translation that fulfils this function is one produced in accordance with the "ethics of communication" (Chesterman, 2001, pp. 140–141). When the communication between the ST author and the TT reader occurs through translation, cross-cultural communication can be achieved, and so can be the goal of community translation, thus bridging any cross-cultural gap between two linguistic groups and facilitating the social inclusion of minority groups. To achieve this, it is the pragmatic function of the ST that is to be maintained in the TT.

Pragmatic function means the function that the author intended to achieve with a text in a given context (House, 2006). For instance, the author of a health pamphlet may intend to inform the reader with particular information, and persuade the reader to take action in responding to that information. Therefore, health translation must achieve pragmatic equivalence, which is when the pragmatic function of the ST has been successfully[6] reproduced in the TT (Hale, 2014). To achieve such equivalence, a translator must go beyond transposing words because maintaining the original pragmatic functions is never simply just replacing the source language with the target language. The translator must

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6 "successfully" refers to the highest possible degree, as complete equivalence cannot (usually) be achieved due to intercultural divergences.

consider two aspects: how linguistic expressions in the source language achieve the original pragmatic functions in the source sociocultural context, and how the linguistic expressions in the target language can achieve this particular pragmatic function in the target sociocultural context. Therefore, pragmatic equivalence is an achievement of both cross-cultural and cross-linguistic communication (House, 1981, 2001, 2006). Such equivalence is also an achievement of what Matthiessen terms "the maximum equivalence" (Matthiessen, 2001, p. 78) on the level of context because considerations of socio-cultural contexts – contextual meanings of Field, Tenor and Mode (see Section 2.3.4) – are a must in producing the translation.

The importance and difficulties of achieving pragmatic equivalence have already been reflected in a number of studies (e.g. Burns & Kim, 2011; Crezee & Grant, 2016; Crezee et al., 2017; Hale, 2014; Schuster, Schuster, & Nykolyn, 2010; Sin, 2004; Taibi & Ozolins, 2016; Teng, 2019; Teng et al., 2018), showing that: while cross-cultural features are a crucial aspect in determining the achievement of expected pragmatic functions, ignoring cross-linguistic features may lead to "pragmalinguistic failures" (Hale, 2014, pp. 323–324; Thomas, 1983), meaning the linguistic features fail to achieve the expected pragmatic functions. The study described here aims to offer a set of assessment criteria that can help identify instances of pragmalinguistic failures in translation by providing empirical evidence that bridge the gap between linguistics and its application to community translation.

2.4.1 Pragmalinguistic perspectives on 'pragmatic equivalence'

Though a number of studies have shed light on the practice of English to Chinese translation and vice versa, most studies focus on revealing translationese[7] (e.g. Baker, 1999; Ghadessy & Gao, 2000; Xiao & Hu, 2015), determining semantic prosodies (e.g. Kübler, 2011; N. Wei & Li, 2014), identifying equivalent terminology and phraseology (e.g. Xiao & Dai, 2013), and revealing the impact on readability caused by syntactical differences (K. Wang & Qin, 2014). As House (2000) had already observed, these studies have a contrastive nature for looking at cross-linguistic features between a source and a target language. Hence, these studies have not focused on failures of achieving pragmatic equivalence caused by pragmalinguistic failures in community translations, except for the studies of Burns & Kim (2011), Crezee et al. (2020), Crezee & Grant (2016), Crezee et

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7 Translationese refers to the inherent features of translational language (Xiao & Hu, 2015, p. 20) – i.e. target language shown with linguistic features of the source language

al. (2017), Hale (2014), Schuster et al. (2010), Sin (2004), Taibi & Ozolings (2016), Teng (2019) and Teng et al. (2018).

Specifically on evaluating the achievement of pragmatic equivalence in health translation, Sin (2004) indicated that the consultative tone in an English original health pamphlet is often changed into the voice of authority in Chinese translation because the linguistic expressions adopted in the translation fail to maintain the original pragmatic function (i.e. being consultative). Therefore, failing to convey the original pragmalinguistic intent may make health translation 'uninformative' and 'unpersuasive', leading to the consequence that members of a minority community remain disempowered because they do not receive the complete healthcare service, and the information gap regarding health information remains 'unbridged'.

Similar to Sin's observation of failing pragmatic equivalence in health translation, I have also applied the set of initial criteria (see Section 3.3) and identified instances of pragmalinguistic failures in my recent study (Teng, 2019) where the TT fails to maintain the original pragmatic meaning. The translation in Example 2.1 is extracted from the pamphlet of *B4 School Check*[8] (Health Promotion Agency & Ministry of Health, 2008a), exemplifying how word for word translation leads to failures of achieving the original social function that is expected with a phrase in the English original.

Example 2.1

Original text:　The B4 School Check is the final **Well Child** check.

Translation:　　学前检查　　是　最后一次的　**健康　儿童**　检查。

Pinyin:　　　　xuéqiánjiǎnchá　shì　zuìhòuyīcìde　**jiànkāng értóng**　**jiǎnchá**

Gloss:　　　　pre-school check　be　final　　health[y] child[ren]　check

Note:　　　　Pinyin is the official Romanisation system of Mandarin Chinese in China to indicate the pronunciation of the lexical items in the Mandarin.

Gloss refers to word-by-word translation

Providing only ***jiànkāng értóng*** *jiǎnchá* (health[y] child[ren] check), not including the original term **Well Child**, might cause the TT reader to have trouble relating the information provided here to other health services available in New Zealand. Further, the

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[8] Though published in 2008, this translated version of B4 School Check is still the version currently available on the website 'HealthEd', on which The Health Promotion Agency and the Ministry of Health the health provides health information accessible for the general public.

connotation of specific 'Plunket' service associated with **Well Child** may also be lost in the TT (e.g. preventing incidents of child abuse).

Further, though morphologically and semantically appropriate, the term *jiànkāng értóng jiǎnchá* (health[y] child[ren] check) is not a socially acceptable expression because the morphological relation between *jiànkāng* (health[y]), *értóng* (child[ren]) and **jiǎnchá** (check) leads to a semantic meaning of 'the check for healthy children', which may not be acceptable, and make sense in either the sociocultural context of New Zealand or of any Chinese-speaking societies (e.g. Mainland China, or Taiwan). The semantic meaning is due to a Mandarin morphological rule that, in a noun compound, the preceding noun describes the quality of the following noun (C. N. Li & Thompson, 1981, p. 49). Because of this rule, the collocation *jiànkāng értóng jiǎnchá* may be interpreted as 'the check for healthy children', which then could lead to a connotation that 'only healthy children are eligible for the check', and therefore could cause a sense of discrimination, which then may jeopardise the credibility of the TT and the healthcare authority which provides the information.

Example 2.2 is another instance I found in the translation of *B4 School Check* (Health Promotion Agency & Ministry of Health, 2008a), exemplifying how a Chinese-speaking reader can be puzzled by syntactically incorrect arrangements in the Chinese TT.

Example 2.2

Original text:	*An* early childhood educator or teacher who knows your child well will also be *asked* to fill out the behavioural questionnaire.

Translation:	很	了解	您	孩子	的	一 位	儿童	早期	**教育者**	
Pinyin:	hěn	liǎojiě	nín	háizi	de	yī wèi	értóng	zǎoqī	**jiàoyùzhě**	
Gloss:	very	understand	you	child	NOM	one CL	child	early	educator	

	或 老师	也	会	被	要求	填写	行为	问卷。
	huò lǎoshī	yě	huì	**bèi**	**yāoqiú**	tiánxiě	xíngwéi	wènjuàn
	or teacher	also	will	BEI	require	fill in	behaviour	questionnaire

Note:	NOM refers to the nominalising particle *de* in Mandarin
	CL refers to a classifier
	BEI refers to the passive coverb *bèi*/被

The first problem with this Mandarin translation is the position of _**yī wèi**_/ 一位, which is a number _**yī**_/ 一 (one) followed by a classifier _**wèi**_/位. The combination of number-classifier should be positioned before the noun phrase to be indicated (Chao, 1965; Li & Thompson, 1981); in this case, the position of _**yī wèi**_ should not be inserted into, but should be preceding the noun phrase _**hěn liǎojiě nín háizi de értóng zǎoqī jiàoyùzhě huò lǎoshī**_ (early childhood educator or teacher who knows your child well). Therefore, the translation should be re-arranged as _**yī wèi**_ _**hěn liǎojiě nín háizi de**_ _**értóng zǎoqī jiàoyùzhě huò lǎoshī**_; in other words, this translation is not formed with the normal Chinese syntactical structure for a noun phrase with a number-classifier, and therefore may cause barriers to understanding the message.

Another problem is the use of the coverb 被/_bèi_ (BEI) because, for some native speakers, this passive coverb can express implications of adversity (C. N. Li & Thompson, 1981), and have negative connotations for the reader (C. N. Li & Thompson, 1981), which therefore may imply that the teacher or the educator who is asked to fill out the questionnaire would find this assignment an unpleasant task.

Further, in the English text, __an early childhood educator or teacher who knows your child well__ does not refer to a particular early childhood educator or teacher that the parents have already had contact with. Yet, in the Chinese text, the noun phrase _**hěn liǎojiě nín háizi de yī wèi értóng zǎoqī jiàoyùzhě huò lǎoshī**_ is positioned before the verb _yāoqiú_ (require). However, when a noun phrase is placed at a preverbal position in a Chinese sentence, the noun phrase usually conveys specific, definite, and known information (Chao, 1965; Chen, 2010; Li & Thompson, 1976; Tang, 1986; Yan et al., 1995). Therefore, this preverbal positioning for the noun phrase may cause the parents to feel confused by the implication that they themselves should already have had contact with a teacher, or even feel anxious if they have not already had one, particularly if they are newly arrived immigrants.

Example 2.3 is an instance I found in another pamphlet distributed by the healthcare authorities in New Zealand, the pamphlet _HIV testing in pregnancy_[9] (Health Promotion Agency & Ministry of Health, 2008b).

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9 Though published in 2008, this translated version of HIV testing in pregnancy is still the version currently available on the website 'HealthEd', on which The Health Promotion Agency and the Ministry of Health provides health information accessible for the general public.

Example 2.3

Original text: …all the pregnant women are being offered **_an_** HIV test….

Translation:	我们	为	所有的	怀孕	妇女	提供	**一　项**
Pinyin:	wǒmen	wéi	suǒyǒude	huáiyùn	fùnǚ	tígòng	**yī　xiàng**
Gloss:	we	for	all	pregnant	women	provide	one　CL

艾滋病毒	检测	服务
àizībìngdú	jiǎncè	fúwù
HIV	test	service

The problem with this translation is the unnecessary and inappropriate translation of English "**_an_**" with the number-classifier combination **_yī xiàng_**/**一项**, which is a number **_yī_**/**一** (one) followed by a classifier **_xiàng_**/**项**. Though a Mandarin noun phrase with a number-classifier combination can either indicate specific or non-specific information (Barrett & Chen, 2011; Li & Thompson, 1981), a post-verbal positioned noun phrase usually conveys unspecific, indefinite, and new information (Barrett & Chen, 2011; Chao, 1965; Chen, 2010; Li & Thompson, 1976; Tang, 1986; Yan et al., 1995). That means number-classifier combinations, when post-verbally positioned, refer to an unspecific element in a number of choices. Therefore, the number-classifier combination **_yī xiàng_** in this translation may imply that the hospital provides only one of the HIV tests, while others may or may not be provided at a later stage. Because of this implication, the mother-to-be would probably think that the hospital does not provide a complete HIV check service, and therefore it is not necessary to take the test. It is also possible that she would hesitate or even refuse to take the test to avoid possible trouble and risks of getting an infectious disease from taking a variety of tests, or repeated visits to the hospital. If one HIV carrier were absent from the test, the New Zealand population could face a health risk that may not be detected for decades.

The three examples above have demonstrated a phenomenon that original semantic meanings and syntactical structures are often maintained in translation. This phenomenon seems to be consistent with Ghadessy and Gao's study (2000, p. 461), which revealed "a high correlation between the themes in English and their Chinese translations", meaning parallel arrangements of word order. However, such correlation, as demonstrated by the

three examples, has also been demonstrated in three recent studies showing that parallel arrangements of English and Chinese tag questions (Crezee et al., 2017; Teng et al., 2018) may often cause pragmalinguistic failures. Therefore, maintaining original English semantic meanings and syntactical structures may still cause pragmalinguistic failures in Chinese translation. Such failures are not just an issue for individual TT readers, but also on a wider scale, since health institutions may inadvertently provide incorrect information to the readers of the target texts.

With the discussion and concerns over the quality of health translation, the initial set of criteria (see Section 3.3) has helped me identify a number of Chinese linguistic features causing pragmalinguistic failures (i.e. failing pragmatic equivalence) in an English to Chinese health translation in the New Zealand context in two recent studies (Crezee et al., 2020; Teng, 2019). The studies revealed how pragmalinguistic failures could be caused by ignorance of cross-linguistic features between the two languages, namely parallel syntactical structures (e.g. parallel word order, expression of passive voice), and inappropriate use of Chinese particles and modal verbs (e.g. *cái*/才, *jiù*/就, *yào*/要/*have to*, *yīnggāi*/應該/*should*). These cross-linguistics features may change the original contextual values (i.e. Field, Tenor and Mode; see Section 2.3) that are expected to be achieved in the translated text, thus failing either the original ideational, interpersonal, or textual meanings.

Therefore, achievement of pragmatic equivalence in health translation means maintaining the original three functional components of meanings (Kim & Matthiessen, 2015) so as to make health translation as informative and persuasive as its source text. Further, to achieve pragmatic equivalence requires translators to reflect the correlative relationship between linguistic features and sociocultural features in both the source and target language in order to diminish instances of pragmalinguistic failures. This is relevant to the current study which aims to offer a set of criteria to assess whether a translation successfully achieves equivalence and is a product of consideration of both linguistic and sociocultural features in the source and translated texts.

2.5 Importance of evaluating 'pragmatic equivalence' in health translation

Other than the few studies on issues of pragmatic equivalence in health translation (e.g. Burns & Kim, 2011; Crezee, 2015; Sin, 2004; Teng, 2019), obvious cross-linguistic features between English and Chinese have attracted a number of studies often from the

perspective of English as a Foreign/Second Language, and the perspective of analysing texts written in authors' first language (e.g. Cai, 2007; J. Chen, 2010; Geng, 2010; Halliday & Hasan, 1976; Halliday & Kress, 1976; F.-C. Lu, 2001; Miller, 2005; Nickalls, 2011; Snape, Leung, & Ting, 2006; T. Tang, 1986; Wong & Quek, 2007; Zubin & Li, 1986). In addition, previous discussions have often focused on impressionistic ideas derived from the practice of literary translation and 'literal' versus 'free' discussions, whilst failing to provide assessment tools for evaluating the quality of pragmatic equivalence in community translations (Amos, 1973; Bai, 2007; Cao, 2006b, 2006a; Chan, 2016; Gu, 2010; Hatim & Munday, 2004; Jiang, 2013; C. Li, 2011; Chang-qing Liu, 2009; Xinzhang Luo, 1988a, 1988b; Xuanmin Luo & Hong, 2004; Z. Ma, 2012; Munday, 2001; Newmark, 1981; Nida, 1964; Nida & Taber, 2003; Reiss, 1981a; Robinson, 1997; Schleiermacher, 1992; L. Sun, 2011; Toury, 1995; Tung, 2010; Vermeer, 1989; D. Wang, 2012; Xiong, 2015; Ye, 2013). Therefore, there is still a paucity of studies which attempt to uncover cross-linguistic features regarding the achievement of pragmatic equivalence. Fewer still attempt to develop operable assessment criteria for the practice of health translation which is the purpose of the current study.

Further, though linguistic theories have offered assessment tools in a number of aspects of translation studies, a considerable gap still exists between linguistics and its application to community translation. Discussions regarding this type of translation have focussed on what community translation is and whom it serves (A. Gentile et al., 1996; Lesch, 2004; Niska, 2002; Taibi, 2011, 2014; Taibi & Ozolins, 2016). That is, community translation facilitates the communication between the mainstream society and individuals who do not speak the mainstream language (Lesch, 2004), and shows sociocultural and linguistic disparities (Taibi & Ozolins, 2016; Taibi, 2014). Therefore, the impact that community translation, and health translation in particular, may have is not simply upon a person, but the whole society, and as argued earlier, community translation should aim to achieve pragmatic equivalence in order to have the original and intended effect upon the TT reader.

However, with few exceptions, previous descriptive and argumentative studies of community translation do not provide sufficient empirical evidence to account for the significance of achieving pragmatic equivalence in community translation, or specifically in health translation. Fraser (1993), for example, reported on twelve community translators' verbal accounts of strategies adopted to deal with cultural terms, and the results showed that the approaches adopted are not only "oriented to the needs of the particular community", but also "increase the autonomy" of that community (Fraser,

1993, p. 235). When this happens, socioculturally appropriate approaches can actually build the social status of a linguistically disempowered individual. In a later study, Fraser (1999) focused on three types of linguistic features in English STs that do cause difficulties to community translators: incohesive lexical choices, syntactical ambiguities, and unclear pragmatic function due to the inconsistent use of pronouns and register. In other words, poor linguistic quality of STs does compromise the pragmatic function of TTs. A similar focus on ST quality is also seen in Burns and Kim's (2011) analysis of two translated health texts (English to Korean and Chinese). Their study revealed that original health texts written in English need improvements if expected to be effectively communicative in a multilingual society (e.g. catering for the TT reader's decoding ability), and a TT having no English linguistic features helps individuals in a minority community have access to health information (Burns & Kim, 2011, p. 66). That means, instances set out through Example 2.1 to Example 2.3, for having English linguistic features, do make it difficult for TT readers to access and comprehend health information. Though providing insights into the relationship between original and translated texts in community translation, studies focusing on linguistic analyses of STs may not clarify issues caused by cross-linguistic differences. The study described here involved representatives of the target minority group readers, here Chinese immigrants, to provide their perspective as to whether the translated texts fulfilled the criteria in my initial set.

The merits of paying attention to cross-linguistic features can be seen in a corpus study (Sin, 2004), comparing the quality of information provided in English original texts to that provided in Chinese translated texts distributed in New Zealand. The study revealed that expressions of modality and passive voice in the English original could distort original meanings, and deliver unexpected connotations in the Chinese translation. Though not providing detailed discussion on any possible social impact that the distorted meaning may cause, Sin's study found that lexico-grammatical differences between English and Chinese did cause failure to maintain the original pragmatic functions in health translation. Failures of pragmatic equivalence caused by lexico-grammatical differences (i.e. cross-linguistic features) would not be solved simply by looking at lexico-grammatical equivalence because such equivalence might still lose the original socio-pragmatic function. For instance, Crezee et al. (Crezee et al., 2020, 2017), Teng et al. (2018) and Teng (2019) have identified failures of pragmatic equivalence caused by cross-linguistic features between English and Mandarin Chinese – i.e. "pragmalinguistic failures" (Hale, 2014, pp. 323–324; Thomas, 1983).

As the second and first author respectively of Crezee et al. (2017) and Teng et al. (2018), the other two authors and I investigated influences of cross-linguistic features on achieving pragmatic equivalence in semi-authentic court interpreting practice. We revealed that parallel syntactical arrangements between English and Chinese do not guarantee the maintenance of original illocutionary force exerted by the lawyer (e.g. seeking affirmation, expressing sarcasm), and sometimes even completely distort the original pragmatic meaning. I also in a later study focusing on health translation (Teng, 2019) identified a number of Chinese lexico-grammatical features which, though making translated texts sound natural and make sense, may still distort the original pragmatic functions. The current study asked whether a set of assessment criteria can help identify translation which sounds natural and makes sense, yet does not maintain the original pragmatic functions.

The importance of achieving pragmatic equivalence in community translation can be particularly seen in instances where the TT sounds natural and makes sense to the TT reader. While a TT that sounds awkward to a native speaker of the target language (such as the three examples in Section 2.4) may be easily questioned by the TT reader, a TT that sounds natural and makes sense to a native speaker of the target language may cause even more serious concerns because, as argued in three recent studies (Crezee et al., 2017; Teng, 2019; Teng et al., 2018), anything that is amiss in the translation may not be detected by the TT reader. In other words, whatever the information and tone (i.e. the three functional meanings; see Section 2.3.4) is delivered in the TT, the TT reader would understand it as it is written because that is the information presented to them in the translation, and when they read the translation, it sounds natural and makes sense. For health translation, it is undeniably crucial to achieve pragmatic equivalence because the pragmatic function of health translation is to inform and/or persuade the TT reader with healthcare-related information and understanding such information is a matter of basic human rights. The study described here is hence of importance in the development of translation assessment criteria that can evaluate the quality of pragmatic equivalence.

2.6 Previous development of assessment criteria for pragmatic equivalence

The previous section has revealed the importance of the sociocultural context, and the possible impact of pragmalinguistic failures in translation, which are in accordance with the argument that translation quality assessment must go beyond the TT. This means assessment should not only be based on semantic and syntactical evaluation, but also on

the socio-cultural appropriateness (Ramírez Giraldo, 2009). In line with this argument, a number of assessment tools have been developed to provide empirical data based on discourse analysis and text analysis, revealing a solid connection between linguistics and translation studies, and thus also consolidating the legitimacy of developing an assessment tool for this study.

Studies that show particular interest in achieving pragmatic equivalence began with Margret Ammann's proposal of scenes-and-frames semantics (referred to in Lauscher, 2000). While a scene refers to non-linguistic aspects in the translation process, a frame refers to linguistic features in the TT. For a particular scene, different cultures may adopt different "frames" to represent the "scene". Ammann's proposal is an indication of scholars emphasising pragmatic functions over semantic meanings. This is also reflected in other studies highlighting the merits of functional theories, and justifying the eligibility of applying such theories to develop assessment criteria in order to evaluate the quality of maintaining original pragmatic functions (e.g. Colina, 2008; Hague, Melby, & Zheng, 2011; Lauscher, 2000). Colina argues that assessing pragmatic functions in translation frees translation assessment from the confinement of making judgement on grammatical correctness and word choices (2008, p. 107). This is relevant to the study at hand because translation that sounds natural and makes sense (i.e. correct grammatical arrangements and appropriate collocations) does not always deliver the pragmatic functions of the source text. The assessment criteria the current study aims to develop is a set of criteria that can assess not only the linguistic features but also the sociocultural features in the translation.

Studies concerning pragmatic functions have shown interest in considering translation from two perspectives: translation as a process, and translation as a product (Galán-Mañas & Hurtado Albir, 2015). The first perspective is seen in the process where a translator goes through translation. One approach adopted in translator education is the use of "reflective blogs" which helps trainee interpreters and translators develop self-learning abilities on evaluating strategies adopted in his/her own works (Crezee, 2016; Crezee & Grant, 2016; Crezee & Lustig, 2015). Another approach is the development of a grid for interpreting/translation assessors which helps evaluate the appropriateness of strategies adopted in the process (Orlando, 2011), or comparing trainee interpreters' self-assessment results with trainers' assessment results (Han & Riazi, 2018). The second perspective is seen in the development of criteria to evaluate the quality of a translation (i.e. the product) without specifying the type of translation/interpreting tasks, or the translation/interpreting

providing public services, such as legal or healthcare services (e.g. Bontempo & Hutchinson, 2011; Colina, 2008; Crezee et al., 2017; C.-T. Lu, 2010; Orlando, 2011; Shaio, 2006; Teng, 2019; Teng et al., 2018; J. Wang, Napier, Goswell, & Carmichael, 2015).

The above mentioned studies of viewing translation as a process can be seen to indicate that (trainee) translators/interpreters are concerned with achieving pragmatic equivalence. This may help develop trainee translators'/interpreters' awareness of pragmatic functions in both the ST and TT-particularly to deal with issues related to cross-cultural features, such as stylistic differences (e.g. consultative tone vs. authoritative tone), and cross-linguistic features, such as pragmatic functions delivered through certain semantic meanings and syntactical structures. The awareness may also be seen in trainee translators' reflective blogs showing their heeding to the purpose of a ST, and the socio-cultural background of the TT reader (Crezee, 2016; Crezee & Grant, 2016). Such attention on developing the awareness of the TT socio-cultural context is also seen in concerns that certain genres may be absent in certain socio-cultural contexts (Taibi & Ozolins, 2016, p. 109). Awareness of description in developed criterion inventories aims to develop trainee translators' habit of producing a TT from the TT reader's perspective, such as developing the awareness of "appropriateness for target audience" and "idiomatic correctness" (Orlando, 2011, p. 303), and the use of correct idiomatic expressions (Han & Riazi, 2018). The study described here asked potential end-users of the translated test to give their perspective as to whether the translations sound natural and make sense, and whether they feel they are being fully informed by the translations.

The concept of seeing translation as a product has also been elaborated with attentiveness to achieving pragmatic equivalence in the TT, while not losing conventionally[10] attended linguistic correctness (e.g. syntax). The criterion inventories developed to evaluate the degree of achieving pragmatic equivalence have been represented by terms such as textual integrity and appropriateness in the target socio-cultural context (Bontempo & Hutchinson, 2011), appropriateness for the target audience and function of the TT (Orlando, 2011), natural/idiomatic expressions and context appropriateness (J. Wang et al., 2015). In three recent studies, I have also used the proposed initial criteria (see Section 3.3) to evaluate to what degree original pragmatic functions or illocutionary force (e.g. a

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10 By conventionally, I meant the criterion inventories often included in assessment tools used in the context of translation/interpreting practice and education, such as the correctness of sentence structure, completeness of messages, etc.

tone of sarcasm, consultative, affirmative) can be maintained in a TT (Crezee et al., 2020, 2017; Teng, 2019; Teng et al., 2018), revealing that two criterion inventories in the initial criteria, Makes Sense and Similar Response, can reflect failures of pragmatic equivalence even when a TT shows linguistic correctness.

The aforementioned studies on the development of assessment criteria are in line with an argument proposed in Section 2.5 of this thesis that distortion of pragmatic meaning in community translation can very well be avoided. To avoid that, assessment tools and assessment criteria should be developed which heed cross-linguistic features between the source language and target language based on the concepts argued earlier that texts are socially constructed. Regardless, whether seeing translation as a process or as a product, previous studies did not have the end-user's (i.e. TT reader) perspective involved in the development of assessment criteria.

2.7 Significance of end-user's perspective in assessing translation quality

The absence of the end-user's perspective is inconsistent with the concept that texts are socially constructed. A translation represents the instances of linguistic interaction in which the author, the translator and the TT reader engage, meaning contextual factors must be taken into consideration in order to achieve pragmatic equivalence. It appears to be necessary to adopt a more holistic approach in the development of translation assessment criteria; therefore, evaluating the quality of achieving pragmatic equivalence means to evaluate:

- how meanings in a translation are delivered with appropriate linguistic features in the target language,
- how meanings in a translation are constructed with the translator's already-possessed knowledge in both the source and target sociocultural contexts, and
- how meanings in a translation are perceived by the TT readers with their already-possessed knowledge in the target sociocultural context.

Vygotskian social constructivism can help explain the concept of "constructing and perceiving meanings" because meanings are constructed through personal experience (Barrs, 2016, p. 243; Bednar, Cunningham, Duffy, & Perry, 2013, p. 21), and because "knowledge is constructed by individuals in social interaction" (Kiraly, 2015, p. 20). Therefore, on one hand, a translation is a product constructed with knowledge that the

translator acquired in the tension between the source and target sociocultural contexts; on the other, a translation represents a new sector of knowledge that is to be constructed with previous knowledge that the TT reader already possesses in the target sociocultural context. In this regard, considering the roles of translators and TT readers, acting as either producers or consumers of a text (either a source text or a translated text), can help explain:

- how translators, as consumers, perceive the pragmatic function achieved in a source text;
- how translators, as producers, achieve pragmatic equivalence in a translation; and
- how TT readers, as consumers, perceive the pragmatic function achieved in a translation.

The point as to how TT readers perceive the translation is consistent with arguments proposed for translation reception, particularly the perspective focusing on the "real readers"[11] (e.g. Brems & Ramos Pinto, 2013; Gutt, 1996; McAuley, 2015; Risku, 2002). The success of a translation depends on whether the "real reader" of the TT would react and respond as the "real readers" of the ST would. Translation achieving such success is what Pym (2004, p. 13) considers as "meet[ing] its corresponding success conditions". In other words, the translation has achieved its expected function. By "corresponding success conditions", I would say that means the translation has achieved the pragmatic function(s) expected in the ST. To achieve such conditions, Gutt (1996) argues that the success of a translation heavily depends on whether or not it can meet its readers' expectation, socio-culturally (i.e. does the translation sound suggestive, imperative or informative as it should be?) and linguistically (i.e. does the translation sound natural and make sense to native speakers of the target language?).

Though scholars have been discussing the significance of reception for the practice of literary translation (e.g. Brems & Ramos Pinto, 2013; Gutt, 1996; McAuley, 2015; Risku, 2002), the focus on the "real reader" corresponds with my argument for adopting Nida's Dynamic Equivalence in developing assessment tools for health translation. While I argue that health translation should aim to help the TT reader fully grasp intended information, the translation must follow the "success conditions" that the translation has met their expectations. In the context of health translation, TT readers (i.e. members of minority

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11 While the perspective of "real readers" focuses on how individual readers react, respond and feel about the translation, the perspective of "theoretical readers" is above individual readers and hence the reception is considered from a social perspective (Brems & Ramos Pinto, 2013).

groups) pick up a healthcare booklet because they want to know more about the specific healthcare issue covered in the booklet (e.g. diabetes, patients' rights); so, it appears there is no doubt that:

- they want to access to the information in a straightforward way, and do not expect to feel the spirit of the ST or the soul of the author;
- they want the information that can clearly tell them what (not) to do and what choices and rights they may have, not just the ones that the translators decided to keep or add in in the TT;
- they want the information provided by healthcare experts in the ST, not altered by translators with their personal opinions; and
- they want the information presented in expressions that sound natural to them, and do not appreciate foreignised expressions that sound awkward, hindering their comprehension of the TT.

Therefore, it is necessary to include the perspective of end-users (i.e. the "real readers") of translation in developing a set of assessment criteria that can evaluate whether the translators construct meanings in the TT in the way that the TT reader can perceive, and whether the way that the TT reader perceives meanings in the TT is the same or similar to the way that the ST reader would. When that is achieved, we can then say the knowledge delivered in the TT is "constructed by individuals in social interaction" (Kiraly, 2015, p. 20), and those individuals are the ST author (depending on how the translator's perceive meanings in the TT), the translator and the TT reader. Hence for the interest of the current study, it is necessary to involve Chinese immigrants in the development of assessment criteria so as to fulfil the "ethics of communication" (Chesterman, 2001, pp. 140–141). Further, involving Chinese immigrants in this study also means that I can test whether the initial set of assessment criteria can evaluate the quality of pragmatic equivalence in health translation from the perspectives of the TT readers (i.e. the Chinese immigrants).

2.8   Gap in the literature

To date, I am not aware of any studies which have discussed the development of assessment criteria for community translation in the health setting, taking into consideration a) the perspectives of the end-users as well as b) the views of the translators, and c) providing empirical evidence that bridges the gap between linguistics and its application to community translation. The current study aims to combine a, b and c to

offer a set of criteria to assess the quality of achieving pragmatic equivalence in health translation, following a holistic approach looking at both the socio-cultural and lexico-grammatical features of (community) translation.

2.9   Summary of chapter

This chapter has critically reviewed the non-applicability of translation theories/thoughts developed in both the context of the Chinese language and English, with an argument that the development of assessment criteria operable in health translation cannot be confined by the tension between literal and free translation. Instead it has to be developed within a functional framework which is independent from translation studies of literary works. The argument for a functional framework is proposed on the basis that achieving pragmatic equivalence in health translation is a matter of whether the TT reader can be fully informed and persuaded with information delivered in the translation. To have such equivalence achieved, both cross-linguistic and cross-cultural features are to be considered in order to avoid pragmalinguistic failures. Also to develop such *assessment* criteria, translation has to be considered as a socially constructed product. That means it is necessary to involve the end-user's perspective in the development so as to realise social inclusion through providing the TT reader with language access to such an important issue as 'health-related information' which is one of basic human rights. Therefore, in the next chapter I will present a methodology to reflect my arguments on developing the criteria that not only tests translation quality from the translators' perspective but also from the end-users' perspective.

Chapter 3 Methodology

3.1 Introduction

The set of assessment criteria that this study aims to develop focuses on maintaining the pragmatic functions of healthcare-related texts which inform and/or persuade the target reader to take, or not to take actions suggested in the text (Fischbach, 1962), thus achieving pragmatic equivalence (Hale, 2014). For this focus, it is necessary to adopt a holistic approach that involves both the end-users' and the translators' perspectives. The design of the set of assessment criteria is based on functional translation theories (i.e. Dynamic Equivalence; Nida & Taber, 1969), providing empirical evidence that can be pedagogically applicable, while being in line with the perspectives of the end-user, and bridging the gap between linguistics and its application to community translation.

3.2 Design of the study

In order to develop a set of assessment criteria that can evaluate the quality of achieving pragmatic equivalence, and be applied to translator education, I considered that the perspective focusing on the "real readers"[12] (i.e. the end-users) could be helpful (see Section 2.7; Brems & Ramos Pinto, 2013; Gutt, 1996; McAuley, 2015; Risku, 2002). Hence, it is necessary to include the perspectives of end-users in order to evaluate whether the translators have constructed meanings in the target-text (TT hereafter) in the way that the TT reader would perceive, and whether the way that the TT reader perceives meanings in the TT is same as or similar to the way that the source-text (ST hereafter) reader would. When that is achieved, we can then say the knowledge delivered in the TT is "constructed by individuals in social interaction" (i.e. Vygotskian social constructivism; Kiraly, 2015, p. 20), and those individuals are the ST author (depending on how the translators perceive meanings in the TT), the translator and the TT reader.

Therefore, I believe that translators and the TT reader should collaboratively define translation quality. This is reflected in my methodology, which involves both the producer (i.e. the translator) and the end-user (i.e. the TT reader) to collaboratively test the feasibility of my initial criteria, and eventually reach the point where translators can have a set of guidelines to produce a translation that can benefit the TT reader in the way that

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12 While the perspective of "real readers" focuses on how individual readers react, respond and feel about the translation, the perspective of "theoretical readers" is above individual readers and hence the reception is considered from a social perspective (Brems & Ramos Pinto, 2013).

health translation aims for. Hence, I have followed the research steps shown in Figure 3.1 and outlined below.
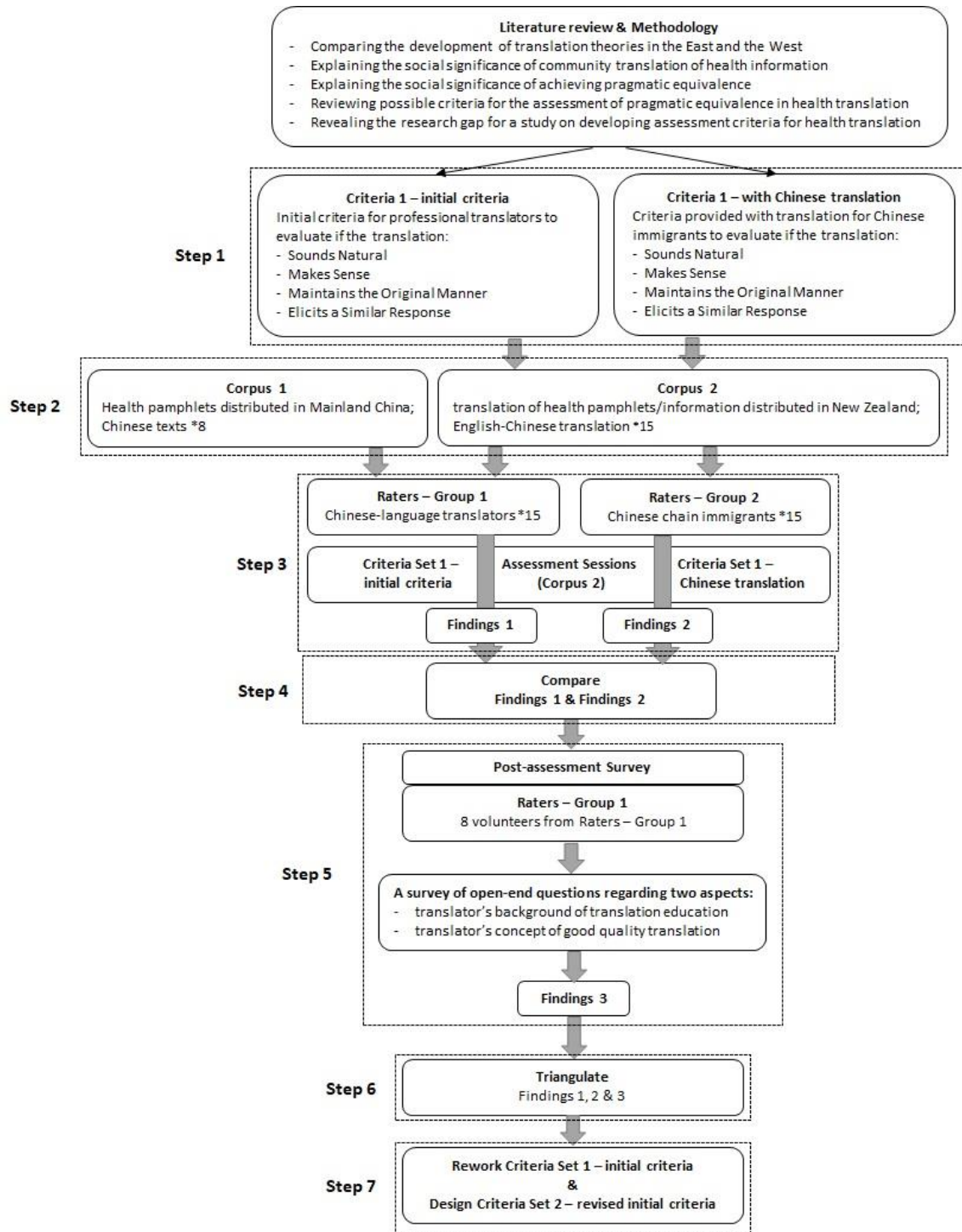
Figure 3.1: Research Steps

Step 1: developing a set of initial assessment criteria (i.e. Criteria Set 1) based on Nida's proposal of achieving Dynamic Equivalence (Nida, 2004; Nida & Taber, 1969) for the two groups of participants – i.e. professional translators 1 (Raters – Group

1) and Chinese immigrants (Raters – Group 2) to assess the achievement of pragmatic equivalence.

Step 2: building two corpora [13] : Corpus 1, consisting of Chinese health pamphlets distributed in Mainland China, served as reference materials to help raters be aware of the tones and manners used in the health pamphlets distributed in Mainland China (see Appendix A). Corpus 2, consisting of English-Chinese health translations distributed in New Zealand (see Appendix B), were the health translations to be assessed by the two groups of participants/raters.

Step 3: recruiting two groups of raters to assess the translation quality in Corpus 2. Raters – Group 1, consisting of 15 Chinese-language translators based in New Zealand; Raters – Group 2, consisting of 15 Chinese chain immigrants who migrated to New Zealand through "chain migration" (Johnston et al., 2006) under the parent category (Immigration New Zealand, 2016b). This group of raters were the intended readers of health translation texts. I then collated Findings 1 with assessment results provided by Raters – Group 1, and Findings 2 by Raters – Group 2.

Step 4: comparing Findings 1 and 2 to reveal a consensus or contrasting assessment results.

Step 5: conducting a post-assessment survey among participants in Raters – Group 1, who volunteered to take part in to produce Findings 3. The participants were asked about their experience as translators and educational background of translation as a profession, and their concepts of what characterises a good quality translation.

Step 6: triangulating findings from the raters' assessment (Findings 1 and 2) and the post-assessment survey (Findings 3).

Step 7: reworking initial Criteria Set 1, and designing Criteria Set 2 which is aimed to be pedagogically applicable.

3.3 Developing initial assessment criteria

I argued in Section 2.3.1 that there is a correlative relationship between Nida's (1964) four basic requirements for achieving Dynamic Equivalence in translation as shown in Figure 3.2 (duplication of Figure 2.2).

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13 A corpus (corpora as in plural) is a collection of texts often used for analyses of linguistic features (Aston, 1999; Baker, 1993)
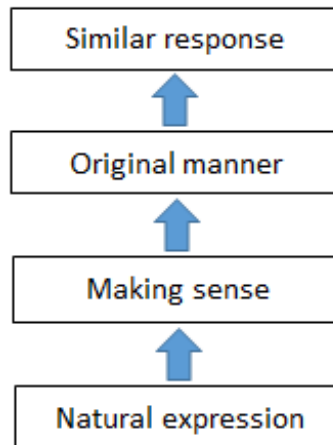
Figure 3.2 (duplication of Figure 2.2): Correlative relationship in producing Dynamic Equivalence translation (Teng, 2019, p. 91)

Natural expression has emerged as the fundamental factor in achieving the other three requirements. A translation that does not sound natural may not make sense, and therefore cannot maintain the original manner and elicit a similar response, hence failing to achieve pragmatic equivalence. By natural expressions, I mean expressions that meet the translation readers' expectation of expressions that are conventional (Toury, 1995) in the target language in a particular context (e.g. appropriate collocation of words and appropriate/correct sentence structure). Based on this argument, I have designed a set of initial criteria that I believe can evaluate the quality of pragmatic equivalence in the perspectives of translation readers (i.e. the end-users).

3.3.1 Criteria Set 1 – with seven possible outcomes

For the current study, I have developed a set of criteria, Criteria Set 1, for the two groups of raters to evaluate the quality of pragmatic equivalence in translated texts in Corpus 2 (15 translated healthcare texts). Table 3.1 below outlines the four criteria that a translated text is expected to achieve in order to maintain the original pragmatic functions (see Figure 3.2). These four criteria have been chosen because I consider that pragmatic equivalence can only be achieved when a translation Sounds Natural, Makes Sense, maintains the Original Manner and elicits a Similar Response. These four requirements are adopted in this study to establish the four criteria in the initial set of criteria, Criteria Set 1. Further, Table 3.1 also shows seven possible outcomes of translation assessment when we use the four criteria to assess translation quality. The four abbreviations used in the outcomes respectively stand for the four criteria: SN (Sounds Natural), MS (Makes Sense), OM (Original Manner) and SR (Similar Response). In the table, the letter F is

used show that one or more of the criteria had Failed in a translation; for instance, SN-MS-F means the criteria Sound Natural (SN) and Make Sense (SR) had Failed in a translation.

Table 3.1: Criteria Set 1 – with seven possible outcomes (for Raters – Group 1)

Evaluation Criteria				
Linguistic/Sociocultural System		Socio-cultural System		
Sounds **N**atural (SN)	**M**akes **S**ense (MS)	maintains **O**riginal **M**anner (OM)	elicits **S**imilar **R**esponse (SR)	Possible outcomes
✓	✓	✓	✓	Total Equivalence
✓	✓	✓	✗	SR-F
✓	✓	✗	✓	OM-F
✓	✓	✗	✗	OM-SR-F
✗	✓	✗	✗	SN-OM-SR-F
✓	✗	✗	✗	MS-OM-SR-F
✗	✗	✗	✗	Totally Lost

Note: The letter F stands for Failed, denoting criteria not achieved in the translation; the symbol ✓ refers to the achievement of a criterion, and the symbol ✗ refers to instances where a criterion has not been achieved.

Below is a definition of each of the four criteria in relation to the linguistic system and sociocultural system (extracted from Crezee et al., 2017; Teng, 2019):

- Sounds Natural (SN): When considered in the linguistic system, the term *natural* refers to a translation that does "not violate the ordinary patterns of a language" (Nida & Taber, 2003, p. 203). The translation therefore Sounds Natural to the native speaker of the target language, by evaluating the *acceptability* and *correctness* of the lexico-grammatical arrangements in translation – i.e. a correct syntactical and semantic relationship between the chosen lexical items in the target language (Halliday, 1978; Halliday & Hasan, 1976; Halliday & Matthiessen, 2004).

    When considered in the sociocultural system, the term *natural* means that the collocation of words is *typical* and *conventional* (i.e. directness of translation; Toury, 1995). The term *natural* can also be determined by the sociocultural context encompassing the collocation (i.e. collocational markedness; Baker, 1992); while a *marked* collocation is *atypical* and *unconventional*, and hence does not Sound

Natural, an *unmarked* collocation is *typical* and *conventional*, and hence Sounds Natural to the native speaker of the language.

Therefore, when I determine the naturalness of a translation, the translation has to be considered in both the linguistic and sociocultural system in order to see whether the translation is produced in *acceptable* and *correct* lexico-grammatical arrangements, and whether the translation is produced with *typical*, *conventional* and *unmarked* collocations.

- Makes Sense (MS): When a translation Sounds Natural, the translation may Make Sense to the target reader in the context of the translated text. However, when not Sounding Natural, the translation may still Make Sense if the lexical items fit the Field of that translated text because the lexical items chosen (particularly the content words) in the text convey messages or semantic meanings that fit into the context encompassing the translated text (see Section 2.3.4; Halliday, 1978; Halliday & Matthiessen, 2004; Kim & Matthiessen, 2015).

- Original Manner (OM): The term *manner* stands for the pragmatic functions expected to be achieved in the source text (e.g. to persuade, inform) through tones and/or idiomatic expressions. A translation that does not Sound Natural and Make Sense may fail to maintain the Original Manner. Yet, a translation that Sound(s) Natural and Make(s) Sense could still fail the Original Manner because the chosen lexical items do not reflect the sociocultural aspects of the source text. Therefore, the criterion Original Manner must be tested in the sociocultural system.

  The *manner* expected in health translation refers to the pragmatic functions as to informing and/or persuading the reader to take or not to take actions suggested in the text (Fischbach, 1962; Sin, 2004). Hence, maintaining the Original Manner means the translation of a healthcare-related text has achieved the pragmatic functions as to informing and/or persuading readers of the translated text to take or not to take actions suggested in the translation.

- Similar Response (SR): To assess whether a translation can elicit a Similar Response from the reader, analyses of lexico-grammatical arrangements in both the linguistic and sociocultural systems (i.e. the criteria Sounds Natural and Makes Sense) can help reveal whether the translator has grasped the *manner* delivered in the source text, and maintained the Original Manner in the translated text. Once the translation has maintained the Original Manner, readers of the translated text may respond in a way that is similar to the way readers of the source text would (i.e. achieving Similar Response). In other words, this criterion can only be

achieved in a translation that maintains the Original Manner with expressions that Sound Natural and Make Sense in the target sociocultural context.

Hence, eliciting a Similar Response in health translation means that the translation can make its target readers know exactly what they should (or should not) do as suggested by the translation.

The above definition has revealed a correlative relationship between linguistic features (Sounds Natural and Makes Sense) and sociocultural features (Original Manner and Similar Response). Failures associated with linguistic features may lead to the failures at the sociocultural level. In other words, a translation that Sounds Natural and Makes Sense may still distort the original pragmatic meaning. For more discussion of the four criteria, please see my explanation in previous publications (Crezee et al., 2017; Teng, 2019; Teng et al., 2018).

Table 3.1 also includes seven potential outcomes that could be the assessment result of a translation. Since four criteria are used to evaluate the quality of a translation, the combination of the four criteria would come up with sixteen possible assessment outcomes. The seven outcomes included in the initial set of criteria, Criteria Set 1, were chosen based on my argument that achieving the criterion Sounds Natural is the fundamental factor in achieving the other three criteria (see Figure 3.2; Crezee et al., 2017; Teng, 2019; Teng et al., 2018). Below is explanation of the seven potential outcomes:

- Total Equivalence: When the raters (i.e. the Chinese language translators and the Chinese immigrants) feel that the translation has achieved all four criteria, this outcome appears in their assessment results, indicating that they feel that the translation is deemed to have achieved pragmatic equivalence.

- SR-F: This outcome indicates that the raters feel that the translation Sounds Natural, Makes Sense and maintains the Original Manner as to being persuasive and/or informative, but does not elicit a Similar Response because the readers may not know exactly what actions the translation has suggested they should (or should not) take.

- OM-F: This outcome indicates that the raters feel that the translation Sounds Natural and Makes Sense, but do not feel the intention of the translation as to being informative and/or persuasive has been achieved – i.e. fail to maintain the Original Manner. However, the raters still feel that they know exactly what actions they should (or should not) take according to the information in the translation.

This could happen due to the sociocultural differences between the two language contexts; for instance, health texts distributed in the Chinese mainland may sound imperative while the same texts in New Zealand may sound suggestive (Sin, 2004). In other words, when the raters feel that the translation of a healthcare text sounds imperative (rather than suggestive), they would feel that they know exactly what the translation wants them to do or not to do.

- OM-SR-F: This outcome indicates that the raters feel that the translation Sounds Natural and Makes Sense; however, they also feel that the translation has failed to maintain the Original Manner as to being informative and/or persuasive, and failed to elicit a Similar Response as to making them know exactly what actions they should (or should not) take according to the information in the translation. In other words, the raters feel that translation is linguistically correct and readable (i.e. correct lexico-grammatical arrangements), but do not see the connection between the translation and the encompassing context.

- SN-OM-SR-F: This outcome indicates that the raters feel that the translation does not Sound Natural, but still Makes Sense because the lexical items in the translation convey messages that fit into the context encompassing the translated text. Due to the *unnaturalness* of the translation (Sounds Natural failed), the raters feel that the translation has failed to be informative and/or persuasive (Original Manner failed), and they do not know exactly what the translation wants them to do or not to do (Similar Response failed).

- MS-OM-SR-F: This outcome indicates that the raters feel that the translation Sounds Natural, but do not feel that the translation Makes Sense because the lexical items in the translation do not convey messages that fit into the context encompassing the translated text. The raters hence do not feel the Original Manner as to being informative and/or persuasive has been met, and do not know exactly what they should (or should not) do as suggested by the translation (Similar Response failed).

- Totally Lost: When the raters (i.e. the Chinese language translators and the Chinese immigrants) feel that the translation has not achieved any of the four criteria, this outcome appears in their assessment results, indicating that they feel that the translation is unreadable and incomprehensible, and they do not know what to do or how to respond.

Therefore, when raters use Criteria Set 1 to evaluate the Chinese translation of the English phrase *well child check* in the pamphlet *Well Child Tamariki Ora* as exemplified in Section 2.2.1 (Ministry of Health, 2017), the raters may feel that the translation Sounds Natural and Makes Sense for its lexico-grammatical arrangements (in the linguistic system), but they may also feel that the translation does not fit the sociocultural context of both New Zealand and Mainland China (in the sociocultural system). The phrase *well c*

hild check was literally translated as *jiànkāng értóng jiǎnchá*/健康兒童檢查/*health child check*, making the Chinese phrase read as *a check for healthy child* (Teng, 2019, pp. 102–103). It is uncontroversial to say that a health check should be provided for children regardless of their health conditions. The Chinese translation of this English phrase hence may make the reader (i.e. the parents) puzzled (Original Manner failed) and not know whether their children should do the check or not (Similar Response failed) – i.e. OM-SR-F. In other words, this translation has failed to achieve pragmatic equivalence. This example also shows that Criteria Set 1 is able to help identify pragmalinguistic failures (Hale, 2014; Thomas, 1983) and assess whether the translation has exerted the illocutionary force (Morris, 1999) that was expected in the source text – i.e. to inform parents about the link between the check and the *Well Child* scheme.

I have used Criteria Set 1 to evaluate a group of trainee interpreters' renditions for a semi-authentic court interpreting task in two previous studies (Crezee et al., 2017; Teng et al., 2018). The same Criteria Set has also been applied in a later study (Teng, 2019) to assess the quality of achieving pragmatic equivalence in a health translation publicly distributed in New Zealand. The three studies all showed that the Criteria Set could assess translation quality in both the linguistic and sociocultural aspects, and could help identify instances of pragmalinguistic failures – i.e. failures of pragmatic equivalence caused by cross-linguistic features (see Section 2.4.1; Hale, 2014, pp. 323–324; Thomas, 1983). The Criteria Set was also used in Teng (2019) as the basis for the development of another set of criteria that can identify "pragmalinguistic factors" (Teng, 2019, pp. 93–94) in order to explain the relationship between pragmatic functions and pragmalinguistic failures.

However, none of the three studies included end-users' perspectives to evaluate translation quality by using the Criteria Set 1. Hence, it is necessary to test whether the Criteria Set can:

- identify instances of pragmalinguistic failures when it is used by the end-users;
- help reveal consistent or contrasting opinions between the assessment results of the translators (i.e. Raters – Group 1) and the end-users (i.e. Raters – Group 2);
- help assess translation quality from a perspective aligned with that of the end-users.

3.3.2 Criteria Set 1 – with Chinese translation

While Criteria Set 1 shown in Table 3.1 were used by the 15 professional translators, Raters – Group 1, I simplified the Criteria Set by leaving out the seven potential outcomes and provided translation for each of the four criteria for the 15 Chinese immigrants, Raters – Group 2. I did this because the 15 Chinese chain immigrants did not possess metalinguistic knowledge to understand the jargon of linguistics used to explain the seven possible outcomes in the initial set of criteria used by the professional translators (see Table 3.1; also see Section 3.5.2 for the immigrants' backgrounds). The translation provided for each criterion hence helped them understand what aspect each criterion was aimed at. Please see Table 3.2.

Table 3.2: Criteria Set 1 – with Chinese translation (for Raters – Group 2)

	翻译质量 (Translation Quality)	请圈选您是否同意 (please circle "Yes" or "No")	
Linguistic System	读起来像普通话 Sounds like Chinese ------------------ Sounds Natural (SN)	是 否 (Yes) (No)	
	能让您看得懂 Makes sense to you ------------------ Makes Sense (MS)	是 否 (Yes) (No)	
Socio-cultural System	句子意图表达清楚 Intention of the sentence is clear ------------------ Original Manner (OM)	是 否 (Yes) (No)	
	您知道(不)应该做什么 You know what you should (not) do ------------------ Similar Response (SR)	是 (Yes) 否 (No)	若圈选"是",请说明： (If you circle "Yes", please specify)

When making their assessment, the raters (i.e. the Chinese immigrants) circled *Yes* or *No* to indicate whether they felt the translation had achieved the four criteria respectively. If

the raters had circled *Yes* for the quality *You know what you should (or should not) do* (i.e. assessment of Similar Response), they had to specify (in writing) what actions they felt the translation wanted them to take, or suggestions they received from the translation. They were required to be specific regarding the criterion Similar Response because I needed to establish whether the translation had actually maintained the Original Manner, and therefore elicited a Similar Response.

Therefore, when the raters use Criteria Set 2 to assess the Chinese translation of the English phrase *well child check* in the pamphlet *Well Child Tamariki Ora* as exemplified in Section 2.2.1 (Ministry of Health, 2017), their assessment may show *Yes* for both *Sounds like Chinese* (Sounds Natural – SN) and *Makes sense to you* (Makes Sense – MS), and *No* (indicating Failed) for both *Intention of the sentence is clear* (Original Manner – OM) and *You know what you should (*or should *not) do* (Similar Response – SR). In other words, they may grasp the message by seeing the semantic meanings of lexical items which are presented in a syntactical arrangement that does not feel unnatural. However, because the translation makes the Chinese phrase read as *a check for healthy child*, they may also feel that there is something wrong with message and may not actually understand what *the intention* of the phrase is, and what *they should (*or should *not) do*. Therefore, the assessment result is considered as OM-SR-F.

When using Criteria Set 1 to make their assessment, the professional translators were told not to be confined by the seven outcomes included in Table 3.1 (more explanation is provided in Section 3.6). In other words, both groups of raters made their assessment by determining whether the translation had achieved each individual criterion, and came up with the outcomes that could represent their own judgement.

3.4 Building two corpora

It has been argued that analysis of a corpus consisting of translation texts may well benefit pragmatic translation because the corpora involved in translation studies represent the real world (Newmark, 1988), and the analysis of such corpora has proved very helpful for revealing 'translationese' in the target language (e.g. Baker, 1999; Xiao & Hu, 2015), determining semantic prosodies between the source and target languages (e.g. Kübler, 2011; N. Wei & Li, 2014), and identifying any possible impact caused by syntactical differences between two languages (e.g. K. Wang & Qin, 2014).

Therefore, a study involving translation corpora can help uncover ways of achieving pragmatic equivalence (Hale, 2014), and reveal impact caused by pragmalinguistic failures. In other words, if a translation does not achieve pragmatic equivalence, health translation could cause medical concerns and/or social concerns (i.e. losing the original pragmatic function of being persuasive); for instance, translation quality of pamphlets on contagious diseases such as AIDS and hepatitis B could lead to more than just a matter of different wordings, but an epidemic. Hence, studies which aim at developing criteria for the assessment of pragmatic equivalence in health translations may well benefit from including corpora consisting of translated texts.

I built two corpora comprising a total of twenty three healthcare texts: Corpus 1, eight Chinese health pamphlets distributed in Mainland China; and Corpus 2, 15 English-Chinese translation texts distributed in New Zealand. To ensure that texts in the two corpora were of a similar socio-pragmatic nature, a number of criteria were applied to select the texts, as shown in Table 3.3.

Table 3.3: Criteria of selecting corpus texts

Content	• The healthcare texts must have a primary pragmatic nature of being informative (Fischbach, 1962), not the ones with a commercial purpose; • The healthcare texts must deliver health information mainly through words, so as to identify failed pragmatic functions caused by cross-linguistic features; and • The healthcare texts must cover a range of health topics from general healthcare services to socially sensitive health issues, so as to present a comprehensive selection of health translation;
Distributors	• The healthcare texts must be distributed by different medical service providers and institutes, so as to minimise the possibility of repeatedly including the translations of a few translators; and • The healthcare texts must be distributed, physically or online, by a government body or authoritative healthcare service providers/institutes (e.g. New Zealand: District Health Boards and Ministry of Health; China: Municipal Health Bureaus and Ministry of Health in Mainland China; major hospitals in the two countries).
Target readers	• The healthcare texts must be publicly accessible (i.e. ethics approval was not required for this section of data collection), and function to bridge the information gap between authorities and the general public; • The healthcare texts must be aimed at the general public, non-medical specialists or experts.

For Corpus 1, I examined different websites of Chinese government-run hospitals and healthcare related government bodies to collect suitable texts; further, my networks in Beijing and Shanghai also kindly helped collect printed health pamphlets from hospitals in the two cities. Corpus 1 served as reference material for Raters – Group 1 (i.e. professional Chinese translators) to "reverbalise" (Kiraly, 2012; Reiss, 1981b, p. 134) the text-style of health pamphlets in Mainland China in order to raise the raters' awareness of cross-cultural differences between New Zealand and Mainland China. Hence, they could see the linguistic features (e.g. choice of lexical collocations, syntactical arrangements) as well as the pragmatic features (e.g. an imperative tone) adopted in the Chinese health pamphlets to achieve the pragmatic function of being informative and persuasive.

For Corpus 2, I visited the websites of, or physically visited hospitals and healthcare service providers in New Zealand to collect health pamphlets. In total, I selected 15 texts for this corpus, which were provided in a layout that followed the English original's paragraph and sentence structure – i.e. when it was a paragraph/sentence in the English original, the translation was presented as one paragraph/sentence. For the purpose of my analysis, either a paragraph or a sentence was referred to as a *passage*. The 15 translated texts in Corpus 2 comprised a total of 256 passages. Some of the 15 translated texts in Corpus 2 had more passages than others; the shortest one had 7 passages while the longest had 28 passages.

In New Zealand, the Chinese translation of healthcare texts is often provided in both simplified and traditional characters. When the translation was available in both types of characters (wordings in the translated texts I selected were identical in the two versions of translation), the version with simplified characters was chosen because the raters recruited for this study all migrated from Mainland China.

3.5   Recruiting Participants

I recruited a total of 30 raters: 15 professional Chinese translators based in New Zealand for Raters – Group 1; 15 Chinese immigrants residing in New Zealand for Raters – Group 2. Both groups of raters assessed the translation texts in Corpus 2; while Raters – Group 1 used Criteria Set 1 (see Table 3.1) to produce Findings 1, Raters – Group 2 used Criteria Set 1 – with Chinese translation (see Table 3.2) to bring forth Findings 2.

Table 3.4 shows how the two groups of raters used the two corpora and the Criteria Set and what findings they contributed.

Table 3.4: Distribution of corpora and initial criteria

	Corpus		Initial Assessment Criteria		Findings	
Raters	Corpus 1	Corpus 2	Criteria Set 1	Criteria Set 1 – with Chinese translation	Findings 1	Findings 2
Raters – Group1	✓	✓	✓		✓	
Raters – Group 2		✓		✓		✓

Since Findings 1 and 2 respectively represented the producers' (i.e. the translators') and the end-users' (the Chinese immigrants') aspects of each assessment, I compared findings from these two aspects text by text in order to reveal consensus or divergence regarding the quality of pragmatic equivalence achieved in the translated texts in Corpus 2. Please see Section 4.1 for the method that I used to compare and determine the percentage of each of the four criteria assigned to each translated text.

Translators and immigrants who agreed to participate in this study have diverse backgrounds in terms of working experience and educational backgrounds. For instance, though all practicing in New Zealand, some translators received translation education in China, others in New Zealand; some have more than 20 years of experience, others have only 3 years. With the immigrants, though all at least 57 years-old (some were in their 60s or 70s) and born in China, their level of education varied (see Section 3.5.2 for their backgrounds). When recruiting the participants, I did not consider inter-rater reliability to address such backgrounds. The diverse backgrounds of the participants reflected the real situation of translation practice in New Zealand. From the translator's point of view, we usually do not specify translators' experience and educational backgrounds when we assign a task; from the end-user's point of view, we can never restrict who the target-audience is because community translation involves texts aimed at the general public. Therefore, inter-rater reliability would diminish the feasibility of my assessment criteria, making my criteria seemingly designed for only a specific group of translators or target-audience.

To encourage potential raters' willingness to participate in this study, I offered each member in Raters – Group 1 a koha (Maori word for *donation*, in this case a voucher worth NZ$60) to the approximate value of a 330-word translation task; I also offered each participant in the Raters – Group 2 group a koha (a voucher worth NZ$40) that was worth around a 2-hours of pay for an office worker (i.e. annual income NZ$40,000).

3.5.1   Raters – Group 1

For Raters – Group 1, I used the criteria listed in Table 3.5 to select suitable raters.

Table 3.5: Criteria of selecting Chinese-language translators, Raters – Group 1

Professional translators	• Translators who are working at a public service agency or government body in New Zealand (e.g. Auckland Hospital, Auckland District Health Board) at the time when recruitment occurred; or • Translators who have "Member" or "Affiliate" status of the New Zealand Society of Translators and Interpreters (NZSTI), or who are qualified to apply for NZSTI membership; or
NZSTI membership	• "Member" status refers to translators who possess an approved degree in translation[14] in New Zealand (e.g. MA Applied Language Studies, translation, Auckland University of Technology [AUT]) or possess the status of "Professional Translator" accredited by the National Accreditation Authority for Translators and Interpreters (NAATI) in Australia; and • "Affiliate" refers to translators who possess an approved degree in translation in New Zealand (e.g. Diploma in Interpreting and Translation, AUT) or possess a status of "Paraprofessional Translator" accredited by NAATI (New Zealand Society of Translators and Interpreters, 2016a).
Chinese as Language 1 (L1)	• Translators' L1 (i.e. first language) must be Chinese because NZSTI translator membership is language-direction specific, and the translation direction will be into translators' L1.

Translators voluntarily participating in this study were asked to assess health translations in Corpus 2 (all distributed by major hospitals or the Ministry of Health; see Section 3.4). Therefore, it was necessary to exclude translators who do not hold NZSTI membership because translators holding (or qualified to hold) either NZSTI "Member" or "Affiliate" membership are officially qualified to work with public service agencies or government departments in New Zealand, such as hospitals and District Health Boards (New Zealand Society of Translators and Interpreters, 2016b).

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14 Receive a minimum overall grade of B, or B+ in practical translation papers

Further, community translations (e.g. health translations) are usually produced by translators who belong to the same linguistic and cultural community as the target readers; therefore translators' awareness of linguistic divergences will often have an immediate impact on the quality of a translated text, in terms of whether the translation sounds natural to the target reader. Therefore, it was necessary to exclude Chinese-language translators who do not speak Chinese as their first language.

Recruitment process – Group 1

As a holder of NZSTI Affiliate membership and a practicing interpreter and translator myself, I posted recruitment advertisements (see Appendix J) on the NZSTI online forum (http://www.nzsti.org/forum/) and asked the webmaster of the NZSTI site to circulate the advertisement among its membership.

I also used the snowball method to ease and facilitate the recruitment process. In other words, translators who had agreed to participate in the research often recruited other translators who met my criteria. Further, given that professional translators' contact information was usually publicly available, I contacted potential participants through emails or phone calls.

I made the initial contact with the potential participants by either emailing or physically giving them the Information Sheet (see Appendix M). Once the participants had given me an initial consent via either email or in person, they were given the Consent Form (see Appendix P). They returned the signed Consent Form when they attended the training session (see details of the session in Section 3.6.1). In total, 15 professional translators volunteered to participate in this study.

3.5.2 Raters – Group 2

For the recruitment of participants in Raters – Group 2, I used the criteria listed in Table 3.6. to exclude immigrants who might not be the ideal participants in this study.

Table 3.6: Criteria of selecting Chinese chain immigrants, Raters – Group 2

Chain immigrants	• This term, adopted from Johnston et al.'s (2006) "chain migration", refers to Chinese immigrants who migrated to New Zealand under the parent category (Immigration New Zealand, 2016b), following their adult children. • Immigrants under this category have very limited English proficiency as they only need to meet a minimum English language requirement of IELTS 4.0 in at least two of the four skills (i.e. reading, writing, listening and speaking) or an overall score of 5.0 in the General or Academic Module (Immigration New Zealand, 2016b, 2016a).
Age requirement	• Suitable raters for this group are aged 57 or older because English language education was condemned as learning the enemies' language (e.g. the United States of America) in Mainland China in the 1950s (Adamson, 2004, p. 28; Gil & Adamson, 2011, pp. 35–36).
Time of arrival	• The longer the chain immigrants have lived in New Zealand, the more accustomed they grow to the socio-cultural practices in New Zealand. Therefore, suitable raters must be the immigrants coming to the country after 2012, meaning they will have a maximum of five year's residence in New Zealand up until 2017 (when the recruitment happened).

The Chinese immigrants' backgrounds of English learning

As previously noted, I particularly chose immigrants born in Mainland China in 1959 or before (i.e. aged 57 or older) because Chinese immigrants born in Mainland China before or during the 1950s might never have received, or have received very limited English language education (A. Tang, 2017) due to the warfare and political atmosphere in the Mainland at the time.

The Second Sino-Japanese War (1937 – 1945; part of the World War II) and the civil war between the Nationalist Party (i.e. 國民黨 – Kuomintang, also known as KMT) and the Chinese Communist Party (1945 – 1949) forced millions of people to leave home and lose opportunities of receiving education. Chinese immigrants, if born during this period of time, were aged between 68 and 80 by 2017 when data collection commenced. Hence, it is possible that the Chinese chain immigrants in this study had no or had only very limited English proficiency.

In the early 1950s, the political atmosphere in Mainland China made English language education an unpatriotic deed. Though not made illegal, English language education was not favoured among other languages, particularly when compared to Russian, due to the ban on importation of textbooks from English speaking countries, such as the UK and the

USA (Adamson, 2004, p. 36). Due to changes of political atmosphere, English language education was later banned throughout the country in 1954, and yet was again allowed at the secondary school level in 1956 with an aim that the number of schools teaching English would be the same as those teaching Russian. Though made legal, English language education was initially allowed only in major cities, such as Beijing and Shanghai, where resources were available to support the education (Adamson, 2004, p. 37), and the language was still condemned as the enemies' language (Adamson, 2004; Gil & Adamson, 2011). Chinese immigrants born in Mainland China in the 1950s were aged between 58 and 67 by 2017 when data collection commenced.

The historical and socio-political backgrounds of the years when the Chinese immigrants were born make them the ideal participants in the current study because they could be considered as immigrants with limited English proficiency (John-Baptiste et al., 2004; Lindholm et al., 2012). The Chinese immigrants therefore may heavily rely on translated texts in order to receive publicly available healthcare services.

Because of being deprived of receiving education (due to warfare between 1937 and 1949), these immigrants could also be considered as lower-literacy readers, who may need a translation that can project a clear context where they can easily receive the information of healthcare services with wording that makes the translation not read like a translation. In other words, the translation should be "invisible" (Fischbach, 1962, p. 462), meaning to sound natural in Chinese without atypical lexico-grammatical arrangements. Hence, their literacy level (of both English and Chinese) also made them ideal participants in this study; they could help test whether the initial set of criteria, Criteria Set 1, was developed in the perspectives aligned with the end-users' perspectives.

Recruitment process – Group 2

When I started working on the current study, I volunteered at a charity organisation, 华助会 – A Better Chance Charitable Trust, offering English language workshops aimed at Chinese speaking immigrants. With the help from the organisation, I recruited a number of suitable immigrants. Further, I posted recruitment advertisements (see Appendix K and Appendix L) through government offices and local community organisations (e.g. libraries, community centres) where workshops are organised on a regular basis for Chinese immigrants. I contacted the coordinators of those workshops across the Auckland region, such as the Chinese Community Centres, charity organisations and public libraries.

I also applied the snowball method to identify suitable immigrants who could be the friends or family members of people already recruited, or people who do not regularly participate in community activities. These non-participating chain immigrants could be more heavily reliant on health translations because it could be their health conditions that had kept them from attending community activities (L. Tan, 2016). Those participants had my contact details, and thus were able to contact me if they were willing to participate in the study.

Once I had the initial contact with the potential participants, I either emailed through or physically gave them the Information Sheet (see Appendix N and Appendix O). Once the participants had given me an initial consent via either email or in person, they were given the Consent Form (see Appendix Q and Appendix R). They returned the signed Consent Form when they attended the training session (see Section 3.6.1). In total, 15 Chinese chain immigrants volunteered to participate in this study.

3.6   Assessing Corpus 2

Other than meeting the criteria listed in Table 3.5 and Table 3.6, the translators and immigrants who volunteered to participate in the research were asked to attend a training session before they could assess the translated texts in Corpus 2.

3.6.1   Training Sessions

The training sessions were held respectively for the two groups of raters because Raters – Group 1 and Group 2 possessed different degrees of linguistics knowledge.

Training Raters – Group 1

To accommodate the raters' availability, I organised a number of sessions. At each session, there were one or two raters attending the training. The training sessions were held at either the AUT campus, local libraries or community service centres (e.g. Auckland City Library, Manukau Hospital). Health texts in Corpus 1 (i.e. the eight Chinese health pamphlets; see Section 3.4) were given to the translators, and the signed consent forms were collected at the end of the sessions.

The training sessions for Raters – Group 1 (i.e. the 15 professional translators) emphasised the theoretical rationale of this study in order to introduce the raters the concept of pragmatic function and pragmatic equivalence, and explain how and why Criteria Set 1 was expected to assess the achievement of pragmatic equivalence – i.e. the English original texts of the 15 translated healthcare texts in Corpus 2 were all produced

with an intention (the Original Manner) to inform and/or persuade the reader to or not to take actions suggested (Fischbach, 1962). The pragmatic functions (the Manner) expected to be maintained in the translated texts was to inform and/or persuade the target reader. During the training sessions, the translators were reminded of such pragmatic intentions and were strongly advised to bear in mind that intention when assessing the texts.

The raters were also reminded that they were not asked to make their assessment by comparing the translated texts to the source texts. Instead, they were asked to assess as a native Chinese speaker reading a translated text, and assess whether a translated text had achieved each of the four assessment criteria (see Table 3.1).

I also reminded the raters (i.e. the translators) that the combination of the four assessment criteria in the initial set of criteria, Criteria Set 1 (see Table 3.1), could result in sixteen possible assessment outcomes. I hence explained to the raters each of the seven outcomes included in Criteria Set 1. The explanation was based on my argument of the correlative relationship between the four criteria, and the argument of the criterion Sounds Natural being the fundamental factor in achieving the other three criteria. Though being noted with the seven outcomes in Criteria Set 1, the raters were advised not to be limited by the seven outcomes, as the Criteria Set was not conclusive, and it was not necessary for them to agree with my argument. Hence, I strongly encouraged them to make their own judgements and feel free to come up with outcomes that might not be included in the Criteria Set.

Training Raters – Group 2
Since travelling to AUT campus might cause difficulties or inconvenience for the Chinese chain immigrants due to language barriers or immobility, I organised one training session at a community centre (i.e. 华助会 – A Better Chance Charitable Trust) which was in the proximity of most of the participants' homes. All 15 raters attended the training, and the signed consent forms were collected in the end of the session.

The training session for Raters – Group 2 (i.e. the 15 Chinese immigrants) placed more emphasis on the philosophical side of this study. The sessions aimed to help the immigrants understand the concept that having language access to public services was a basic human right, and this right could be exercised through good quality translation. The immigrants were also advised that there was a need to hear their voice regarding how they feel about translation in order to develop a set of criteria that could assess translation

quality from their perspectives. I also explained to the immigrants the pragmatic functions of healthcare texts, the importance of maintaining those functions in translation, as well as the definition of the four criteria (see Table 3.2).

While showing the raters what to do with Criteria Set 1 (the one with Chinese translation; Table 3.2), I strongly encouraged them to make their own judgement, and advised them not to consult with other raters. They were also advised to specify how they felt if they circled *Yes* for the criterion *You know what you should (not) do* (i.e. achieving Similar Response; see Table 3.2).

3.6.2 Assessment Sessions

Both groups of raters made their assessments on an equally informed basis because neither group of raters was given the English original to compare to the translated texts. They therefore all made the assessment in their capacity of native Chinese speakers reading a translated Chinese text.

An assessment session was scheduled at least one week after each training session so the raters could have an opportunity to withdraw themselves before giving the data that was to be used in this study. I organised a number of two-hour assessment sessions respectively for the two groups. For Raters – Group 1, I scheduled the sessions according to the raters' availability. There were one to two raters in each assessment session, and the location of these sessions varied (e.g. AUT campus, raters' offices). For Raters – Group 2, the assessment session was held at the same community centre as the training session.

Before each assessment session began, I stressed that:

- for Raters – Group 1 (the translators), the purpose of assessment sessions was to test the operability of Criteria Set 1 for translators, and to test the feasibility of the assessment criteria to help translators produce a translation where TT readers would respond in the same way as the ST readers would – i.e. achieving pragmatic equivalence;
- for Raters – Group 2 (the Chinese immigrants), the purpose of assessment sessions was to test whether Criteria Set 1 could help assess translation quality in the perspectives of the end-users; and

- for me (the researcher of this study), it is ethically inappropriate to tell them what I think about the criteria and translation, and/or to guide them by giving my opinions so I kept this in mind in all training sessions.

It was necessary for raters to attend the assessment sessions in person. In doing so, I hoped to remind them of the significance of their contribution and to encourage them to make their own judgement while avoiding situations where the raters wanted to confer with me, each other or non-raters (e.g. raters' friends, work associates, or family members) when making assessment.

The 15 professional translators and 15 Chinese chain immigrants used the initial set of criteria, Criteria Set 1, to assess 15 translated healthcare related texts in Corpus 2. Hence, the assessment sessions produced a total of 450 samples of assessment results for analysis and discussion in the current study.

3.7 Conducting a post-assessment survey

I conducted a small online survey among translators in order to better understand how the professional translators perceive good quality translation. The survey also helped explain what might have caused the contrasting assessment results found between the two groups of raters.

The survey did not require recruitment of another group of professional translators, but required me to email an invitation to the translators in Raters – Group 1 to voluntarily take part in the survey. The invitation emails included the link to the survey, which was available online through Survey Monkey (https://www.surveymonkey.com). The translators were not required to reply to the invitation emails, and they were advised to voluntarily respond to the survey. The survey included six open-ended questions and the results were all anonymous.

Eight out of the 15 professional translators from Raters – Group 1 voluntarily and anonymously participated in this online survey. The eight translators responded with their experience as a translator, educational background of translation as a profession and their concepts of what characterises a good quality translation. The six questions posed to the translators are listed below (see Appendix C for complete responses to the questions):

1. Where did you receive training/education as a translator/interpreter? What type and how long was the training/education (e.g. undergraduate/postgraduate degree, or a paper that was part of a programme)?

2. How long have you been working as a translator/interpreter, whether full-time or freelance in New Zealand and/or in other countries?

3. What characteristics do you think good quality translation should have? Please rank in order of importance and please explain.

4. Considering the four criteria, Sounds Natural (SN), Makes Sense (MS), maintain the Original Manner (OM) and elicit a Similar Response (SR): when comparing the criterion SN with the other three criteria, how important do you think it is to achieve Sounds Natural in English-to-Chinese translation in the New Zealand context?

5. How much consideration do you usually give to cultural differences when you do English-to-Chinese translation in the New Zealand context? What aspects do you feel are important? (e.g. delivering health messages with either an authoritative or consultative tone; demanding or suggesting)?

6. How well or how much have you applied what you have learned during the training/education to your translation career?

A summary of responses to each question is presented in Chapter Five along with my interpretation of the translators' opinions.

3.8 Ethics Approval

As noted (see 3.5.1), before beginning the recruitment, assessment process and the survey, all relevant information of ethical consideration was presented to Auckland University of Technology Ethics Committee (AUTEC), and was approved on the 1st of August 2017 (AUTEC 17/248; see Appendix S).

I needed to apply for ethics approval because this study involved two groups of participants, Raters – Group 1 and Group 2. Though this research project did not cause potential risks to the participants in terms of involving health issues, as well as employment, financial or similar pressure, some ethical considerations were taken into account during the recruitment and data collection process.

Participants in the Raters – Group 1 were all professional translators working in New Zealand. That means they could feel uncomfortable about assessing translation work of

colleagues in the same country. Participants in Raters – Group 2 were all Chinese chain immigrants in New Zealand. They could be considered vulnerable because they could have much fewer social networks and connections then other members in the society, and because they (see Section 3.5.2) had difficulties accessing health information intended for the general public, and heavily relied on Chinese translation texts to receive the information.

To address their backgrounds, I wanted to ensure that they all (both groups) participated in this research project by their own volition, without any overt or covert coercion. I also wanted to ensure that they were clearly aware of the research process and sessions they agreed to take part in, so they would not feel discomfort in hindsight. To this end, I made sure the Advertisements and Information Sheets were clear and easy to understand. Also as advised by AUTEC, I ensured that the Consent Forms clearly showed that participation was entirely voluntary, and could be withdrawn at any stage should the participants feel any discomfort or risk (see Appendices J through to R). Further regarding those concerns, the Advertisement, Information Sheets and Consent Forms for the Chinese chain immigrants (Raters – Group 2) were all provided with a Chinese translation[15].

The Information Sheets contained methods adopted to protect participants' confidentiality, such as storage of their personal information and assessment results, as well as the use of alphanumerical codes for protecting their identities. Further, as advised by AUTEC, the Information Sheets also made it clear that the Chinese immigrants' contact details would not be obtained by me until they first made contact with me.

3.9 Linguistic analysis of the data

Once all the assessment sessions were completed, the analysis of assessment results commenced, combining the linguistic analysis of translated texts in examples, and my interpretation of translators' responses to the post-assessment survey.

I needed to conduct linguistic analysis because I wanted to reveal possible causes of the contrasting assessment results between the two groups of raters (see Chapter Four through Chapter Six for detailed discussion). As I argued in Section 2.3.4, translators express the source text writers' experiences of the world, and act out the writers' social relationships through translation. Linguistic analysis could help reveal how the perspectives of the

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15 The translations were provided by Wei Teng, the researcher of the current study and a holder of NZSTI Affiliate membership, who was working as a freelance translator and interpreter during his PhD study.

professional translators (the producers) are different from those of the Chinese immigrants (the end-users), hence revealing possible causes of those contrasting results.

For conducting the linguistic analysis, I mainly relied on systemic functional linguistics (Halliday, 2001; Halliday & Matthiessen, 2004; Kim & Matthiessen, 2015; Matthiessen, 2013) to present the contextual and lexico-grammatical features of health translations, so I could present the pragmalinguistic features that could have led to contrasting assessment results.

I particularly looked at the three contextual values, Field, Tenor and Mode (Teng, 2019, pp. 94–95; see Section 2.3.4 for detailed explanation), to specify the properties determining whether a health translation has achieved the functions equivalent to the source text in the context where healthcare information is aimed for the general public (Halliday, 2001). In other words, I wanted to see whether the assessed health translation had delivered the three contextual values expected in the sociocultural context of New Zealand.

Clarifying the contextual values of health translations in Corpus 2 helped me construct the three contextual meanings in the translations (i.e. ideational, interpersonal and textual meanings; Kim & Matthiessen, 2015). That then helped me clarify both the source and target sociocultural factors that might have influenced how the Chinese immigrants would receive and respond to the translations (House, 1981, 2006; Matthiessen, 2013). Hence consideration of the Chinese immigrants' perspectives could help (see Section 2.7 for the end-users' perspectives):

- determine whether the translations had achieved pragmatic equivalence from the end-users' perspectives; and
- determine whether the initial set of criteria, Criteria Set 1, had been developed in the way aligned with the end-users' perspectives.

Linguistic analysis conducted in the framework of systemic functional linguistics hence could help develop a set of assessment criteria for community translation in the health setting by taking into consideration the perspectives of both the end-users (i.e. the immigrants) and the producers (i.e. the translators), and by providing empirical evidence that bridge the gap between linguistics and its application to community translation.

3.10 Summary of chapter

This chapter has included development of the initial assessment criteria (i.e. Criteria Set 1), and the process of participant recruitment and data collection, specifically the assessment sessions. This chapter has also examined the arguments that support Criteria Set 1, the necessity of involving both the producer (i.e. translators) and the end-users (i.e. the Chinese chain immigrants) in the assessment sessions, and the rationale for conducing linguistic analyses. By doing so, this chapter has concluded that the design of the study could help achieve the main aims of the study – i.e. providing empirical evidence that can be pedagogically applicable while being aligned with the perspectives of the end-user, and can bridge the gap between linguistics and its application to community translation.

Chapter 4 Findings of Assessment Results

4.1 Introduction

The previous chapter outlined the research methodology adopted in the current study. This chapter presents the findings of assessment results by the two groups of raters, where one group consisted of 15 professional English to Chinese translators and the second group consisted of 15 Chinese chain immigrants (see Section 3.5.2). Both groups of raters (30 raters in total) were asked to use a set of initial criteria to assess 15 translated healthcare related texts, producing a total of 450 samples of assessment results. To be specific, they were asked to choose from a list of four criteria they felt had been met by the Chinese translators in translations of English source texts (Corpus 2[16]). In other words, did the translation: 1) sound natural? 2) make sense? 3) maintain the original manner? 4) elicit a similar response? These assessment criteria comprise the four requirements that a Dynamic Equivalence translation should meet: the translation should 1) involve natural expression, 2) make sense, 3) maintain the original manner, and 4) elicit a similar response (Nida, 1964; also see Section 2.3.1). These four criteria have been chosen because I feel that pragmatic equivalence can only be achieved when all four requirements have been achieved. Therefore, these four requirements can be considered as four criteria which can be used to evaluate the quality of a translated text.

Table 4.1 shows sixteen possible combinations of the four criteria, where either all four criteria have been achieved, or where some or none have been achieved: this includes the seven outcomes already listed in the initial assessment criteria proposed in Section 3.3.1. These seven potential outcomes have been underlined in Table 4.1 so they can be seen more easily.

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16 Corpus 2 comprised of 15 English-Chinese translation of healthcare-related texts distributed in New Zealand, while Corpus 1 comprised of eight original Chinese healthcare pamphlets distributed in Mainland China; see Section 3.4 for details of Corpus 1 and Corpus 2.

Table 4.1: Sixteen possible outcomes of translated texts

Evaluation Criteria				
Linguistic/Sociocultural System		Socio-cultural System		
Sound **N**atural (SN)	**M**ake **S**ense (MS)	maintain **O**riginal **M**anner (OM)	elicit **S**imilar **R**esponse (SR)	Possible outcomes
✓	✓	✓	✓	Total Equivalence
✓	✓	✓	✗	SR-F
✓	✓	✗	✓	OM-F
✓	✓	✗	✗	OM-SR-F
✗	✓	✗	✗	SN-OM-SR-F
✓	✗	✗	✗	MS-OM-SR-F
✗	✗	✗	✗	Totally Lost
✗	✓	✓	✗	SN-SR-F
✗	✓	✓	✓	SN-F
✓	✗	✓	✓	MS-F
✗	✓	✗	✓	SN-OM-F
✗	✗	✓	✓	SN-MS-F
✓	✗	✗	✓	MS-OM-F
✓	✗	✓	✗	MS-SR-F
✗	✗	✓	✗	SN-MS-SR-F
✗	✗	✗	✓	SN-MS-OM-F

Note: The letter F stands for Failed, denoting criteria not achieved in the translation; the symbol ✓ refers to the achievement of a criterion, and the symbol ✗ refers to instances where a criterion has not been achieved.

During the pre-assessment training sessions, both groups of raters – professional translators and Chinese chain immigrants – had been advised to make assessments based on their own judgement, without being restricted to the seven outcomes listed in the initial set of assessment criteria (i.e. Criteria Set 1, Table 3.1 in Section 3.3.1). The four abbreviations SN, MS, OM and SR in Table 4.1 respectively stand for the four criteria, indicating whether a translation Sounds Natural (SN), Makes Sense (MS), maintains the Original Manner (OM) and elicits a Similar Response (SR). In the table, when a the letter F is shown in a possible outcome, for instance, SN-MS-F, that means the criteria Sound Natural (SN) and Make Sense (SR) had Failed in a translation.

During the training session, the professional translators were not shown the sixteen possible outcomes. They were instructed to write down the code 'SN-MS-F' when they

felt that criteria Original Manner (OM) and elicit a Similar Response (SR) had achieved in a translation, but the criteria Sound Natural (SN) and Make Sense (MS) had Failed in the translation.

During the assessment session, both groups of raters were given the 15 translated texts in Corpus 2 (see Appendix B) to assess. Once all raters had assessed the 15 texts, I looked at the assessment results by both groups of raters which could be categorised as one of the sixteen possible outcomes.

This chapter presents the most salient findings based on the assessment results by the two groups of participants, professional translators (Raters – Group 1) and Chinese chain immigrants (Raters – Group 2). These findings reveal translation texts where the two groups of raters more commonly felt that the translation had either achieved all four criteria (Total Equivalence), failed all four criteria (Totally Lost), or failed to elicit a Similar Response (SR-F).

In Section 3.3, I proposed a set of initial assessment criteria (Criteria Set 1; see Table 3.1) in line with my argument that there is a correlative relationship between the four criteria of producing a Dynamic Equivalence translation, which should Sound Natural, Make Sense, maintain the Original Manner and elicit a Similar Response (see Section 2.3.1). In consideration of how a translation is aligned with both the linguistic and socio-cultural system of the target language, my argument is based upon the idea that: only when a translation Sounds Natural, the other three criteria (Make Sense, etc.) can be achieved. (see Figure 2.2; Crezee et al., 2017; Teng, 2019; Teng et al., 2018). This argument resulted in me noticing seven combinations of the four criteria; that is the seven outcomes which I believe are the possible qualities which should be taken into account when assessing a translation (see Section 3.3.1 for details).

The translated texts in Corpus 2 were produced in a layout that followed the English original's paragraph and sentence structure. For the purpose of my analysis, either a paragraph or a sentence was referred to as a *passage*. Thus, the 15 translated texts evaluated by the two groups of raters comprised a total of 256 passages. The translation quality of each passage was individually evaluated by the raters to see if the translation had achieved the four criteria.

Some of the 15 translated texts in Corpus 2 had more passages than others. I took two steps to calculate the average percentage for each outcome in each translated text across the 15 raters' assessment results. I then took a third step to work out the average percentage for each outcome across the 15 translated texts. I have added an example in Table 4.2 to illustrate what I mean. In the example, Text A has 10 passages, while Text B has 20 passages, and both texts were assessed by two raters, Rater 1 and Rater 2.

Table 4.2: Calculation of assigned outcome percentage

	Total Equivalence		SR-F		SN-F		Totally Lost	
	Rater 1	Rater 2	Rater 1	Rater 2	Rater 1	Rater 2	Rater 1	Rater 2
Text A – 10 passages	5 passages	6 passages	2 passages	2 passages	2 passages	1 passage	1 passage	1 passage
Step 1: percentage for each outcome in Text A	50%	60%	20%	20%	20%	10%	10%	10%
Step 2: average percentage for each outcome in the text	55%		20%		15%		10%	
Text B – 20 passages	5 passages	10 passages	10 passages	4 passages	1 passage	3 passages	4 passages	3 passages
Step 1: percentage for each outcome in Text B	25%	50%	50%	20%	5%	15%	20%	15%
Step 2: average percentage for each outcome in the text	37.5%		35%		10%		17.5%	
Step 3: average percentage for each outcome across the two texts	46.25%		27.5%		12.5%		13.75%	

As shown in Table 4.2, I firstly calculated the percentage for each of the four outcomes assigned by the two raters to the two texts. Table 4.2 shows that Rater 1 assessed 5 out of the 10 passages in Text A as having achieved Total Equivalence; therefore the percentage of Total Equivalence in Rater 1's assessment of Text A was 5 divided by 10, which equals 50%. This means Rater 1 felt that half of translated sentences in Text A had achieved the four criteria. Next, I added up 50% and 60% (60% being the percentage of Total

Equivalence assigned by Rater 2), and divided the sum by two (since there were two raters). The outcome of this division was 55, which means the average percentage of Total Equivalence across the assessment results for these two raters was 55%. By repeating the two steps for all passages in Texts A and B, I found that, according to the two raters, Text A had more passages in which the four criteria (Total Equivalence; 55%) had been achieved, and less where none of the criteria had been achieved (Totally Lost; 10%). Likewise, Text B also had more passages where the two raters felt that Total Equivalence (37.5%) had been achieved, followed by where a Similar Response had not been achieved (SR-F; 35%), while less passages were assessed as not Sounding Natural (SN-F; 7.5%).

Table 4.2 also shows that I took a third step to calculate the average percentage for each outcome across Text A and Text B. For example, while the average percentage of Total Equivalence in Text A was 55% and Text B was 37.5%, I added up 55% and 37.5%, and then divided the sum by two (since there were two texts), arriving at 46.25 %. That means, that the two raters had assessed more passages as having achieved all four criteria (Total Equivalence) when compared to the other three possible outcomes.

By applying the three steps illustrated above, I could firstly show how each outcome (out of the sixteen possible outcomes in Table 4.1) was assigned to each passage in each of the 15 translated texts in Corpus 2 by the two groups of raters (professional translators and Chinese immigrants). Secondly, I could show the two groups of raters' respective assignment of certain outcomes to certain passages, thus revealing a clear divergence between the two groups and consensus within each of the groups respectively.

Based on the assessment results, the professional translators seemed to feel that a translated passage had achieved Total Equivalence as long as the passage had delivered the information contained in the original text. By information, I mean the semantic meanings conveyed through lexical items. In contrast, the Chinese immigrants felt that if a translated passage did not sound natural in Chinese, it did not meet the criterion of eliciting a Similar Response, meaning that they would not know exactly what they were supposed to do or not after reading the translated passage. Therefore, the assessment results from the two groups showed a gap between the translators' and the Chinese immigrants' idea of whether a translation had achieved the criterion of eliciting a Similar Response, and could be assessed as having achieved Total Equivalence (i.e. a good

quality translation; pragmatically equivalent to its source text). The possible significance of this divergence will be discussed further in Chapter Five.

4.2 Results from the professional translators' (Raters – Group 1) assessment

This section presents the general findings of the professional translators' (Raters – Group 1) assessment results, showing outcomes that were most and least commonly found. It also presents outcomes that require further discussion in terms of revealing professional translators' perceptions of what constitutes a good quality translation and which diverged from the views of the Chinese immigrants in Raters – Group 2. Table 4.3 presents an overview of the assessment results of Raters – Group 1, showing that out of the sixteen possible outcomes, Total Equivalence was the one most frequently assigned to passages by Raters – Group 1 (58.15%). That means on average, the 15 translators from Raters – Group 1 evaluated almost sixty percent of the passages across the 15 texts as meeting all four criteria, (i.e. achieving pragmatic equivalence; Total Equivalence).

Following this, the second highest percentage observed in Table 4.3 is SN-F (21.33%). Translation assigned with this outcome means that the rater felt that the translation did not Sound Natural in the target language, yet achieved the other three criteria. This outcome was not included in the initial criteria (Table 3.1) proposed by me in consideration of the correlative relationship between the four criteria (Figure 2.2). The proportionally high percentage of passages assessed by Raters – Group 1 as failing to Sound Natural (SN-F) seemed to reveal the professional translators' judgement that a translated passage may still Make Sense (MS), maintain the Original Manner (OM), and ultimately elicit a Similar Response, despite the judgement that the translation does not Sound Natural (SN).

The next most frequently assigned outcome (see Table 4.3) was Totally Lost (4.81%), followed by SN-OM-SR-F (3.06%) and OM-F (2.98%), while the least frequently assigned outcome was MS-SR-F (0.02%). All of the sixteen possible outcomes appeared in the findings, which seemed to indicate that professional translators in the Raters – Group 1 probably felt that the sixteen outcomes listed in Table 4.1 are all possible outcomes. However, this does not necessarily mean that every outcome is acceptable in terms of delivering the original semantic meanings, eliciting a Similar Response, and/or achieving pragmatic equivalence.

Table 4.3: Assessment results of Raters – Group 1

Possible outcomes	Raters – Group 1 15 professional translators Average percentage of each outcome across the 15 translated texts (Corpus 2)
Total Equivalence (achieved all four criteria)	58.15%
SR-F (failed to achieve Similar Response)	0.38%
OM-F (failed to achieve Original Manner)	2.98%
OM-SR-F (failed to achieve Original Manner and Similar Response)	2.04%
SN-OM-SR-F (failed to achieve Sound Natural, Original Manner and Similar Response)	3.06%
MS-OM-SR-F (failed to achieve Make Sense, Original Manner and Similar Response)	1.11%
Totally Lost (failed to achieve all four criteria)	4.81%
SN-SR-F (failed to achieve Sound Natural and Similar Response)	0.76%
SN-F (failed to achieve Sound Natural)	21.33%
MS-F (failed to achieve Make Sense)	0.57%
SN-OM-F (failed to achieve Sound Natural and Original Manner)	1.10%
SN-MS-F (failed to achieve Sound Natural and Similar Response)	2.69%
MS-OM-F (failed to achieve Make Sense and Original Manner)	0.05%
MS-SR-F (failed to achieve Make Sense and Similar Response)	0.02%
SN-MS-SR-F (failed to achieve Sound Natural, Make Sense and Similar Response)	0.45%
SN-MS-OM-F (failed to achieve Sound Natural, Make Sense and Original Manner)	0.49%

Note: underlined outcomes are the ones included in the initial criterial (see Table 3.1)

A translation which elicits a Similar Response (SR) means that it maintains the original pragmatic functions of being informative and persuasive. Therefore, the high percentage of translated passages that Raters – Group 1 assessed as achieving a Similar Response (SR) in Table 4.4 (87.36%; outcomes where a Similar Response had been achieved) shows a consensus opinion among professional translators in the Raters – Group 1. That is, the professional translators seemed to have a tendency of assessing a translated passage

as achieving a Similar Response, even if they would assess the passage as not achieving Sound Natural, Make Sense and/or Original Manner.

While more than 80 percent of translated passages were assessed as achieving a Similar Response (87.36% in Table 4.4), that means a relatively low percentage (12.64% in Table 4.5) of passages were assessed as failing the criterion Similar Response (SR-F).

Table 4.4: Raters – Group 1 - Percentage of outcomes indicating that Similar Response (SR) had been achieved

Raters – Group 1 15 professional translators	Percentage of assigned outcome
Total Equivalence	58.15%
OM-F	2.98%
SN-F	21.33%
MS-F	0.57%
SN-OM-F	1.10%
SN-MS-F	2.69%
MS-OM-F	0.05%
SN-MS-OM-F	0.49%
Sub-total percentage:	87.36%

Note: the percentage does not add up to 100 percent because this table does not include outcomes indicating passages where Similar Response (SR-F) had not been achieved; thus SR is not seen in any of the outcomes listed in this table.

Furthermore, what also could bring out more concerns about the outcomes listed in Table 4.4 is the percentage 2.69% seen with SN-MS-F. The professional translators assigned this outcome to translated passages which had neither achieved Sound Natural nor Make Sense, yet they still felt that the passage had achieved Original Manner and Similar Response. In other words, the translators seemed to feel that even if a translated passage did not Sound Natural and did not Make Sense, Chinese immigrants when reading this passage would still respond in a way similar to the way that a reader of the original text would. This outcome was not included in the initial criteria I proposed in Section 3.3 (see Table 3.1) in that this outcome conflicts with my argument of the correlative relationship between the four criteria (Figure 2.2).

Table 4.5: Raters – Group 1 - Percentage of outcomes indicating that Similar Response had not been achieved (SR-F)

Raters – Group 1 15 professional translators	Percentage of assigned outcome
SR-F	0.38%
OM-SR-F	2.04%
SN-OM-SR-F	3.06%
MS-OM-SR-F	1.11%
Totally Lost	4.81%
SN-SR-F	0.76%
MS-SR-F	0.02%
SN-MS-SR-F	0.45%
Sub-total percentage:	12.64%

Note: the percentage does not add up to 100 percent because this table includes only outcomes indicating passages where Similar Response had not been achieved; thus SR is shown in every outcome listed in this table, including Totally Lost.

With Figure 2.2 (see Section 2.3.1), I argued that: only when a translated text Sounds Natural can the text elicit a Similar Response. However, the findings of the professional translators' assessments conflict with my proposal of a correlative relationship between the four criteria. Figure 2.2 shows that a translation would elicit a Similar Response when the translation maintains the Original Manner, which may be achieved when the translation Makes Sense to the target reader, and the criterion Make Sense may be very possibly achieved when the translation Sounds Natural to the native speaker of the target language. In other words, while the four criteria are equally important in the achievement of pragmatic equivalence, achieving Sound Natural is of fundamental importance to a translated text achieving the other three criteria.

Conflicting findings to my proposal were also observed as more than twenty five percent of the translated passages were assessed as not having achieved Sound Natural, yet still achieving Similar Response (25.61%). In other words, the professional translators felt that the translation of a given passage could elicit a Similar Response even if it did not Sound Natural.

Table 4.6 shows that the professional translators would assess a given translated passage as not Sounding Natural (SN-F), yet still felt that the passage would elicit a Similar

Response. More than twenty five percent of the translated passages were assessed as not having achieved Sound Natural, yet still achieving Similar Response (25.61%). In other words, the professional translators felt that the translation of a given passage could elicit a Similar Response even if it did not Sound Natural.

Table 4.6: Raters – Group 1 - Percentage of outcomes indicating that Sound Natural had not been achieved (SN-F), while Similar Response (SR) had been achieved

Raters – Group 1 15 professional translators	Percentage of assigned outcome
SN-F	21.33%
SN-OM-F	1.10%
SN-MS-F	2.69%
SN-MS-OM-F	0.49%
Sub-total percentage:	25.61%

Note: the percentage does not add up to 100 percent because this table includes only outcomes indicating passages where Sound Natural had not been achieved, and where Similar Response had been achieved; thus SN is seen in every outcome listed in this table, while SR is not.

This section has presented the most salient findings of the Raters – Group 1's assessment results, showing significantly high percentages of translated passages evaluated as Total Equivalence (58.15%, Table 4.3) and as eliciting a Similar Response (87.36%, Table 4.4). While making such evaluation with a high percentage of passages assessed as achieving a Similar Response, professional translators in the Raters – Group 1 cohort seemingly felt that a translated passage may still elicit a Similar Response, whilst not Sounding Natural. These findings of professional translators' assessment results conflict with my proposal of a correlative relationship among the four criteria in Figure 2.2 and also differ from the findings of the Raters – Group 2's (Chinese immigrants) assessment results, as presented in the next section.

4.3 Results from the Chinese chain immigrants' (Raters – Group 2) assessment

This section presents the findings of Raters – Group 2's assessment results, beginning with an overview on outcomes which were assigned most and least frequently by the Chinese immigrants (see Table 4.4). It then moves on to the most salient findings which are rather different to the findings of Raters – Group 1's assessment results, but accordant

with my proposal of the initial criteria (see Table 3.1) as well as my argument that a translation can achieve Similar Response only when the translation Sounds Natural.

Table 4.7 shows that outcomes assigned by the Raters – Group 2 were mostly the ones underlined in the table, which also were the outcomes listed in the initial criteria (see Table 3.1). It is worth noting that four of the possible outcomes (SN-F, MS-F, SN-MS and MS-OM-F) were not assigned by Raters – Group 2 for any passage. The outcome most frequently assigned by the Raters – Group 2 group was SR-F (44.63%), followed by Totally Lost (21.55%), MS-OM-SR-F (16.27%) and finally Total Equivalence (5.23%). While outcomes SN-F, MS-F, SN-MS-F and MS-OM-F were observed with the lowest percentage as 0.00%, outcomes OM-F, SN-OM-F, MS-SR-F, and SN-MS-SR-F also received a rather low percentage (either 0.02% or 0.03%).

The high percentage of translated passages assessed as failing to elicit a Similar Response (SR-F) indicates that the Chinese immigrants, though feeling the translated passages Sounded Natural, Made Sense, and maintained the Original Manner (by clearly expressing the intention; see Criteria Set 1 – with Chinese translation in Section 3.3.2), they were not fully informed by and aware of the information, in terms of what they should or should not do. This lack of awareness was also seen with the high percentage of translated passages assessed by them as not having achieved Similar Response (SR-F) in Table 4.8.

Table 4.7: Assessment results of Raters – Group 2

Possible outcomes	Raters – Group 2 15 Chinese immigrants Average percentage of each outcome across the 15 translated texts (Corpus 2)
Total Equivalence (achieved all four criteria)	5.23%
SR-F (failed to achieve Similar Response)	44.63%
OM-F (failed to achieve Original Manner)	0.02%
OM-SR-F (failed to achieve Original Manner and Similar Response)	7.62%
SN-OM-SR-F (failed to achieve Sound Natural, Original Manner and Similar Response)	1.91%
MS-OM-SR-F (failed to achieve Make Sense, Original Manner and Similar Response)	16.27%
Totally Lost (failed to achieve all four criteria)	21.55%
SN-SR-F (failed to achieve Sound Natural and Similar Response)	2.66%
SN-F (failed to achieve Sound Natural)	0.00%
MS-F (failed to achieve Make Sense)	0.00%
SN-OM-F (failed to achieve Sound Natural and Original Manner)	0.03%
SN-MS-F (failed to achieve Sound Natural and Similar Response)	0.00%
MS-OM-F (failed to achieve Make Sense and Original Manner)	0.00%
MS-SR-F (failed to achieve Make Sense and Similar Response)	0.02%
SN-MS-SR-F (failed to achieve Sound Natural, Make Sense and Similar Response)	0.02%
SN-MS-OM-F (failed to achieve Sound Natural, Make Sense and Original Manner)	0.04%

Note: underlined outcomes are the ones included in the initial criterial (see Table 3.1)

Table 4.8: Raters – Group 2 - Percentage of outcomes indicating that Similar Response had not been achieved (SR-F)

Raters – Group 2 15 Chinese immigrants	Percentage of assigned outcome
SR-F	44.63%
OM-SR-F	7.62%
SN-OM-SR-F	1.91%
MS-OM-SR-F	16.27%
Totally Lost	21.55%
SN-SR-F	2.66%
MS-SR-F	0.02%
SN-MS-SR-F	0.02%
Sub-total percentage:	94.68%

Note: the percentage does not add up to 100 percent because this table includes only outcomes indicating passages where Similar Response had not been achieved; thus SR is shown in every outcome listed in this table, including Totally Lost.

Table 4.9: Raters – Group 2 - Percentage of outcomes indicating that Similar Response (SR) had been achieved

Raters – Group 2 15 Chinese immigrants	Percentage of assigned outcome
Total Equivalence	5.23%
OM-F	0.02%
SN-F	0.00%
MS-F	0.00%
SN-OM-F	0.03%
SN-MS-F	0.00%
MS-OM-F	0.00%
SN-MS-OM-F	0.04%
Sub-total percentage:	5.32%

Note: the percentage does not add up to 100 percent because this table includes only outcomes indicating passages where Similar Response had been achieved; thus SR-F is not shown in any of the outcomes in this table.

While a translation which elicits a Similar Response means that target reader of the translation would respond in a way similar to the original target reader, Table 4.8 and Table 4.9 both seem to show that Chinese immigrants in Raters – Group 2 did not actually

know how they should respond to messages delivered through the translated texts. On the one hand, the Chinese immigrants assessed 94.68% (see Table 4.8) of passages as failing to achieve a Similar Response; on the other, they assessed only 5.32% (see Table 4.9) of passages as having achieved a Similar Response (5.32%). The findings indicated that more than 90 percent of the translated passages failed to make the Chinese immigrants participating in this study feel fully informed or persuaded by the information provided in most of the translated passages in Corpus 2.

When attention turned to the outcome observed with the third highest percentage, MS-OM-SR-F (16.27%, Table 4.7), the finding revealed that the Chinese immigrants would still feel that a translated passage did not Make Sense (MS-F), maintain the Original Manner (OM-F) and elicit a Similar Response (SR-F), though they felt that the passage Sounded Natural (SN); that means, the Chinese immigrants found the translated passage Sounded Natural, yet could not understand or perceive the information originally expected to be delivered in the source text, neither would they know what actions they should or should not take based on the information delivered in the translated passage.

With regard to the naturalness (i.e. Sounds Natural; as natural expression defined in Sections 2.5 and 3.3.1) of a translated passage, Table 4.10 seems to indicate that achieving Sound Natural did not guarantee the achievement of eliciting a Similar Response. Table 4.10 shows that the Chinese immigrants assessed 68.54% of the passages as failing to elicit a Similar Response while assessing those passages as achieving Sound Natural.

Table 4.10: Raters – Group 2 - Percentage of outcomes indicating that Sound Natural (SN) had been achieved, while Similar Response had not been achieved (SR-F)

Raters – Group 2 15 Chinese immigrants	Percentage of assigned outcome
SR-F	44.63%
OM-SR-F	7.62%
MS-OM-SR-F	16.27%
MS-SR-F	0.02%
Sub-total percentage:	68.54%

Note: the percentage does not add up to 100 percent because this table includes only outcomes indicating passages where Sound Natural had been achieved, and where Similar Response had not been achieved; thus SR is seen in every outcome listed in this table, while SN is not.

The findings in Table 4.10 seemed to conflict with my argument that the achievement of Sounds Natural is of fundamental importance to a translated text achieving a Similar Response (see Section 2.3.1) because the findings showed that even though a translated passage was assigned Sounds Natural, the passage was not necessarily assessed as having achieved a Similar Response. However, the previously elucidated argument of the correlative relationship in Section 2.3.1 reminded me to look at outcomes indicating passages which the Chinese immigrants did not assess as having achieved Sounds Natural, but assessed as having achieved a Similar Response, as shown in Table 4.11.

Table 4.11: Raters – Group 2 - Percentage of outcomes indicating that Sound Natural had not been achieved (SN-F), while Similar Response (SR) had been achieved

Raters – Group 2 15 Chinese immigrants	Percentage of assigned outcome
SN-F	0.00%
SN-OM-F	0.03%
SN-MS-F	0.00%
SN-MS-OM-F	0.04%
Sub-total percentage:	0.07%

Note: the percentage does not add up to 100 percent because this table includes only outcomes indicating passages where Sound Natural had not been achieved, and where Similar Response had been achieved; thus SN is seen in outcomes listed in this table, while SR is not.

Table 4.11 shows a rather low percentage (0.07%) of translated passages assessed as failing Sounds Natural, yet still achieving Similar Response. This low percentage seemed to tell me that: the Chinese immigrants – in this study – considered that a good quality translation should Sound Natural; otherwise, it would be difficult for them to understand the information, and thus to be fully informed.

This section has revealed that outcomes the Chinese immigrants assigned with a relatively high percentage are mostly the ones included in the initial criteria (Table 3.1), and outcomes not included in the initial criteria are observed with a very low percentage which could be considered almost nil (Table 4.7). This section has also revealed a high percentage of passages assessed by the Chinese immigrants as failing the criterion of Similar Response (94.68%, Table 4.8). The high percentage of passages failing Similar Response showed a conflicting opinion between the immigrants (Raters – Group 2)

compared to that of the professional translators (Raters – Group 1), who assessed a high percentage of passages as achieving the criterion Similar Response (87.63%, Table 4.4). Along with revealing this conflicting opinion, findings of Raters – Group 2 assessment results might have also indicated other aspects where the Chinese immigrants and professional translators – in this study – may hold discordant opinions, which will be presented in the next section through comparing findings from the two groups.

4.4 Comparing Findings 1 and Findings 2 – an overview

This section begins with an overview of outcomes which were most and least frequently assigned by the two groups of raters, then moves to look at certain criteria, particularly the criteria Sound Natural (SN) and Similar Response (SR) in the aspect of a correlative relationship between the four criteria argued in Figure 2.2. The findings on the average percentage of passages whether or not meeting these two criteria seemed to reveal raters' perceptions of the correlation between the two criteria. To be specific, findings of the professional translators' (Raters – Group 1) results were different from the Chinese immigrants' (Raters – Group 2) assessment results, and were seemingly conflictive with my argument that a translation that does not Sound Natural may not elicit a Similar Response (see Section 2.3.1).

Table 4.12 shows the contrastive findings of the two rater groups' assessment results. Firstly, Raters – Group 1 used all the sixteen possible outcomes to indicate the quality of translated passages; however, Raters – Group 2 assigned outcomes mostly to the ones included in the initial criteria (i.e. criteria underlined in Table 4.12) to indicate translation quality. Outcomes included in the initial criteria were also seen with a relatively higher average percentage compared to the outcomes not included in the initial criteria.

Secondly, while Total Equivalence was the outcome most frequently assigned by the Raters – Group 1 cohort, with an average of 58.15%, this outcome was not favoured by the Raters – Group 2 cohort, at only 5.23%. In contrast, the outcome most frequently assigned by Raters – Group 2 was SR-F with an average percentage of 44.63%, and this only appeared in the assessment results of Raters – Group 1 cohort 0.38%. Further, while Totally Lost was less frequently assigned by Raters – Group 1 (4.81%), it was the second most frequently assigned outcome by Raters – Group 2 (21.55%).

Table 4.12: Comparing Raters – Group 1's and Raters – Group 2's assessment results – an overview

Possible outcomes	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
	Average percentage of assigned outcome	
Total Equivalence (achieved all four criteria)	**58.15%**	**5.23%**
SR-F (failed to achieve Similar Response)	**0.38%**	**44.63%**
OM-F (failed to achieve Original Manner)	2.98%	0.02%
OM-SR-F (failed to achieve Original Manner and Similar Response)	2.04%	7.62%
SN-OM-SR-F (failed to achieve Sound Natural, Original Manner and Similar Response)	3.06%	1.91%
MS-OM-SR-F (failed to achieve Make Sense, Original Manner and Similar Response)	1.11%	16.27%
Totally Lost (failed to achieve all four criteria)	**4.81%**	**21.55%**
SN-SR-F (failed to achieve Sound Natural and Similar Response)	0.76%	2.66%
SN-F (failed to achieve Sound Natural)	**21.33%**	**0.00%**
MS-F (failed to achieve Make Sense)	0.57%	0.00%
SN-OM-F (failed to achieve Sound Natural and Original Manner)	1.10%	0.03%
SN-MS-F (failed to achieve Sound Natural and Similar Response)	2.69%	0.00%
MS-OM-F (failed to achieve Make Sense and Original Manner)	0.05%	0.00%
MS-SR-F (failed to achieve Make Sense and Similar Response)	0.02%	0.02%
SN-MS-SR-F (failed to achieve Sound Natural, Make Sense and Similar Response)	0.45%	0.02%
SN-MS-OM-F (failed to achieve Sound Natural, Make Sense and Original Manner)	0.49%	0.04%

Note: bold font indicates findings of interest to the discussion

What is also worth noting was the percentage of assigning SN-F, the second most frequently assigned outcome by Raters – Group 1 (21.33%); however, none of Chinese immigrants in the Raters – Group 2 group assigned this outcome to any translated passage to indicate that a translated passage did not Sound Natural, yet still had achieved the other three criteria. One thing should be noted is that: none of the Chinese immigrants assigned SN-F to any segments did not mean that all of the segments Sounded Natural to them; instead, that could mean once a segment did not Sound Natural, the segment eventually also failed one or more of the other three criteria (i.e. Makes Sense, Original Manner and Similar Response). If so, zero percent of SN-F in the assessment by the Chinese immigrants appeared to be consistent with my argument that achieving Sounds Natural is a fundamental factor in achieving the other three criteria (see Section 2.3.1).

Comparison of the main points in the assessments by the two rater groups is presented in Table 4.13.

Table 4.13: The three outcomes most assigned by the two groups of raters

Average Percentage $1^{st} \rightarrow 3^{rd} =$ high $\rightarrow$ low	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
1st	Total Equivalence = 58.15%	SR-F = 44.63% (0.38% in Raters – Group 1)
2nd	SN-F = 21.33% (0.00% in Raters – Group 2)	Totally Lost = 21.55%
3rd	Totally Lost = 4.81%	MS-OM-SR-F = 16.27% (1.11% in Raters – Group 1)

Table 4.13 shows the contrasting findings on the three outcomes most frequently assigned by the two groups of raters respectively. Along with the contrasting findings on Total Equivalence and Totally Lost, findings on the percentage of SN-F and SR-F were also of particular interest because of the argument outlined in Section 2.3.1 that the achievement of Sound Natural (SN) is of fundamental importance to a translated text achieving a Similar Response (SR). Therefore, a focus was placed on outcomes indicating that Similar Response had not been achieved in translation (SR-F). Given that the criterion Similar Response is used to indicate whether or not the reader of a translated text would respond in a way that is similar to the way the source text reader might have, it is interesting to note that Table 4.14 shows a considerable difference in the two rater groups' assessment

results: while Raters – Group 1 hardly ever assessed a translated segment as not achieving Similar Response (12.64%), Raters – Group 2 frequently assessed a translated segment as so (94.68%).

Table 4.14: Comparing percentages of outcomes indicating that Similar Response had not been achieved (SR-F)

	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
Possible outcomes	Average percentage of assigned outcome	
SR-F	0.38%	44.63%
OM-SR-F	2.04%	7.62%
SN-OM-SR-F	3.06%	1.91%
MS-OM-SR-F	1.11%	16.27%
Totally Lost	4.81%	21.55%
SN-SR-F	0.76%	2.66%
MS-SR-F	0.02%	0.02%
SN-MS-SR-F	0.45%	0.02%
Sub-total percentage:	12.64%	94.68%

Please note: the percentages do not add up to 100 percent because this table only includes outcomes indicating segments where Similar Response had not been achieved.

Table 4.14 showed a gap in the professional translators' and Chinese immigrants' feeling of whether or not translated segments could elicit a Similar Response, yet Table 4.15 findings were seemingly inconsistent and/or contrary to my argument of a correlative relationship between the four criteria. This was particularly true in terms of my argument that achieving Sound Natural is of fundamental importance to a translated text achieving Similar Response (Figure 2.2).

Table 4.15 shows that the Group 1 Raters seldom assessed segments as Sounding Natural, with only 3.55 % of segments being assessed as achieving SN. In other words, Raters – Group 1 felt that only 3.55% of segments across the 15 texts did not achieve Similar Response, even though the segments Sounded Natural. However, Raters – Group 2 felt that 68.54% of segments across the 15 texts did not achieve Similar Response, even though the segments Sounded Natural.

Table 4.15: Comparing percentages of outcomes indicating that Sound Natural (SN) had been achieved, while Similar Response had not been achieved (SR-F)

	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
Possible outcomes	Average percentage of assigned outcome	
SR-F	0.38%	44.63%
OM-SR-F	2.04%	7.62%
MS-OM-SR-F	1.11%	16.27%
MS-SR-F	0.02%	0.02%
Sub-total percentage:	3.55%	68.54%

Please note: the percentages do not add up to 100 percent because this table includes only outcomes indicating segments where Sound Natural had been achieved, and where Similar Response had not been achieved; thus SN is not seen in outcomes listed in this table, while SR is.

The findings shown in Table 4.15 seemed to indicate that:

- the professional translators felt that the achievement of Sound Natural (SN) facilitated the achievement of a Similar Response (SR), thus showing a low percentage of segments assessed as not achieving Similar Response, even though the segment Sounded Natural; in other words, they seemed to feel that as long as the translated segment Sounded Natural, the segment could elicit a Similar Response.

- the Chinese immigrants, however, did not feel that the achievement of Sound Natural in a translated segment would always help them be fully informed; therefore, they assessed more than sixty percent of segments as not having achieved a Similar Response (SR-F) even if they felt that the segments Sounded Natural.

Table 4.15 shows a high percentage of segments Chinese immigrants assessed as having achieved Sound Natural while not achieving Similar Response. Their assessment results seemed to be inconsistent or in contrast with my argument that achieving Sound Natural is of fundamental importance to a translated text achieving the other three criteria (see Figure 2.2). However, when I looked at the percentage of segments assigned with SN-F in Table 4.12, the second most frequently assigned outcome by Raters – Group 1, yet not assigned to any segments by Raters – Group 2. This observation led me to compare findings on outcomes assigned by the two groups of raters to indicate a translated segment

that had not achieved Sound Natural, yet had achieved Similar Response, as shown in Table 4.16.

Table 4.16: Comparing percentages of outcomes indicating that Sound Natural had not been achieved (SN-F), while Similar Response (SR) had been achieved

	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
Possible outcomes	Average percentage of assigned outcome	
SN-F	21.33%	0.00%
SN-OM-F	1.10%	0.03%
SN-MS-F	2.69%	0.00%
SN-MS-OM-F	0.49%	0.04%
Sub-total percentage:	25.61%	0.07%

Please note: the percentages do not add up to 100 percent because this table includes only outcomes indicating segments where Sound Natural had not been achieved, and where Similar Response had been achieved; thus SN is seen in outcomes listed in this table, while SR is not.

As shown in Table 4.16, while the professional translators assigned 25.61% of the translated segments to outcomes indicating that a translated segment had not achieved Sound Natural, yet had achieved Similar Response, the Chinese immigrants assigned only 0.07% of the segments to such outcomes. The outcomes included in Table 4.16 were the outcomes which conflict with my argument that: if a translation does not Sound Natural, the translation may not elicit a Similar Response (see Section 2.3.1); therefore, these findings seemed to indicate that:

- the professional translators probably felt that it was acceptable if a translated segment had not achieved Sound Natural (SN-F) because the segment could still have achieved a Similar Response.
- the Chinese immigrants probably were not comfortable with non-natural expressions in a translated segment; therefore, once they felt that the translated segment had not achieved Sound Natural, they would not feel that they were fully informed and persuaded as to what they should or should not do, thus assessing the segment as not achieving a Similar Response (SR-F).

With regard to both groups of raters' assessing segments as not achieving Sound Natural (SN-F), Table 4.17 shows that there was no large difference in the two groups' feelings about the naturalness of expressions in translated segments (i.e. having achieved Sound

Natural), both seen with around 30 percent of segments that were assessed as having achieved Sound Natural, as 34.70% in the result of Raters – Group 1 and 26.21% in the results of Raters – Group 2.

Table 4.17: Comparing percentages of outcomes indicating that Sound Natural had not been achieved (SN-F)

Possible outcomes	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
	Average percentage of assigned outcome	
SN-OM-SR-F	3.06%	1.91%
Totally Lost	4.81%	21.55%
SN-SR-F	0.76%	2.66%
SN-F	21.33%	0.00%
SN-OM-F	1.10%	0.03%
SN-MS-F	2.69%	0.00%
SN-MS-SR-F	0.45%	0.02%
SN-MS-OM-F	0.49%	0.04%
Sub-total percentage:	34.70%	26.21%

Please note: the percentages do not add up to 100 percent because this table includes only outcomes indicating segments where Sound Natural had not been achieved; thus SN-F is included in every outcome listed in this table.

However, because the outcome Totally Lost indicates that the raters assessed a translated segment as having failed all four criteria, and because it was the second most frequently assigned outcome by the Chinese immigrants (Raters – Group 2), I felt it would be necessary to exclude this outcome in order to investigate the correlation between the achievement of Sound Natural and that of the other three criteria (Make Sense, Original Manner, Similar Response). In other words, I wanted to see the percentage of outcomes that the raters assessed as not having achieved Sound Natural, yet as having achieved one or more of the other three criteria, as shown in Table 4.18.

Table 4.18: Comparing percentages of outcomes indicating that Sound Natural had not been achieved (SN-F), Totally Lost excluded

Possible outcomes	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
	Average percentage of assigned outcome	
SN-OM-SR-F (achieving Make Sense)	3.06%	1.91%
~~Totally Lost~~	~~4.81%~~	~~21.55%~~
SN-SR-F (achieving Make Sense and Original Manner)	0.76%	2.66%
SN-F (achieving Make Sense, Original Manner and Similar Response)	21.33%	0.00%
SN-OM-F (achieving Make Sense and Similar Response)	1.10%	0.03%
SN-MS-F (achieving Original Manner and Similar Response)	2.69%	0.00%
SN-MS-SR-F (achieving Original Manner)	0.45%	0.02%
SN-MS-OM-F (achieving Similar Response)	0.49%	0.04%
Sub-total percentage:	29.89%	4.66%

Note: criteria not shown in the outcomes listed in this table are the criteria that the raters felt had achieved; for instance, SN-OM-SR-F denotes that the raters felt that the translated segment had achieved Make Sense (MS). Therefore, MS is not shown in this outcome.

Excluding the percentage of Totally Lost in Table 4.18 revealed a noticeable difference between the two groups of raters' results, showing an average of percentage of 29.89% in the results of Raters – Group 1 results which was relatively higher than 4.66% in the results of Raters – Group 2. The low percentage in the Chinese immigrants' (Raters – Group 2) results seemed to indicate that when they felt that a translated segment had not achieved Sound Natural (SN-F), the segment would not achieve one or more of the other three criteria, which therefore resulted in a relatively high percentage of segments assessed by the immigrants as Totally Lost, the crossed out 21.55% in Table 4.18.

Observation of Table 4.18 was consistent with the observation of Table 4.16, both seeming to indicate that:

- the Chinese immigrants would not consider a translated segment as good quality translation if the segment had not achieved Sound Natural;
- once a segment did not Sound Natural to them, the Chinese immigrants would not assess the segment as having achieved one or more of the other three criteria (MS, OM and SR);

However, the professional translators' assessment results did not show such concern about how natural a translated segment sounded. This finding also reminded me of a concern evident from Table 4.4, which showed that the professional translators assigned 2.69% of translated passages with SN-MS-F while the Chinese immigrants did not assign this outcome to any passages. Assigning this outcome to passages seemed to indicate that the translators felt that even if a translated passage did not Sound Natural and not Make Sense, Chinese immigrants reading this passage would still respond to it in a way similar to the way a reader of the original text would (Dynamic Equivalence). The findings presented above all seemed to reveal differences between the two rater groups' tolerance of passages which neither Sounded Natural (SN-F) nor Made Sense (MS-F), and differences in their attitudes toward how a translated passage could elicit a Similar Response.

4.5   Results for determining the most or least successful translations

Previous sections in this chapter have presented findings on outcomes which were most and least frequently assigned by the two groups of raters, and have identified outcomes that seem to reveal a gap between the professional translators' (Raters – Group 1) and Chinese immigrants' (Raters – Group 2) perceptions of what characterises a good quality translation, particularly the criteria Sound Natural and Similar Response. The findings appeared to reveal a discrepancy: on the one hand, when a translated passage did not Sound Natural to the Chinese immigrants, they would not assess it as having elicited a Similar Response; on the other hand, the professional translators would assess a translated passage as having achieved Similar Response even if the passage did not Sound Natural.

Though revealing the discrepancy, the findings did not actually identify a translation (i.e. among the 15 translated texts in Corpus 2 which was either most or least successful, in terms of having more passages assessed as having achieved Total Equivalence or Totally Lost. The findings, however, possibly revealed some more complicated issues.

Table 4.19: Raters – Group 1 - Percentage of passages assessed as Total Equivalence and
Totally Lost in each text

| Text number | Raters – Group 1 15 professional translators | |
	Total Equivalence	Totally Lost
Text 1	49.12%	6.32%
Text 2	46.06%	4.85%
Text 3	52.63%	4.56%
Text 4	70.83%	2.92%
Text 5	49.26%	**9.26%** (highest)
Text 6	**74.67%** (highest)	2.93%
Text 7	68.10%	1.43%
Text 8	**69.33%**	5.33%
Text 9	44.76%	6.67%
Text 10	62.22%	4.44%
Text 11	45.26%	**8.77%**
Text 12	68.89%	3.11%
Text 13	**42.90%** (lowest)	6.96%
Text 14	61.03%	3.59%
Text 15	67.18%	**1.03%** (lowest)

Please note: bold font indicates findings which warrant further discussion

When a translation was assigned the highest percentage of Total Equivalence by one rater group, it was not always assigned the lowest percentage of Totally Lost, by either the Raters – Group 1 or Raters – Group 2, as shown in Table 4.19 (Raters – Group 1 results) and Table 4.20 (Raters – Group 2 results).

Table 4.19 shows that the translation assigned by Raters – Group 1 cohort as having achieved the highest percentage of Total Equivalence was not necessarily assigned the lowest percentage of Totally Lost, and vice versa. Raters – Group 1 assigned the highest percentage of Total Equivalence to Text 6 (74.67%), followed by Text 8 (69.33%), and the lowest to Text 13 (42.90%). Although they assessed more than 70 percent of passages in Text 6 as having achieved Total Equivalence, they did not assign the lowest percentage of Totally Lost to this text. While Raters – Group 1 assigned the lowest percentage of Total Equivalence to Text 13, this text was not assigned the highest percentage of Totally Lost. Instead, Raters – Group 1 assigned the highest percentage of Totally Lost to Text 5 (9.26%), followed by Text 11(8.77%), and the lowest to Text 15 (1.03%).

Similar findings were also seen in the assessment results of Raters – Group 2 in terms of assigning the highest/lowest percentage of Total Equivalence and Totally Lost to certain translated texts, as shown in Table 4.20. On the one hand, Raters – Group 2 assigned Total Equivalence to no more than 20 percent of passages in any translated text in Corpus 2, and Text 9 was even assigned zero percent of Total Equivalence; on the other hand, they assigned Totally Lost to more than thirty five percent of passages in a given translated text.

Table 4.20: Raters – Group 2 - Percentage of passages assessed as Total Equivalence and Totally Lost in each text

| Text number | Raters – Group 2 15 Chinese immigrants | |
	Total Equivalence	Totally Lost
Text 1	**18.95%** (highest)	**9.47%** (lowest)
Text 2	**17.58%**	**10.30%**
Text 3	10.53%	23.16%
Text 4	4.58%	14.17%
Text 5	3.33%	**34.44%**
Text 6	4.00%	**36.00%** (highest)
Text 7	6.43%	18.33%
Text 8	4.44%	15.56%
Text 9	**0.00%** (lowest)	19.05%
Text 10	0.44%	20.89%
Text 11	3.16%	24.56%
Text 12	2.67%	23.56%
Text 13	0.29%	30.72%
Text 14	1.54%	19.49%
Text 15	0.51%	23.59%

Note: bold font indicates findings with interests of discussion

As shown in Table 4.20, Raters – Group 2 assigned the highest percentage of Total Equivalence to Text 1 (18.95%), and they also assigned the lowest percentage of Totally Lost to the same text (9.47%). Their assessment results of Text 2 also showed a similar finding, where they assigned the text the second highest percentage of Total Equivalence (17.58%), and the second lowest percentage of Totally Lost (10.30%). However, these seemingly balanced results[17] were not seen when I turned to look at translated texts assigned Totally Lost with the highest percentage, which were Text 6 (36.00%) and Text

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17 The term 'balanced results' is used here because I assumed that a translation that was assigned with high percentage of Total Equivalence would be assigned with lower percentage of Totally Lost, and vice versa.

5 (34.44%). While Raters – Group 2 assigned the highest percentage of Totally Lost to Text 6, they did not assign the lowest percentage of Total Equivalence to the same text. Instead, they assigned the lowest percentage of Total Equivalence to Text 9 (0.00%), meaning that the Chinese immigrants felt that none of the passages in Text 9 had achieved pragmatic equivalence. That also meant the Chinese immigrants were not fully informed by any of the passages in Text 9. This text however was assigned 44.76% of Total Equivalence by the professional translators as shown in Table 4.19. This finding again manifested how discrepant the two groups of raters' assessment results were, in terms of what characterises a good translation.

Although findings from both rater groups' results did not help me identify a translation which was either most or least successful (i.e. good and bad quality), the findings led me to look at outcomes most frequently assigned by the two rater groups respectively. By focusing on those outcomes, I present in the next section the translations where more passages were assigned those outcomes, namely Total Equivalence, Totally Lost, SR-F and SN-F.

4.6   Comparison of Findings 1 and 2 – focusing on Texts 2, 6 and 8

Referring to Table 4.13 (i.e. outcomes most frequently assigned by the two groups of raters), this chapter shifts the focus of observation in this section onto texts that had more passages assessed by either Raters – Group 1 or Group 2 as having achieved all four criteria (Total Equivalence), failed all four criteria (Totally Lost), failed Similar Response (SR-F) and failed Sound Natural (SN-F). These four outcomes were the ones assigned the highest and second highest percentage respectively by the two rater groups, and showed discrepancies between the two rater groups' assessment results. Furthermore, focusing on these four outcomes helped me identify specific translations before I could identify specific passages in each text for further discussion in Chapter Five. Through identifying specific passages, I can see whether the findings in the current study conflict or are contrary to my argument and the proposal of the initial criteria (see Sections 2.3.1 and 3.3.1).

Table 4.21 shows the percentage of two outcomes that the two rater groups most frequently assigned, which were respectively Total Equivalence and SR-F. Raters – Group 1 assigned Total Equivalence (i.e. representing the achievement of pragmatic equivalence) to 74.67% of passages in Text 6; Raters – Group 2 assigned SR-F (i.e.

representing the achievement of all other three criteria, except Similar Response) to 55.11% of passages in Text 8.

Table 4.21: Comparing percentages of the two most frequently assigned outcomes - Total Equivalence and SR-F

Text number	Total Equivalence		SR-F	
	Raters – Group 1	Raters – Group 2	Raters – Group 1	Raters – Group 2
Text 1	49.12%	18.95%	0.35%	45.26%
Text 2	46.06%	17.58%	0.61%	43.03%
Text 3	52.63%	10.53%	0.35%	32.98%
Text 4	70.83%	4.58%	0.42%	46.67%
Text 5	49.26%	3.33%	0.37%	34.44%
Text 6	**74.67%**	4.00%	0.27%	35.73%
Text 7	68.10%	6.43%	0.24%	50.95%
Text 8	**69.33%**	4.44%	0.89%	**55.11%**
Text 9	44.76%	0.00%	0.00%	54.29%
Text 10	62.22%	0.44%	0.44%	46.67%
Text 11	45.26%	3.16%	1.05%	50.18%
Text 12	68.89%	2.67%	0.44%	48.44%
Text 13	42.90%	0.29%	0.29%	40.58%
Text 14	61.03%	1.54%	0.00%	46.15%
Text 15	67.18%	0.51%	0.00%	38.97%

Note: bold font indicates findings with interests of discussion

With Table 4.21, I could not see obvious correlations between the two rater groups' results; yet, when looking at Text 6 and Text 8 for findings on other outcomes, I noticed some correlations that might have indicated how conflicting opinions could be between those of Raters – Group 1 (professional translators) and those of Raters – Group 2 (Chinese immigrants), particularly in the aspect of whether a translated passage had elicited a Similar Response. As shown in Table 4.22 that:

- while Text 6 was assigned by Raters – Group 1 the highest percentage of Total Equivalence (74.67%), this text was assigned by Raters – Group 2 the highest percentage of Totally Lost (36.00%);

- while Text 8 was assigned by Raters – Group 2 the highest percentage of SR-F (55.11%), this text was assigned by Raters – Group 1 the third highest percentage of Total Equivalence (69.33%).

Table 4.22: Comparing percentages of texts assigned Total Equivalence, Totally Lost and SR-F

Text number	Total Equivalence	Totally Lost	SR-F
	Raters – Group 1	Raters – Group 2	
Text 1	49.12%	9.47%	45.26%
Text 2	46.06%	10.30%	43.03%
Text 3	52.63%	23.16%	32.98%
Text 4	70.83% (2nd highest)	14.17%	46.67%
Text 5	49.26%	34.44%	34.44%
Text 6	**74.67%** (highest)	**36.00%** (highest)	35.73%
Text 7	68.10%	18.33%	50.95%
Text 8	**69.33%** (3rd highest)	15.56%	**55.11%** (highest)
Text 9	44.76%	19.05%	54.29%
Text 10	62.22%	20.89%	46.67%
Text 11	45.26%	24.56%	50.18%
Text 12	68.89%	23.56%	48.44%
Text 13	42.90%	30.72%	40.58%
Text 14	61.03%	19.49%	46.15%
Text 15	67.18%	23.59%	38.97%

Findings in Table 4.22 were worth noting as the findings represent contrasting opinions between the two rater groups in two ways that cannot be neglected:

- findings based on Text 6 show that: what seemed to be completely comprehensible to the professional translators (Raters – Group 1) could have been totally incomprehensible to the Chinese immigrants (Raters – Group 2);
- findings based on Text 8 show that: while passages assessed as failing to elicit a Similar Response (SR-F) were the ones that had passed the test of all other three criteria (Sound Natural, Make Sense and Original Manner), the finding of a high percentage of translations failing to achieve a Similar Response in results of Raters – Group 2 did not seem to be helpful in supporting my argument; that is, achieving the criterion Sound Natural is of fundamental importance to a translated text achieving Similar Response.

I therefore considered that it would be necessary to look into passages (in Text 6 and Text 8) which were assigned either Total Equivalence, Totally Lost or SR-F (by either rater groups) in order to understand why the Chinese immigrants did not feel and/or respond

in a similar way to the passages as the professional translators expected. A further discussion about this will be presented in Chapter Five.

Because the findings in Section 4.4 seemed to reveal a discrepancy in the two rater groups' opinions on whether the criteria Sound Natural was of fundamental importance to a translated text achieving pragmatic equivalence (see Section 2.3.1), this section now looks at findings on the outcome SN-F across the 15 translated texts. The outcome SN-F was the second most frequently assigned outcome by Raters – Group 1 (21.33% in Table 4.12), yet was assigned zero percent by Raters – Group 2 (see Table 4.12).

Table 4.23 shows that Raters – Group 1 assigned the highest percentage of SN-F (i.e. passages assessed as not achieving Sound Natural, but achieving all other three criteria), while Raters – Group 2 did not assign this outcome to any passage in the 15 translated texts.

Table 4.23: Comparing percentages of texts assessed as SN-F

Text number	SN-F	
	Raters – Group 1	Raters – Group 2
Text 1	24.56%	0.00%
Text 2	**33.33%**	0.00%
Text 3	22.46%	0.00%
Text 4	11.25%	0.00%
Text 5	23.33%	0.00%
Text 6	8.00%	0.00%
Text 7	18.10%	0.00%
Text 8	13.33%	0.00%
Text 9	26.67%	0.00%
Text 10	22.22%	0.00%
Text 11	27.37%	0.00%
Text 12	15.56%	0.00%
Text 13	28.70%	0.00%
Text 14	23.08%	0.00%
Text 15	22.05%	0.00%

Though Table 4.23 helped identify Text 2 as the one assigned the highest percentage of SN-F by Raters – Group 1, it was not clear what significant findings were worthy of discussion in terms of how contrasting the two rater groups' opinions were, in consideration of achieving Sound Natural being of fundamental importance to a translated text achieving pragmatic equivalence (i.e. Total Equivalence). I therefore looked into the

percentage of all sixteen possible outcomes assigned to Text 2, and the findings revealed more differences between the two rater groups' assessment results, as shown in Table 4.24.

Table 4.24: Percentage of outcomes assigned to Text 2

	Text 2	
Possible outcomes	Raters – Group 1	Raters – Group 2
Total Equivalence (achieved all four criteria)	46.06%	17.58%
SR-F (failed to achieve Similar Response)	0.61%	43.03%
OM-F (failed to achieve Original Manner)	3.03%	0.00%
OM-SR-F (failed to achieve Original Manner and Similar Response)	0.61%	15.76%
SN-OM-SR-F (failed to achieve Sound Natural, Original Manner and Similar Response)	**1.82%**	**0.61%**
MS-OM-SR-F (failed to achieve Make Sense, Original Manner and Similar Response)	0.61%	12.73%
Totally Lost (failed to achieve all four criteria)	**4.85%**	**10.30%**
SN-SR-F (failed to achieve Sound Natural and Similar Response)	**1.21%**	**0.00%**
SN-F (failed to achieve Sound Natural)	**33.33%**	**0.00%**
MS-F (failed to achieve Make Sense)	0.00%	0.00%
SN-OM-F (failed to achieve Sound Natural and Original Manner)	**1.21%**	**0.00%**
SN-MS-F (failed to achieve Sound Natural and Similar Response)	**4.85%**	**0.00%**
MS-OM-F (failed to achieve Make Sense and Original Manner)	0.00%	0.00%
MS-SR-F (failed to achieve Make Sense and Similar Response)	0.00%	0.00%
SN-MS-SR-F (failed to achieve Sound Natural, Make Sense and Similar Response)	**0.00%**	**0.00%**
SN-MS-OM-F (failed to achieve Sound Natural, Make Sense and Original Manner)	**1.82%**	**0.00%**

Note: underlined outcomes are the ones included in the initial criterial (see Section 3.3.1); bold font indicates findings with interests of discussion

When I looked at Table 4.24, paying particular attention to outcomes showing a translated passage that failed to Sound Natural (outcomes indicated in bold font), I noticed that: professional translators' (Raters – Group 1) assigning SN-F not only indicated that the translation failed to Sound Natural, but also that the translation failed to achieve the other three criteria. However, I did not see that in the Chinese immigrants' (Raters – Group 2) assessment results. Outcomes in bold font were mostly seen with zero percentage in the Chinese immigrants' assessment results, except SN-OM-SR-F and Totally Lost. Assigning SN-OM-SR-F to a translated passage meant that the Chinese felt that the passage Made Sense even though: they did not feel the passage Sound Natural; they did not know what the intention was with the passage (Original Manner failed); they did not feel informed or persuaded by the passage (Similar Response failed). I then looked at outcomes indicating that translated passages had not achieved Sound Natural (SN-F), but had achieved Similar Response (SR) in order to look at the correlation between failures of SN and achievement of SR, as shown in Table 4.25.

Table 4.25: Comparing percentages of outcomes indicating that Sound Natural had not been achieved (SN-F), while Similar Response (SR) had been achieved

Possible outcomes	Text 2	
	Raters – Group 1	Raters – Group 2
SN-F	33.33%	0.00%
SN-OM-F	1.21%	0.00%
SN-MS-F	4.85%	0.00%
SN-MS-OM-F	1.82%	0.00%
Sub-total percentage:	41.21%	0.00%

Note: the percentage does not add up to 100 percent because this table includes only outcomes indicating passages where Sound Natural had not been achieved, and where Similar Response had been achieved; thus SN is seen in outcomes listed in this table, while SR is not.

Table 4.25 shows that while Raters – Group 1 assessed 41.21% of passages in Text 2 as not Sounding Natural, they still felt that these passages would elicit a Similar Response. However, Raters – Group 2 did not assign any passages in Text 2 the outcomes; that means, when a passage did not Sound Natural, the passage did not elicit a Similar Response, and that probably also explains the relatively higher percentage of Totally Lost in Table 4.24 (4.85%, Group 1; 10.30%, Group 2).

On the one hand, Table 4.25 shows that findings of Raters – Group 1's results differed from Raters – Group 2's results, and seemed to conflict with my argument that achieving

the criterion Sound Natural is of fundamental importance to a translated text achieving Similar Response (see Section 2.3.1); on the other hand, Table 4.24 shows that findings of Raters – Group 2's results seemed to be consistent with my argument. A discrepancy is again revealed in the two rater groups' assessment results, in regard to how important achieving the criterion Sound Natural is in achieving a Similar Response. This discrepancy is further discussed in Chapter Five.

4.7 Summary of chapter

This chapter has presented assessment results from the two rater groups. Even though the findings did not help identify any particular translations that were most or least successful at achieving Total Equivalence, they did reveal a gap between the professional translators' (Raters – Group 1) and the Chinese immigrants' (Raters – Group 2) conceptions of what characterises a good quality translation. While the professional translators assessed almost 60 percent of passages as having achieved Total Equivalence (58.15% in Table 4.12), the Chinese immigrants assessed a very high percentage of passages as having failed to elicit a Similar Response (i.e. SR-F; 94.68% in Table 4.14), or as having failed all four criteria (i.e. Totally Lost; 21.55% in Table 4.12). Text 6 and Text 8 were identified they could help support my argument for the initial criteria (see Section 3.3.1) that the set of criteria was in fact appropriate in examining translation quality from end-user's (the Chinese immigrants') perspectives. The high percentage of passages assessed by the Chinese immigrants as having failed to achieve a Similar Response (SR-F) also showed discrepancies which are discussed in more detail in the next chapter, specifically the correlation between the criteria Sound Natural and Similar Response.

While the professional translators assigned a relatively high percentage of outcomes indicating a translated passage that had failed Sound Natural (SN-F), but had achieved Similar Response (25.61% in Table 4.16) across the 15 translated texts, their assessment results from Text 2 in particular also showed a high percentage of outcomes with such features (41.21% in Table 4.25). The immigrants' results, however, showed a very low percentage of outcomes where the translations did not Sound Natural (SN-F) but still elicited a Similar Response (0.07% in Table 4.16; 0% in Table 4.25). Therefore, translations assessed as having failed to Sound Natural (SN-F) in Text 2 will be helpful to elucidate my argument of the relationship between the criterion SN and the other three criteria (MS, OM, SR). Discussion based on the findings in the current chapter are

presented in Chapter Five in regards to the appropriacy of my proposal and argument. In Chapter Five, I also discuss the above findings in relation to responses to a post-assessment survey made by seven out of the 15 professional translators from Raters – Group 1 about what they feel characterises a good quality translation.

Chapter 5 Discussion I – Good Quality vs. Poor Quality

5.1 Introduction

The previous chapter presented the most salient findings in the assessment results for the two groups of raters. These revealed a number of noteworthy matters, particularly the importance of achieving Sounds Natural, and the correlation between Sounds Natural and Similar Response. Findings in Chapter Four seem to indicate that the initial criteria set proposed in Chapter Three (i.e. Criteria Set 1, Table 3.1) can help reveal whether a good quality translation in the eyes of translators is also a good quality translation in the eyes of the target reader.

This chapter starts by presenting a summary of responses received from eight professional translators from the Raters – Group 1. They voluntarily completed an online post-assessment survey (Appendix C) comprised of six questions regarding their experience as translators and of their translation training, and their views as to what characterises a good quality translation. The chapter then moves on to a discussion of the contrasting results as to how the two groups of raters selected texts/paragraphs that they felt to be a poor translation (the meaning had been Totally Lost) or a good one (where Total Equivalence had been achieved). While discussing the assessment results, I will also triangulate the divergent or contrasting results with the eight translators' responses to survey questions. The discussion is presented within the framework of perceptions among both groups of raters, as to whether achieving the criterion of Sounds Natural is a fundamental factor in achieving Similar Response.

To consolidate my argument for the proposed assessment criteria, Criteria Set 1 (see Table 3.1 in Section 3.3.1), I would like to state again that I have chosen to use Nida's Dynamic Equivalence (1964) as the theoretical framework for developing the initial criteria for community translation practice because:

- Dynamic Equivalence can be very helpful to place emphasis on producing a translation that the reader of a translated text can easily understand (Sutrisno et al., 2014, pp. 1339–1340);
- this feature of Dynamic Equivalence translations is aligned with the aim of community translation, which is to provide minority group members with equal

access to documents produced by public services and government bodies (Taibi, 2011; Taibi & Ozolins, 2016; also see Section 2.3).

In other words, a set of proposed assessment criteria for community translation services should help translators determine whether minority group members (i.e. the TT readers) can fully grasp the information conveyed by the translation.

5.2 Post-assessment survey

Eight out of the 15 professional translators from Raters – Group 1 voluntarily and anonymously participated in this online survey. The eight translators (respondents hereafter) responded to six questions about their experience as translators and educational background of translation as a profession, and their concepts of what characterises a good quality translation. The six questions posed to the translators are listed below (see Appendix C for complete responses to the questions):

1. Where did you receive training/education as a translator/interpreter? What type and how long was the training/education (e.g. undergraduate/postgraduate degree, or a paper that was part of a programme)?

2. How long have you been working as a translator/interpreter, whether full-time or freelance in New Zealand and/or in other countries?

3. What characteristics do you think good quality translation should have? Please rank in order of importance and please explain.

4. Considering the four criteria, Sounds Natural (SN), Makes Sense (MS), maintain the Original Manner (OM) and elicit a Similar Response (SR): when comparing the criterion SN with the other three criteria, how important do you think it is to achieve Sounds Natural in English-to-Chinese translation in the New Zealand context?

5. How much consideration do you usually give to cultural differences when you do English-to-Chinese translation in the New Zealand context? What aspects do you feel are important? (e.g. delivering health messages with either an authoritative or consultative tone; demanding or suggesting)?

6. How well or how much have you applied what you have learned during the training/education to your translation career?

A summary of responses to each question is presented below along with my interpretation of respondents' opinions.

5.2.1 Questions 1 and 2: Background in terms of professional training

Of the eight respondents, six received a diploma, certificate or Master's degree of translation and/or interpreting from a New Zealand university, while one received a related degree in China, and one respondent did not specify where they received their degree. Five respondents had more than 10 years' experience working as a translator and/or interpreter, whether full-time or freelance in China and/or in New Zealand. Two had three years' translation/interpreting experience (in New Zealand), and one had four years' translation/interpreting experience (two years in China, and two years in New Zealand). Individual respondents' educational backgrounds are shown in Table 5.1.

Table 5.1: Respondents' educational backgrounds in terms of translation and/or interpreting study

	Location of receiving the training	Years of experience	Location of practicing translation/interpreting
Respondent 1	New Zealand – diploma	3 years	New Zealand
Respondent 2	China – bachelor's degree	29 years	26 years – freelance – China 3 years – full time – New Zealand
Respondent 3	location unspecified – postgraduate	11 years	location unspecified
Respondent 4	New Zealand – certificate	14 years	3 years – freelance – location unspecified 1 year – full time – New Zealand
Respondent 5	New Zealand – certificate	3 years	3 years – freelance – New Zealand 1 year – full time – New Zealand
Respondent 6	New Zealand – master's degree	10 years	location unspecified
Respondent 7	New Zealand – degree unspecified	34 years	location unspecified
Respondent 8	New Zealand – master's degree	4 years	2 years – full time – China 2 years – freelance – New Zealand

Six out of the eight respondents had received translator/interpreter education at either the Auckland University of Technology (Respondent 1, Respondent 4, Respondent 5, Respondent 7 and Respondent 8) or the University of Auckland (Respondent 6). Both universities offer translation and interpreting qualifications approved by NZSTI for granting a NZSTI membership on certain conditions [18] (New Zealand Society of Translators and Interpreters, 2016a; also see Section 3.5.1), and include the NZSTI Code of Ethics in their programmes

5.2.2 Question 3: Perceptions as to what makes a good quality translation

In general, faithfulness to the original was the characteristic that the eight respondents ranked highest ahead of other characteristics such as naturalness, clarity, fluency, eloquence, and spirit (citing the respondents' wording here). Their emphasis on faithfulness seemed to be aligned with the general principle of "accuracy" as defined in the Code of Ethics of the New Zealand Society of Translators and Interpreters (hereafter NZSTI; 2013, p. 3)[19]. However, such emphasis on faithfulness seemed to mean literal translation in the continuum of Mikkelson's "fidelity"[20] (2017).

I therefore interpreted the respondents' use of the word 'faithfulness' to reflect the translation being faithful to the messages or semantic meanings delivered by the original text, rather than being faithful to the author. My interpretation was based on statements such as "Strictly faithful to the original text. Without this, any eloquent writing is useless" (Respondent 2), "Being loyalty [sic] to the source language, no adding, no omitting in the target language (Respondent 4), and "Good quality translation should convey the same message as the original text" (Respondent 6). A similar emphasis on maintaining the original semantic meanings was expressed by Respondents 7 and 8 respectively. Both stressed "accuracy" with Respondent 7 stating that "Without accuracy, the meaning would be lost, so it is the most important characteristic".

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18 Students need to achieve a minimum grade average B and B+ Practical Translation (New Zealand Society of Translators and Interpreters, 2016a)

19 Members of New Zealand Society of Translators and Interpreters (NZSTI) should all be aware of and abide by NZSTI Code of Ethics because the Code is "the document upon which we [the NZSTI members] are judged both individually and as a profession" (New Zealand Society of Translators and Interpreters, 2013, p. 1).

20 Mikkelson argued that there is a continuum of "fidelity" ranging from a) literal, to b) "conveys most of the meaning in a different register", to c) conveys all of the meaning in a different register, and to d) conveys all of the meaning in the same register (2017).

I interpreted their responses in the light of the three functional meanings referred to in the systemic functional linguistics framework (i.e. ideational, interpersonal and textual meanings; Halliday, 1978, 2001; Halliday & Matthiessen, 2004; Kim & Matthiessen, 2015; see Table 2.3 in Section 2.3.4). It seemed to me that the surveyed translators paid closer attention to the ideational meanings of both the original text and the translation, particularly the projected experiential reality. The latter refers to the reality that a person experiences about the world around him or her which is expressed by the semantic meanings of words (Halliday, 2001; Halliday & Matthiessen, 2004; McDonald, 1998; see Table 2.3 in Section 2.3.4). In other words, when assessing translated segments in Corpus 2, professional translators appeared to be more concerned with the meaning of a word itself, rather than the meaning of a sentence, or a paragraph as a whole. Professional translators' responses and assessment results were also aligned with Crezee and Burn's (2019) observation of aspects where proofreaders with professional backgrounds tended to comment on the content of messages and accuracy of terminology.

Other than the emphasis on semantic meanings, one response further drew my attention because of the statement that "Good translation should…reflect the original spirit…so readers can get the same enjoyment as if they are reading the original" (Respondent 6). This response could be a result of influence from impressionistic ideas proposed in both the Chinese and Western translation theories/studies which have largely been based on translation of literary and religious works (see Section 2.2)[21]; that is, translation studies often advocate the idea that a translation should convey the 'spirit' of the original text and the 'soul' of the author (Chan, 2004; Jiang, 2013; Xinzhang Luo, 1988b, 1988a; Z. Ma, 2012; Robinson, 1997; Wu, 2009). This response may also have revealed that professional translators may not always be able to differentiate between literary translation and community translation. The first one aims to share and disseminate the inherent values of art and author's style per se, while community translation aims to deliver publicly accessible information regarding the right to health and legal services. This is an issue that may deserve more attention in translator education.

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21 Impressionistic ideas are ideas and theories derived from personal experience in translation practice of literary texts and religious classics, rather than empirical evidence; see Section 2.2 for details.

5.2.3   Question 4: Ranking the four criteria

Question Four asked respondents to rank the four criteria of Sounds Natural, Makes Sense, Original Manner and Similar Response in order of importance. Respondents' emphasis on faithfulness to the original semantic meanings is consistent with their responses to Question 4, which asked them to compare the criterion Sounds Natural with the other three criteria (Makes Sense, Original Manner and Similar Response) in terms of their importance in producing a good quality translation in the New Zealand context. While only two of the respondents clearly indicated the importance of achieving Sounds Natural over the other three criteria (Respondent 4 and Respondent 6), four respondents ranked Makes Sense ahead of Sounds Natural. Responses included, for instance, "making sense is the most important as it could potentially mislead the readers" (Respondent 1) and "MS-SN-OM-SR" indicating that Makes Sense was the most important among the four criteria (Respondent 8).

Here again, it appears that the respondents were complying with and putting stress on the general principle of "accuracy" in the NZSTI Code of Ethics (New Zealand Society of Translators and Interpreters, 2013, p. 3). Therefore, I considered responses to Question 3 as being consistent with those to Question 4 because a translation that Makes Sense is one that contains lexical items (particularly content words) that deliver messages fitting into the context encompassing the translation (see Sections 2.3 and 3.3.1 for details). Further, the respondents' emphasis on achieving Makes Sense over the other three criteria was a reflection of their emphasis on "faithfulness" to semantic meaning of the original text, and "accuracy" of semantic meanings in the translation, in terms of how faithful they are to lexical items in the original.

5.2.4   Question 5: awareness of cultural differences

While placing emphasis on faithfulness to semantic meanings, respondents still showed their concern for cultural differences in responses to Question 5, particularly the tones in delivery of healthcare related messages; that is while the tone is more of a consultative one in the New Zealand context, it is more of an authoritative one in the context of mainland China (Sin, 2004). This concern was evident from statements, such as,

Respondent 1: When delivering bad news to the patients, cultural awareness is
            very important;

Respondent 2: There are certain culturally sensitive areas that I must consider in En>Ch translations; and

Respondent 6: The original tone must be preserved since it is as important as the message itself.

The respondents also showed concern for the reader's decoding ability by stating:

Respondent 4: It depends on the clients' situation…their medical knowledge level and so on; and

Respondent 8: Depending on the readers, I give more attention to official documents than community pamphlets.

From their responses to Question 5, it seems that the respondents, even though not making it specific, seemed to be aware of the possible influence of cultural differences, which might result in changes to the pragmatic functions of the original text. In other words, they seemed to be not just concerned with ideational meanings, but also affected by interpersonal meanings: the manner of the original text, and the response of the reader of the translation. However, it is also interesting and unclear about how Respondent 8 (or translators in general) would define an 'official document' and a 'community pamphlet'. It seems that often information on a 'community pamphlet' (e.g. healthcare pamphlets) might be presented in a way that is easily accessible while an 'official document' might be intimidating for some people in the community. In other words, when considering readers' decoding ability, translators may have to deal with 'community pamphlets' more carefully. Further, translators' concern for readers' decoding ability also did not appear to be reflected in the assessment results of Raters – Group 1's (professional translators) as presented in Chapter Four because:

- Table 4.4 showed a high percentage of translated segments which Raters – Group 1 had assessed as achieving a Similar Response, even though these failed to either Sound Natural and/or Make Sense;
- Table 4.16 showed a relatively high percentage of translated segments assigned by Raters – Group 1 to indicate a translated segment which failed to Sound Natural, yet had met the Similar Response criterion.

The detailed discussion in Sections 5.3, 5.4 and 5.5 includes examples from Corpus 2 (i.e. 15 English-Chinese translation texts distributed in New Zealand; see Section 3.4). The discussion shows how the professional translators' emphasis on semantic meanings of lexical items could affect their expectation of pragmatic functions of a translated text, and how their expectation could be different from the Chinese immigrants' responses to the translation.

5.2.5 Question 6: Relevance to translator education

Responses to Question 6 were generally positive in terms of the relevance of translator training/education to their translation career. Specifically in what area they had been able to apply what they had acquired through training/education, two respondents stated that it was the principle, guideline and/or code of ethics that they had applied most to their work (Respondent 3 and Respondent 5), and one again stressed the importance of "accuracy" by saying that "accuracy is of utmost importance" (Respondent 6).

As mentioned in Section 5.2.1 (responses to Question 1), six out of the eight respondents had received translator/interpreter education at either the Auckland University of Technology or the University of Auckland, which both teach the NZSTI Code of Ethics as part of their programmes. Hence, I looked at their translator/interpreter training background in order to try and determine what they might have referred to when mentioning guidelines, principles and code of ethics.

While including detailed principles with regard to confidentiality, impartiality and translators'/interpreters' role and competence, the NZSTI Code of Ethics clearly states under General Principles that "…translators use their best professional judgement in remaining faithful at all times to the meaning of texts and messages" (New Zealand Society of Translators and Interpreters, 2013, p. 3), with an explanation:

> Accuracy for the purpose of this Code means optimal and complete message transfer into the target language preserving the content and intent of the source message or text without omission or distortion (New Zealand Society of Translators and Interpreters, 2013, p. 3).

Respondents did show concern for cultural differences in their responses to Question 5, which they might have construed as asking them about the "intent of the source message" in the NZSTI Code of Ethics. However, it was not clear from their responses to Question 6 whether they would apply what they had acquired through training/education to their

translation work, and whether they would consider the possible pragmatic effects of a translated text when making a translation quality assessment. Because respondents particularly stressed the importance of maintaining the original semantic meanings in their responses to Question 3 and Question 4, and because the 15 translators (Raters – Group 1) were asked to assess translation quality (i.e. not translators' conduct, competence etc.), it seemed that the surveyed translators' responses to Question 6 were again related to maintaining semantic meanings. I deduced this because their responses contained references to concepts such as "principle of translation", "code of ethics" and "accuracy".

It seemed to me that the surveyed translators paid closer attention to the ideational meanings of both the original text and the translation, particularly the projected experiential reality. The latter refers to the reality that a person experiences about the world around him or her which is expressed by the semantic meanings of words (Halliday, 2001; Halliday & Matthiessen, 2004; McDonald, 1998; see Table 2.3 in Section 2.3.4)

Overall, responses to the online post-assessment survey seemed to reveal respondents' tendency to project an experiential reality through the semantic meanings of individual words (See Section 5.2.2); that is the reality that a person experiences about the world around him or her, and which is expressed by ideational meanings (Halliday, 2001; Halliday & Matthiessen, 2004; McDonald, 1998; see Table 2.6). The respondents' tendency to preserve the original experiential reality involves more emphasis on the delivery and maintenance of the original sematic meanings through individual lexical items chosen by the translator. Such emphasis may obviously result in a translation with unnatural, unconventional and marked expressions (cf. Toury, 1995). Responses to Questions 3 and 4, which asked translators to comment on translation characteristics and criteria, reflect their emphasis on Makes Sense over Sounds Natural. This emphasis may also help me explore possible reasons for the divergence between the professional translators (Raters – Group 1) and the Chinese immigrants (Raters – Group 2) when it came to their assessment of the quality of the translated segments. I have provided examples from texts in Corpus 2 with back translations to present the semantic meaning of lexical items in the Chinese translation, and have bolded words which are discussed in detail to explain what may have caused the contrasting assessments results found between the two groups of raters.

5.3   Divergence caused by emphasis on semantic meanings

In this study, the concept of a "good" translation refers to a translation that was assessed as having achieved Total Equivalence (i.e. pragmatic equivalence was deemed to have been achieved). Similarly, the concept of a "poor" translation refers to a translation where the meaning was deemed to have been Totally Lost (i.e. failing all the assessment criteria). An overview from the findings presented in Chapter Four has shown that the same segments that were assessed as showing a "good" translation by the professional translators were often assessed as a "poor" translation by the Chinese immigrants (see Table 4.12). When I compared percentages of segments in each of the 15 texts (in Corpus 2) assigned Total Equivalence and Totally Lost, such a contrasting opinion between the two groups of raters was even more obvious in the assessment results relating to Text 6 (see Table 4.22). While Text 6 was assigned by the professional translators the highest percentage of Total Equivalence (74.67%), this text was assigned by the Chinese immigrant raters the highest percentage of Totally Lost (36.00%).

An overall view of the contrasting assessment results for segments in Text 6 from the perspectives of the two groups of raters can be found in Appendix D, while the English original of Text 6 can be found in Appendix E.

I will start by discussing the assessment results for Segment 14 (in Text 6) shown in Table 5.2. I start with these results, because they showed the greatest divergence between Total Equivalence and Totally Lost.

Table 5.2 shows that Segment 14 was assessed as having achieved Total Equivalence by all 15 translators, but not by *any* of the immigrants. Instead, almost half of the immigrants (46.67% in Table 5.2) assessed this segment as one in which the meaning had been Totally Lost. Table 5.2 shows the percentages of Total Equivalence, SR-F, MS-OM-SR-F and Totally Lost. In my view these indicate that none of the Chinese immigrants were fully informed by Segment 14 because they did not respond[22] (Similar Response failed) as expected: they did not understand that they were asked to bring along the medicine listed in Segments 15 through to 17 (see Example 5.1).

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22 The Chinese immigrants were required to specify (in writing) actions they felt the segment wanted them to do or not to do, see Section 3.6.

Table 5.2: Comparing percentages of outcomes assigned to Segment 14 in Text 6

Possible outcomes assigned to Segment 14, Text 6	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
	Average percentage of assigned outcome	
Total Equivalence (achieved all four criteria)	**100.00%**	**0.00%**
SR-F (failed to achieve Similar Response)	0.00%	**33.33%**
OM-F (failed to achieve Original Manner)	0.00%	0.00%
OM-SR-F (failed to achieve Original Manner and Similar Response)	0.00%	0.00%
SN-OM-SR-F (failed to achieve Sounds Natural, Original Manner and Similar Response)	0.00%	0.00%
MS-OM-SR-F (failed to achieve Makes Sense, Original Manner and Similar Response)	0.00%	**20.00%**
Totally Lost (failed to achieve all four criteria)	**0.00%**	**46.67%**
SN-SR-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
SN-F (failed to achieve Sounds Natural)	0.00%	0.00%
MS-F (failed to achieve Makes Sense)	0.00%	0.00%
SN-OM-F (failed to achieve Sounds Natural and Original Manner)	0.00%	0.00%
SN-MS-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
MS-OM-F (failed to achieve Makes Sense and Original Manner)	0.00%	0.00%
MS-SR-F (failed to achieve Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-SR-F (failed to achieve Sounds Natural, Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-OM-F (failed to achieve Sounds Natural, Makes Sense and Original Manner)	0.00%	0.00%

Note: underlined outcomes are the ones included in the initial criteria (see Section 3.3.1); bold font indicates findings that are worth discussing

Table 5.2 also again shows that, while all the 15 professional translators assigned Total Equivalence to Segment 14, almost half of the Chinese immigrants (46.67%) assigned Totally Lost to the same segment. In other words, seven out of the 15 Chinese immigrants appeared not to understand the pragmatic intent of the segment at all. Further, one third of the immigrants assigned SR-F (33.33%; Similar Response failed) to the segment. The percentage of SR-F specifically indicates that: only four out of the 15 immigrants felt the segment Sounded Natural and Made Sense, however they did not understand what information was being conveyed, what actions they should take and how they should respond. In other words. Pragmatic equivalence had not been achieved. Furthermore, 20 percent of the immigrants assigned the segment MS-OM-SR-F (20%; Makes Sense, Original Manner and Similar Response all failed), meaning that they only felt that the segment Sounded Natural, but did not feel that it Made Sense. Therefore, they did not know what the intention of the segment was (Original Manner failed), nor did they feel they knew what and/or how to respond to the segment (Similar Response failed). In other words. Pragmatic equivalence had not been achieved because achieving such equivalence means achieving both Original Manner and Similar Response.

That pragmatic equivalence involves achieving both Original Manner and Similar Response may be a crucial concept in Community Translation. One of the purposes of providing Community Translation services is to facilitate the integration of minority group members into the mainstream society. Facilitating this integration may require helping minority group members become accustomed to the social norms of the mainstream society; for instance, Chinese immigrants in New Zealand may need to be aware of and become used to the norms, different from China, where medical practitioners may ask them for their opinions. They may also need to get used to representatives of any government body making suggestions about healthcare rather than commanding them to do something. Once Chinese immigrants become accustomed to such norms in New Zealand society it may help them become more integrated and help them better understand the difference between Chinese norms and New Zealand ones. Further, with regard to the pedagogical applicability of the proposed criteria, translators may also need to be aware of the significance of achieving Original Manner (in other words, the difference between 'command' and 'suggest', and what these mean or how they are used in the New Zealand socio-cultural context) as that may be a crucial aspect in facilitating the integration of minority group members.

Other than the contrasting results, I also chose to look at Segment 14 because it had been an addition to the English original. I considered this addition to reflect arguments proposed by a number of Chinese and Western translation practitioners/theorists, such as Zhi Qian, Yan Fu, Etienne Dolet and Abraham Cowley (see Section 2.2; Amos, 1973; Xinzhang Luo, 1988a, 1988b; Munday, 2001; K. Wang & Fan, 1999; Xiong, 2015) that translators are allowed to add in their personal interpretation of the original text to the translation to make it more understandable for the target reader.

Segment 14 is presented in Example 5.1 along with other segments under the section heading *When you come into hospital*. Example 5.1 presents Segment 12 through to Segment 17 with Segment 14 underlined.

Example 5.1: Segment 12-17 – Text 6

Original text:	When you come into hospital
Segment 12:	当您来医院就医时
BT:	When you come to hospital to see a doctor
Original text:	Please bring all of the medicines you are taking including:
Segment 13:	请将您服用的药物都带来。
BT:	Please bring all the medicines you take.
Original text:	N/A
Segment 14:	请记住携带下列物品:
BT:	Please **remember** to carry the **items listed below**.
Original text:	• all medicines that your doctor has prescribed
Segment 15:	• 医生给您开的所有的药物
BT:	all the medicines that the doctor prescribed for you
Original text:	• medicines bought at a supermarket, health shop, pharmacy or over the internet
Segment 16:	• 您在超市、药店或网上购买的药物
BT:	medicines that you bought at supermarkets, pharmacy or over the internet
Original text:	• herbal medicines, vitamins or natural remedies.
Segment 17:	• 草药、维生素和天然制剂
BT:	herbal medicines, vitamins and natural preparation
Note:	Segment 14 was an addition to the English original text

I suspected that the translator of Text 6 had added in Segment 14 as additional information triggered by the use of the word *including* in the English original of Segment 13. The English *including* could be considered as delivering key information as to advising the reader to *include* what followed up in the bullet points. However, the English word *including* should have been included in Segment 13 and translated as *bāohán*/包含 or

bāokuò/包括 (both mean *to include* or *to contain*)[23] . Instead of the two Chinese words, the phrase *xià liè*/下列/below *listed* was chosen to introduce messages in the bullet points that followed, and the assessment results for this segment showed that the Chinese immigrants did not feel this addition facilitated their understanding of the text or helped them get the sense of *jìzhù*/记住/*remember* in Segment 14.

Since neither group of raters was given the English original to compare to the translations, both groups made their assessments on an equally informed basis. In other words, both groups read the translations in their capacity of native Chinese speakers reading a translated Chinese text (see Section 3.6.2 for descriptions of assessment sessions). Further, since they did not see the English original, the professional translators were not aware what messages had been delivered in the English original. However, the discussion presented in Sections 5.2.2 and 5.2.3 suggests that the survey respondents' specific emphasis on the importance of (maintaining) semantic meanings seemed to divert them from considering whether the segment fit into the surrounding context. Therefore, the professional translators seemed unaware of whether Segment 14 Made Sense in the experiential reality (i.e. ideational meanings; Halliday, 2001; Halliday & Matthiessen, 2004) represented under the section heading *When you come into hospital*, (see page 151). In other words, individual (content) words in Segment 14 were intended to deliver the message directly related to seeking medical help at a hospital. In particular, the discussion of the words *jìzhù*/记住/*remember*, *xiédài*/携带/*carry* and *wùpǐn*/物品/*item* could explain the Chinese immigrants' assessment results for Segment 14 (see Table 5.2) because:

- the semantic meaning of the word *jìzhù*/记住 is *to bear something (usually a lesson or advice) in mind* or *to keep something in memory* (Revised Mandarin Chinese Dictionary, 2005; The Contemporary Chinese Dictionary, 2002);

- asking patients to *bear a lesson in mind* or to *memorise* something when they come to hospital would not make sense;

- the semantic meaning of the word *xiédài*/携带 is *to carry* or *to bring something along* (Revised Mandarin Chinese Dictionary, 2005; The Contemporary Chinese Dictionary, 2002), and people usually *carry* or *keep* something (necessary) with

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23 My translation of this English segment would be 请将您正在服用的药物都带来，其中应包含/Please bring all the medicines you are taking, which should include.

them when they go to a destination (e.g. travel, commute), or when they are
required to do so;

- the word *xiédài*/携带/*carry* may sound more natural when collocated with an item
such as personal identification, personal belonging[24] (e.g. 携带个人证件/*carry
personal ID*; 携带个人卫生用品/ *carry personal hygiene products*);

- even though the words *xiédài*/携带/*carry* and *wùpǐn*/物品/*item* can form an
appropriate collocation (e.g. 携带危险物品/*carry hazardous items*), the word
wùpǐn/物品/*item* may convey a context not directly in relation with the experiential
reality of *seeking medical help* represented with the section heading *When you
come into hospital*.

The above can then further explain why the Chinese immigrants considered that Segment
14 had not achieved all or some of the criteria (see Table 5.2 for the Chinese immigrants'
assessment results; Totally Lost, 46.67%; SR-F, 33.33%; MS-OM-SR-F, 20%) because:

- the word *jìzhù*/记住/*remember*, with its implication of *bearing a lesson in mind*,
may not deliver a message with an informative tone, but rather with an
instructive/imperative/authoritative one as commonly seen in the mainland China
context (Sin, 2004), hence we can say that the translation failed to maintain the
Original Manner;

- the word *jìzhù*/记住/*remember*, with its instructive overtones, could confuse the
Chinese immigrants since they would not have expected to be instructed *to
memorise* or *to bear a lesson in mind* when going into hospital, hence the
translation failed to elicit a Similar Response (in terms of not feeling informed);

- the word *xiédài*/携带/*carry*, if collocated with *yàowù*/药物/*medicine* in Segment
13, does not sound like a natural expression in Chinese, hence the segment failed
to Sound Natural;

- neither did the words *xiédài*/携带/*carry* and *wùpǐn*/物品/*item* fit into the context
encompassing Text 6 as of *When you come into hospital*, hence the translation
failed to Make Sense.

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24 The researcher of the current study, Wei Teng, is a native (Mandarin) Chinese speaker, hence capable of telling the naturalness of a
Chinese phrase. Chinese phrases used as examples are phrases found (with a command limiting results to the domain of mainland China websites)
with Google search engine, which can help identify phrases that native speakers may feel to be natural (Geluso, 2013; Kessler, 2013; Sha, 2010).

The brief linguistic analysis of Segment 14 above is presented in Table 5.3, showing that the professional translators' specific focus (as reflected in their survey responses) on the semantic meanings of words seemed to have detracted their attention from the interpersonal meanings of *jìzhù*/记住/*remember* (delivering messages with an instructive tone) and the ideational meanings of *xiédài*/携带/*carry* (less relating to *hospital*). Herein possibly lies the explanation for the nature of the assessment results of the professional translators (Raters – Group 1) as being quite opposite to those of Raters – Group 2 (the Chinese immigrants; Table 5.2).

Table 5.3: Contextual meanings of 记住/*remember* and 携带/*carry* in Segment 14

Content words / Meanings	记住 jìzhù remember	携带 xiédài carry
Semantic	- *to bear something in mind* - *to keep something in memory*	- *to carry or to bring something along*
Interpersonal	- *to deliver with an instructive/imperative/authoritative tone*	
Ideational	- *to refer to a lesson or advice*	- *to refer to items such as personal identification, personal belonging*

While health texts that were originally written in English (in New Zealand) usually deliver messages with a suggestive tone (Sin, 2004), the instructive tone of the word *jìzhù*/记住/*remember* is consistent with Sin's observation of the conventional authoritative tone in the Chinese version of health texts (2004). While English original health texts (e.g. pamphlets, booklets) usually deliver messages with a consultative ("The doctor will talk to you about…..") and informative tone, the tone of the Chinese translation of those texts is usually more authoritative (Sin, 2004). The authoritative tone of Chinese health texts could explain why all the professional translators assigned Segment 14 Total Equivalence seemingly without showing concern for the instructive tone of the message (because of *jìzhù*/记住/*remember*), rather than a suggestive tone: which is more appropriate in the New Zealand socio-cultural context). It is interesting to note that all 15 translators assigned Segment 14 Total Equivalence, even though some of them had mentioned "a consultative tone" (Respondent 5 and 7) and "original tone" (Respondent 6) in their responses to Question 5 of the post-assessment survey which asked about their awareness of cultural differences.

It would seem, based on Respondent 6's wording of 'spirit' in the response to Question 3 (see Section 5.2.2), that professional translators probably felt that an authoritative tone was the 'spirit' and also the norm in the New Zealand socio-cultural context (as it is in the Chinese socio-cultural context). In other words, the professional translators did not seem to be aware of the fact that the English original text could have delivered messages with a suggestive tone, and that tone is more appropriate in the New Zealand socio-cultural context; they hence may not have been aware of the potential impact that an instructive tone might have had on the immigrants.

The Chinese immigrants, in contrast, seemed to be sensitive to the instructive tone of Segment 14. Even though there was no obvious indication that the Chinese immigrants assigned Segment 14 Totally Lost (46.64%) and MS-OM-SR-F (20.00%) due to the instructive tone of the segment, the Chinese immigrants still seemed to be sensitive to the instructive tone of Segment 14 as I will attempt to show below by analysing linguistic features of the segment. The high percentage of 66.64% (46.64% and 20.00%; nine out of 15 immigrants) did show that such an instructive tone did not seem to facilitate delivery of the message, while an instructive/imperative/authoritative tone is commonly seen in the mainland China context (Sin, 2004). The immigrants did not feel that the intention of the segment was clear (as to instruct or to inform; Original Manner failed), neither did they feel that they were being clearly instructed as to what they were required to do (Similar Response failed).

As to the professional translators, their focus on semantic meanings may have caused them to overlook the fact that the semantic meanings of *xiédài*/携带/*carry* and *wùpǐn*/物品/*item* in fact do not (directly) fit into the experiential reality of the section heading *When you come into hospital*. That specific experiential reality projects the context on which lower-literacy readers, the Chinese immigrants, (see Section 3.5.2 for their backgrounds of English language learning) may rely to comprehend a text more so than higher-literacy reader, such as the professional translators, might do (Ben-Dror, Pollatsek, & Scarpati, 1991, p. 474). Therefore, the contextual information projected through content words is of crucial importance to the Chinese immigrants if they are to understand (the intent of) the text. When assessing translation quality, translators as well as translation educators should also always bear in mind the experiential reality represented by the ideational meanings of the chosen content words.

The linguistic analysis also raises issues regarding the professional translators' apparent lack of awareness of the semantic meanings of the words *jìzhù*/记住/*remember*, *xiédài*/携带/*carry* and *wùpǐn*/物品/*item* in Segment 14. That is, they did not appear to be aware that the semantic meanings of those words could have projected a distorted socio-cultural context. This distorted socio-cultural context could then have influenced:

- what ideational meanings were presented to the target reader, in terms of the experiential reality and logical reality;
- how interpersonal meanings of the chosen words could influence the target readers' response.

The two issues raised are particularly worth discussing because the linguistic analysis, along with the Chinese immigrants' assessment results, seemed to show that the immigrants raters were rather sensitive to the content words with regard to the incongruence of ideational and interpersonal meanings to the socio-cultural context of Segment 14.

Segment 14, even though not really a translated segment but one that was added in by the translator of the Text 6, offered a glimpse at how much the professional translators (producer) and the Chinese immigrants (end-user) could differ in terms of their sensitiveness to interpersonal and ideational meanings (see Table 2.3 in Section 2.3.4) projected and/or delivered through content words. In this regard, I then noticed two segments of salient divergence in the assessment results of Text 6, which were Segment 13 and Segment 24.

I have presented below the discussion on Segment 13 (in Section 5.4) and Segment 24 (in Section 5.5) with a focus on Chinese linguistic features in an attempt to explain the Chinese immigrants' assessment results and to triangulate the survey responses with the contrasting assessment results of the two groups of raters. The discussion reveals the possible impact on translation quality of the interpersonal and ideational meanings of Chinese lexico-grammatical arrangements: word collocation, a phrase or a sentence as a whole.

5.4 Divergence caused by a lack of awareness of ideational meanings

I chose to look at the assessment results for Segment 13 because the message in the English original of this segment was closely related to Segment 14 (an addition to the English original), and I suspected that Segment 14 had been added in to represent the ideational meaning of the English *including* in Segment 13 – to introduce what are listed in the following segments.

To clarify my discussion, I have again pasted Segment 13 in Example 5.2.

Example 5.2: Segment 13 – Text 6

   Original text: Please bring all of the medicines you **are taking** including:
   Segment 13:   请将您服用的药物都带来。
          BT: Please bring all the medicines you **take**.

The back translation of Segment 13 shows that this Chinese translation delivered the semantic meanings of every content word in the English original (except *including*). Segment 13 was assigned Total Equivalence by 86.67% of the 15 professional translators, while being assigned Totally Lost by 46.67%, or almost half of the Chinese immigrant raters, meaning that seven out of the 15 immigrants felt completely lost when reading Segment 13. Further, while none of the translators assigned the segment SR-F (Similar Response Failed), 40.00% of the immigrants assigned this assessment outcome to the segment. In other words, six out the 15 immigrants still did not know how to respond to the segment or what they were expected to do, as shown in Table 5.4, even though Segment 13 Sounded Natural and Made Sense, and even though the immigrants felt that they knew the intention of the segment.

Table 5.4 also shows that some translators as well as immigrants (in the two rater groups) did not feel the segment clearly delivered an intent (i.e. to advise; hence Original Manner failed; see OM-F and Totally Lost), and/or did not feel that the segment would make the reader feel that they were being advised (Similar Response failed; see OM-SR-F and Totally Lost). However, Segment 13 could still be considered as a structure produced in accordance with the lexico-grammatical arrangements acceptable to native Chinese speakers. More than 50 percent of the Chinese immigrants did not feel that the segment had failed Sounds Natural (see Total Equivalence 6.67%, SR-F 40% and MS-OM-SR-F 6.67% in Table 5.4). All these assessment outcomes indicated that Segment 13 Sounded

Natural to the immigrant raters even though it may have failed one or all the other three criteria.

Table 5.4: Comparing percentages of outcomes assigned to Segment 13 in Text 6

Possible outcomes assigned to Segment 13, Text 6	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
	Average percentage of assigned outcome	
Total Equivalence (achieved all four criteria)	**86.67%**	6.67%
SR-F (failed to achieve Similar Response)	0.00%	**40.00%**
OM-F (failed to achieve Original Manner)	6.67%	0.00%
OM-SR-F (failed to achieve Original Manner and Similar Response)	6.67%	0.00%
SN-OM-SR-F (failed to achieve Sounds Natural, Original Manner and Similar Response)	0.00%	0.00%
MS-OM-SR-F (failed to achieve Makes Sense, Original Manner and Similar Response)	0.00%	6.67%
Totally Lost (failed to achieve all four criteria)	0.00%	**46.67%**
SN-SR-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
SN-F (failed to achieve Sounds Natural)	0.00%	0.00%
MS-F (failed to achieve Makes Sense)	0.00%	0.00%
SN-OM-F (failed to achieve Sounds Natural and Original Manner)	0.00%	0.00%
SN-MS-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
MS-OM-F (failed to achieve Makes Sense and Original Manner)	0.00%	0.00%
MS-SR-F (failed to achieve Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-SR-F (failed to achieve Sounds Natural, Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-OM-F (failed to achieve Sounds Natural, Makes Sense and Original Manner)	0.00%	0.00%

Note: underlined outcomes are the ones included in the initial criteria (see Section 3.3.1); bold font indicates findings are worth discussing

All 15 professional translators and almost half of the immigrants (6.67%, Total Equivalence; 40.00%, SR-F) feel that the segment Sounded Natural, Made Sense and maintained the Original Manner as to advising with a consultative tone. This may have been due to two reasons: firstly, Segment 13 was worded in accordance with lexico-syntactical rules of Mandarin Chinese, and secondly the translation of the English *you*. The English *you* in the segment was translated with the pronoun *nín*/您, which was also mostly the case with the English *you* in other segments in Text 6 (which Segment 13 was part of).

The English *you* singular, can be translated into Chinese using any of a number of second singular personal pronouns[25], for instance, *nǐ*/你 (male), *nǐ*/妳 (female) or *nín*/您 (respectful and gender neutral). While health pamphlets in New Zealand are usually worded in an informative manner, advising and persuading the target readers with a suggestive tone (Sin, 2004), the Chinese pronoun *nín*/您 is the proper choice for delivering such a manner of speaking in the translation of Text 6, including Segment 13. The pronoun *nín*/您 is usually used in contexts where social hierarchy can be observed, and the expression of politeness is required to express deference to someone who is higher placed (Bing, 2006; Chang, 2014, p. 62; Nie, 2009; Wan, 2011; X. Wang, 2013). For instance, in a conversation between a junior academic and a highly respected professor, the former may very possibly address the latter with *nín*/您, instead *nǐ*/你 (male) or *nǐ*/妳 (female).

Generally speaking, in Chinese society (whether in mainland China, Hong Kong, Taiwan) authority and hierarchies are a common feature of social, family and working domains, and there can be a huge power differential between subordinates and superiors (Hofstede Insights, 2018a, 2018c, 2018b). Thus, individuals at a lower hierarchical level would expect to be told what to do in the socio-cultural context of mainland China (Hofstede Insights, 2018c). Therefore, unlike the New Zealand healthcare system, represented by Waitemata District Health Board[26] in this instance, where patients' rights (e.g. making decisions) are paramount (Crezee & Gordon, 2019), a pamphlet distributed by any

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25 Other second singular personal pronouns in Chinese are for instance *rǔ*/汝 and *jūn*/君, both normally used in texts produced in the Classical Chinese style (*wényánwén*/文言文), as in phrases *rǔ xīn zhī suǒ xiàng*/汝心之所向/*where your heart goes* and *hé rì jūn zài lái*/何日君再來/*when will you come again*.

26 Waitemata District Health Board is one of the twenty District Health Boards in New Zealand, key organisations in the country's health system and regulated by the country's Ministry of Health (Ministry of Health, 2018).

government body in Chinese society is likely to be intended to instruct (rather than to inform). In other words, the manner of a government-distributed pamphlet could in general be described as 'demanding' in the Chinese context.

While the pronoun *nín*/您 is usually used by a subordinate to address a superior in a socially hierarchical relationship, the use of this pronoun shows awareness of a balance of power or deliberately diminishes the social distance between the subordinator (i.e. the target reader) and the superior (i.e. the government body). Taking this Chinese cultural characteristic into account may help explain why the use of *nín*/您 in the Chinese translation helps present advice in a manner similar to that of the English original (i.e. informative, consultative). This cultural characteristic also helps explain why a higher percentage of the professional translators assigned Segment 13 Total Equivalence (86.67%) because the translation showed an attempt to ensure that the relationship between the District Health Board proffering advice and the intended readership was as equal as possible. This attempt to provide more agency to individual readers (García-Izquierdo & Montalt i Resurreció, 2017) was also consistent with the translators' responses to Question 5 in the post-assessment survey (see Section 5.2.4) stating awareness of delivering messages with a consultative/suggestive tone.

However, Segment 13 did not reflect the tense of the English original, present progressive as with *are taking*. Rather than using markers such as verb affixes *–ing* (progressive) and *–ed* (past; perfective) to reflect tense, Chinese language relies on aspect markers such as *zài*/在 or *zhèngzài*/正在 (durative; ongoing) and *le*/了 (perfective) to project the temporal context of an action, as to whether the action *is being* performed or *has been* performed (C. N. Li & Thompson, 1981; J. Lin, 2003; T. Lin & Liu, 2004; Smith, 1994; Smith & Erbaugh, 2001).

Since the English original, with its temporal context of *are taking*, implied that *the medicines* are *medicines you have been taking since you started feeling unwell*, I would have used the aspect marker *zhèngzài*/正在 in the translation, placing it before *fúyòng*/服用/*take (medicine)*. The translation would then have read 请将您正在服用的药物都带来/*Please bring all the medicines you are taking*. I would have chosen *zhèngzài*/正在 over *zài*/在 because the temporal context that *zhèngzài*/正在 projects is an ongoing, yet

temporary, event within a specific time period while *zài*/在 indicates a more general sense of progressive event (T. Lin & Liu, 2004).

Therefore, the absence of the durative aspect marker *zhèngzài*/正在 in Segment 13 resulted in the absence of a temporal context where *fúyòng yàowù*/服用药物/*take medicine* should have been interpreted as an ongoing action within a specific timeframe, namely *since you started feeling unwell*. The absence of any mention of such a timeframe may have caused difficulties to the Chinese immigrants in Raters – Group 2, especially when considering their possible lower-literacy educational background, as described in Section 3.5.2. Unlike higher-literacy readers, lower-literacy readers may more heavily rely on the contextual information encompassing a segment, and they may not make full use of the information to understand the segment (Ben-Dror et al., 1991; Ng, Payne, Steen, Stine-Morrow, & Federmeier, 2017). In other words, the absence of *zhèngzài*/正在 could have caused the Chinese immigrants to feel confused as to the temporal context, making them unsure as to what *medicine* the segment referred to: *the medicine I am taking at the moment, I have been taking (since when?), or I took (when?).*

The absence of the expected temporal context, due to the lack of *zhèngzài*/正在, could then have helped explain the high percentages of the Chinese immigrants assigning Segment 13 SR-F (40.00%) and Totally Lost (46.67%). It seemed that the Chinese immigrants assigned SR-F (Similar Response Failed) to indicate that the absence of the aspect marker *zhèngzài*/正在 meant that they had no idea of what and how to respond to the segment. In particular, the immigrants may have been confused as to what medicine they were required to take along to the hospital: in spite of the fact that they seemed to feel the segment Sounded Natural and Made Sense, and also seemed to know that the segment was giving them some information (reflecting an informative genre, as per the Original Manner). As to the assignment of Totally Lost (all four criteria failed), it seemed that the absence of *zhèngzài*/正在 could have even made the Chinese immigrants feel that the segment did not Sound Natural, which then lead to failures of the other three criteria because of the correlative relationship between the achievement of Sounds Natural and that of the other three criteria (Makes Sense, Original Manner, Similar Response; see Figure 2.2 in Section 2.3.1).

My explanation of these assessment results would be that when a Chinese sentence does not have any aspect marker or temporal adverb (e.g. *zuótiān*/昨天/*yesterday*, *xiànzài*/現在/*now*, *yǐhòu*/以後/*the near future*) to project a specific temporal context of an event (or action), the event in question could be considered to be:

- a covert past action (J. W. Lin, 2003), an action that can be interpreted as an action that happened in the past according to the surrounding context or the semantic implication of the verb-object collocation, for instance 他拒絕我的請求/*he has refused my request*[27];
- a constant state (Smith & Erbaugh, 2001), for instance 我走路上學/*I walk to school* (a habitual event) or 我喜歡披薩/*I like pizza* (a preference).

Therefore, the absence of *zhèngzài*/正在 in Segment 13 may imply either that *the reader already took some medicine* or that *the reader is constantly taking medicine*. Specifically, if a constant state was implied in the text, the Chinese immigrants could feel that the segment did not Sound Natural because the word *fúyòng*/服用/*take (medicine)* has a (strong) pragmatic correlation with *medicine*, and *take medicine* should not be considered as a constant state (except for people suffering from a congenital illness on an ongoing basis and requiring constant medical care, such as cystic fibrosis).

In considering my argument for a correlative relationship between Sounds Natural and the three criteria (see Figure 2.2 in Section 2.3.1), the implication of taking medicine could then cause the segment to fail to Make Sense to the Chinese immigrants because the message (the implication) is detached from the logical and experiential reality (see Table 2.3 in Section 2.3.4) where someone takes medicine only when that person has noticeable symptoms. Failing to Sound Natural and Make Sense then caused the segment to fail to maintain the Original Manner as of being informative, and fail to elicit a Similar Response in terms of ensuring the Chinese immigrants knew what they should do with *the medicine*.

The high percentage of the professional translators (86.67%, Table 5.4), who assigned Total Equivalence to Segment 13 in Text 6, seemed to indicate that thirteen out of the 15

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27 The action *jùjué*/拒絕/*refuse* can be interpreted as a covert past action because the action may not be performed if a *qǐngqiú*/請求/*request* has not been made.

translators were only paying attention to messages delivered through content words in the segment. In other words, their assessment seemed to be based on judgement of whether the semantic meaning of words themselves Made Sense in the segment, and seemed to lack consideration of the logical and experiential reality associated with the words. The fact that they did not take logical and experiential reality into account may have resulted in projecting a temporal context irreconcilable to the experiential reality of Text 6. If we look at Halliday's Field, Tenor and Mode (Halliday, 1978; Halliday & Matthiessen, 2004; Kim, 2007), the constant state (i.e. the temporal context) of *take medicine* does not match the Field (i.e. the experiential reality; Table 2.3 in Section 2.3.4) of the section heading 当您来医院就医时/*When you come to hospital to see a doctor* (Segment 12 in Example 5.1). The latter relates to the scenario: when people go to hospital, they would probably take the medicine they have taken since they started feeling unwell.

Example 5.2 shows that the professional translators' emphasis on the criterion Makes Sense seemed to be limited to the semantic level of messages, without extending to the correlation between semantic meanings and ideational meanings of the context encompassing the translated text. Therefore, the eight professional translators' responses to Questions 3 and 4 (see 5.2.2 and 5.2.3) also revealed that the results of the assessments by the 15 professional translators seemed to be based on the idea that semantic meanings do not overlap with the ideational meanings; in other words, the professional translators did not appear to see the ideational meanings embedded into the semantic meanings of a word. For this reason, the linguistic analysis of Example 5.2 also shows that the proposed assessment Criteria Set 1 (see Table 3.1 in Section 3.3.1) could help us assess translation quality in a comprehensive aspect covering the interpersonal and ideational meanings of the chosen lexico-grammatical arrangements. That is, the criteria set is aligned with the perspectives of end-users (i.e. the Chinese immigrants) who assessed the quality of a translation by considering not only the semantic meanings, but also the interpersonal and ideational meanings of words, as exemplified in Segment 13 the use of the pronoun *nín*/您/you (respectful; gender neutral and the absence of the durative aspect marker *zhèngzài*/正在.

5.5 Divergence caused by a lack of awareness of interpersonal meanings

As Text 6 was assigned the highest percentage of Totally Lost by the Chinese immigrants (Raters – Group 2) in their assessment, the next step involved looking at text segments that the immigrants assigned Totally Lost most frequently. I therefore looked at Segment 24 and Segment 25 because more than 70 percent of the immigrant raters assigned Totally Lost to both segments (see 73.33% in Appendix D). Segment 24 was a subheading, followed by Segment 25, the elaboration of the subheading. I have chosen to examine Segment 24 in particular because this segment shows again a significant contrast between the assessment results of two groups of raters. While more than 70 percent of the immigrants assigned Totally Lost to Segment 24, more than half of the 15 professional translators assigned this segment Total Equivalence (53.33%), as shown in Table 5.5.

Further, even though a majority of the Chinese immigrants assigned Totally Lost to Segment 24, it could still be considered to be in accordance with the lexico-grammatical arrangements acceptable to native Chinese speakers. In other words, the translation would be considered to have achieved Sounds Natural. Please see percentages of Total Equivalence, SR-F and MS-OM-SR-F in Table 5.5 where a number of raters from the two groups did not assess Sounds Natural as having failed.

Table 5.5: Comparing percentages of outcomes assigned to Segment 24 in Text 6

Possible outcomes assigned to Segment 24, Text 6	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
	Average percentage of assigned outcome	
Total Equivalence (achieved all four criteria)	**53.33%**	0.00%
SR-F (failed to achieve Similar Response)	0.00%	13.33%
OM-F (failed to achieve Original Manner)	0.00%	0.00%
OM-SR-F (failed to achieve Original Manner and Similar Response)	0.00%	0.00%
SN-OM-SR-F (failed to achieve Sounds Natural, Original Manner and Similar Response)	20.00%	0.00%
MS-OM-SR-F (failed to achieve Makes Sense, Original Manner and Similar Response)	6.67%	13.33%
Totally Lost (failed to achieve all four criteria)	6.67%	**73.33%**
SN-SR-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
SN-F (failed to achieve Sounds Natural)	0.00%	0.00%
MS-F (failed to achieve Makes Sense)	0.00%	0.00%
SN-OM-F (failed to achieve Sounds Natural and Original Manner)	6.67%	0.00%
SN-MS-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
MS-OM-F (failed to achieve Makes Sense and Original Manner)	0.00%	0.00%
MS-SR-F (failed to achieve Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-SR-F (failed to achieve Sounds Natural, Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-OM-F (failed to achieve Sounds Natural, Makes Sense and Original Manner)	6.67%	0.00%

Note: underlined outcomes are the ones included in the initial criteria (see Section 3.3.1); bold font indicates findings are worth discussing

I have presented both Segments 24 and 25 in Example 5.3 with Segment 24 underlined in order to show the context where the Chinese translation, Segment 24, delivered an interpersonal meaning that was different from the English original.

Example 5.3: Segment 24 – Text 6

Original text:	How you **can** help
<u>Segment 24:</u>	<u>自己**应该**怎么做？</u>
BT:	What **should** one oneself do?
Original text:	We aim to give you the safest care possible. You can help us to make sure your medicine gives you the greatest benefit with the least risk to you.
Segment 25:	只有您自己才能最好地确保您的药物以最低风险给您带来最好的疗效。如果您有任何问题或担心之处，请尽管提问。
BT:	It is only you yourself who can best ensure that your medicine brings you the best effect with the lowest risk. If you have any question or concern, please feel free to bring it up.

The back translation of Segment 24 shows that:

- the Chinese translation did not deliver the semantic meanings that were equivalent to those of the content words (*you* and *help*) in the English original;

- the modality of *can* with its function of introducing the concept of ability/capability to the reader of the English original was changed to that of *should* as if urging the reader of the Chinese translation to take the suggested action. This was due to the assertive tone of the Chinese modal verb *yīnggāi*/应该/*should* (Hsieh, 2006; C. N. Li & Thompson, 1981, p. 182; Y. Liu, Pan, & Gu, 1996, p. 101; H. Zhang, 2015) which made the sentence sound like *you should do it on your own*;

- the declarative sentence (as a statement) in the English original had also been changed to an interrogative sentence (as a question) with the interrogative word *zěnme*/怎么/*how* proposing a non-polar question in the Chinese translation (Halliday & McDonald, 2004). A change from a declarative to an interrogative means a change of illocutionary intent (Burn & Crezee, 2017; Crezee et al., 2020; Teng et al., 2018). That is, while the English original of Segment 24 introduced the message that followed with an informative manner, the translation delivered a questioning manner which also urged (due to the modal verb *yīnggāi*/应该/*should*) the reader to give the answer.

Because neither of the two rater groups was given the English original text when they were completing their assessments, neither group was able to tell whether the translation had delivered the semantic meanings equivalent to those of the English original. I therefore will not discuss issues regarding this. The two rater groups, however, were able to make their assessment in their capacity of native Chinese speakers reading a translated

Chinese text to decide if they felt that the translation sounded like Chinese (Sounds Natural), was easy to understand (Makes Sense), made them feel well-informed (Original Manner) and made them know what to or not to do (Similar Response).

Segment 24, similar to Segment 13 (see Section 5.3), also seems a representation of arguments proposed in both the Chinese and Western theories of literary translation – translators are allowed to add in their personal interpretation of the original text to the translation to make it more understandable to the target reader (see Section 2.2.2; Amos, 1973; Xinzhang Luo, 1988a, 1988b; Munday, 2001; K. Wang & Fan, 1999; Xiong, 2015). In this example, a personal interpretation was added to Segment 24, which was evident from the altered semantic meanings (which I will not discuss for this example), the modality (ability vs. demand) and the mood (declarative vs. interrogative) of the English original. I would say it was particularly the modality and the mood of Segment 24 that had contributed to the contrasting assessment results between the two groups of raters. The modality as to the aspect of demanding something (i.e. *yīnggāi*/ 应该/*should*) and the mood of a non-polar interrogative (i.e. *zěnme*/ 怎么 /*how*) resulted in Segment 24 delivering an interpersonal meaning that appeared to be acceptable to the professional translators (53.33% Total Equivalence; Table 5.5), yet confusing to the majority of the Chinese immigrant raters (73.33% Totally Lost; Table 5.5).

While modal verbs in both the English and Chinese language function to communicate interpersonal meanings (Halliday & Matthiessen, 2004; Halliday & McDonald, 2004), the involvement of the modal verb *yīnggāi*/ 应该/*should* in Segment 24 expressed an interpersonal meaning that may be acceptable in the socio-cultural context of a Chinese society, namely an instructive/imperative/authoritative one as commonly seen in the mainland China context (Sin, 2004).

Considering the Chinese cultural characteristics explained in Section 5.4 that there can be a huge power differential between subordinates and superiors in Chinese society overall (Hofstede Insights, 2018c, 2018a, 2018b), individuals at a lower hierarchical level would expect to be told what to do in the socio-cultural context of mainland China (Hofstede Insights, 2018c). Therefore, a pamphlet distributed by any government body in Chinese society is likely to be intended to instruct (rather than to inform). In other words, the manner of a government-distributed pamphlet could in general be demanding in the Chinese context, which is consistent with the tone of Segment 24 because the segment

sounded like it was demanding with an assertive tone expressed by the modal verb *yīnggāi*/应该/*should* (Hsieh, 2006; C. N. Li & Thompson, 1981, p. 182; Y. Liu et al., 1996, p. 101; H. Zhang, 2015).

The involvement of the modal verb *yīnggāi*/应该/*should* in Segment 24 also appeared to be consistent with Sin's observation of the conventional authoritative tone in the Chinese version of New Zealand health texts (2004). A modal verb in a Chinese translation, such as *yào*/要 and *yīnggāi*/应该, may either intensify or diminish the autonomy that the original text aimed to afford the reader, the degree of power that the reader possesses when making decisions (Crezee et al., 2020). Whether it is intensifying or diminishing depends on the context encompassing the translation, in this case the New Zealand healthcare context/setting. Hence, when I considered the experiential reality of Text 6 as a whole (which included Segment 24), the involvement of the modal verb *yīnggāi*/应该 could have served well to meet the expected pragmatic intent of Segment 24 from the Chinese cultural perspective, which was to tell the reader what they should do with medicine, expressed by means of an assertive and demanding tone. In other words, Segment 24 was telling the reader that *they should do something* by diminishing their autonomy to act, and this was expressed through the modal verb *yīnggāi*/应该. However, such an assertive and demanding tone did not convey the pragmatic function of the English original (informing but not demanding), as reflected in the high percentage of the Chinese immigrants assigning the segment Totally Lost (73.33% in Table 5.5).

While the modal verb *yīnggāi*/应该 delivered a sense to the reader that they were instructed to do something, which diminished their autonomy, the interrogative mood of Segment 24 seems to have counteracted this pragmatic function. This is because the segment was formed with a sentence structure involving the interrogative word *zěnme*/怎么/*how*, which poses a question rather than giving the reader an instruction. In other words, when reading Segment 24, the Chinese immigrants would probably have felt that: *on the one hand, the segment is "instructing" me what I should do; on the other, it is "asking" me what I should do*. In addition, considering the aforesaid hierarchical relationship from the Chinese cultural perspective, the Chinese immigrants would also probably have felt that: *isn't the government supposed to tell me what to do? Why is this segment here to ask me a question I don't know the answer to?* Further, since the modal verb *yīnggāi*/应该 was involved in a sentence with an interrogative mood, the assertive

and demanding tone could be intensified, delivering a sense that it was an obligation of the reader that they should know what to do. Demanding patients to come up with answers they are seeking would not make sense in either the socio-cultural context of New Zealand or that of mainland China (the original country of the Chinese immigrants). This might have confused the immigrant raters, and yet the professional translators seemed to be unaware of any such potential confusion caused by this culturally inappropriate expression of interpersonal meaning.

5.5.1 Perspectives of the immigrants on Segment 24

In considering my argument for a correlative relationship between Sounds Natural and the three other criteria (see Figure 2.2 in Section 2.3.1), achieving Sounds Natural does not appear to guarantee the achievement of Makes Sense as seen in the Chinese immigrants' assessment results for Segment 24. It appeared that these raters were not only sensitive as to whether the semantic meanings aligned with the Field (see experiential reality and logical reality in Table 2.3, Section 2.3.4) of the translated text, but also as to whether the semantic meanings fit the Tenor (interpersonal meaning) of the translated text (see Table 2.3 in Section 2.3.4 for a discussion of Field, Tenor and Mode). That is, once the semantic meanings do not fit the Field and/or the Tenor of the text, the segment does not Make Sense, as seen with the semantic meaning of *zěnme*/怎么/*how* did not fit the Field of providing healthcare information (rather than asking a question), and *yīnggāi*/ 应该/*should* did not fit the Tenor of asking a question with an interrogative mood, demanding that patients should know the answer. Further, from the perspective of the Chinese immigrants (the end-user of translation), what could be argued is that achieving Makes Sense may be considered a prerequisite of achieving Original Manner. This argument can be particularly supported by the evidence that none of the Chinese immigrants assessed any segment in the 15 translated texts (i.e. Corpus 2) as failing to Make Sense, yet achieving Original Manner (see Table 4.7), including Segments 13, 14 and 24 in Text 6 (see Table 5.2, Table 5.4 and Table 5.5). The assessment by the immigrant raters all showed zero percent of MS-F, SN-MS-F, MS-SR-F and SN-MS-SR-F (except the 0.02% of MS-SR-F and SN-MS-SR-F in Table 4.7 which could be considered nil). In other words, none of the Chinese immigrant raters felt that Segments 13, 14 and 24 Made Sense. Therefore, even though the Chinese immigrant raters assessed Segment 24 as Sounding Natural, it did not express the message with the proper interpersonal meaning, hence did not Make Sense to the Chinese immigrants. This in turn

caused the segment to fail the Original Manner of being informative. It also failed to elicit a Similar Response in terms of making the Chinese immigrants feel the pamphlet (Text 6) was trying to tell them what they should or could (the modality of the English original) do with *the medicine*.

5.5.2   Perspectives of the translators on Segment 24

The fact that more than half of the professional translators (53.33％) assigned Total Equivalence to Segment 24 in Text 6 seemed to indicate again that the professional translators were only paying attention to messages delivered through content words in the segment. In other words, their assessment seemed to be based on judgement of whether the semantic meaning of words themselves Made Sense in the segment, and seemed to lack consideration of the interpersonal meaning associated with these words. The lack of such consideration seemed to result in translators overlooking the fact that the modality of *yīnggāi*/应该 combined with the interrogative mood of *zěnme*/怎么 (i.e. demanding an answer) of Segment 24 was irreconcilable to the experiential reality of Text 6. That is, the Tenor of Segment 24 did not match the Field that Text 6 projected (i.e. interpersonal and ideational meaning; Table 2.6 in Section 2.2) because Text 6, a pamphlet, had been produced to suggest and to inform the reader with information related to the use of medicine, rather than asking the reader for an answer.

Example 5.3 (p.130) shows that the professional translators' emphasis on the criterion Makes Sense seemed to be limited to the semantic level of messages, without extending to the correlation between semantic meanings and interpersonal meanings of the context of the translated text. The eight translators' responses to Questions 3 and 4 (see Sections 5.2.2 and 5.2.3), also revealed that the professional translators' assessment results seemed to reflect the idea that semantic meanings do not overlap with interpersonal meanings; in other words, the professional translators did not seem to see the interpersonal meanings embedded in the semantic meanings of a word. Further, the discussion of Example 5.1, Example 5.2 and Example 5.3, while revealing the contrasting assessment results, also led me to believe in the suitability of Criteria Set 1 (see Table 3.1 in Section 3.3.1) because it seems to be aligned and compatible with the end-users' (the Chinese immigrants') perspectives when they looked at a translated text. Hence Criteria Set 1 may be a set of criteria applicable to real-life practice of community translation, and this is something I will elaborate on in Section 6.1.

5.6 Summary of chapter

This chapter began by discussing the eight translators' responses to the post-assessment survey. Following this, it discussed the contrasting results of the assessments by the professional translators and the immigrants, triangulating these with the survey responses. The discussion focused on whether achieving the criterion of Sounds Natural is a fundamental factor in achieving Similar Response, and whether the proposed Criteria Set 1 (see Table 3.1 in Section 3.3.1) was aligned with the end-users' perspectives.

Discussion in this chapter has revealed that the professional translators' assessment results were correspondent with the survey respondents' emphasis on the importance of (maintaining) semantic meanings (see Section 5.2), which seemed to be a cause of the contrasting assessment results between the two rater groups. The discussion also indicated the importance of developing a set of assessment criteria through including both producer's and end-user's opinions, and through relying on theoretical frameworks that are end-user oriented in terms of their grasp of information in the translation. In other words, if the end-user does not clearly understand the message or know what they are meant to do, then the translation has not been successful. Through brief linguistic analyses of exemplified segments (in Sections 5.3, 5.4 and 5.5), the proposed Criteria Set 1 seemed to have been developed with such perspectives. The next chapter will review Criteria Set 1 which I initially proposed through arguing that only a translation that Sounds Natural can achieve the other three criteria (Makes Sense, Original Manner and Similar Response) and hence achieve pragmatic equivalence. The review will investigate whether the criteria is able to determine whether a segment has been produced with consideration of all three contextual values of ideational, interpersonal and textual meanings.

Chapter 6 Discussion II – Assessing Contextual Meanings

6.1 Introduction

Following the consistency between Criteria Set 1 and the end user's (i.e. the Chinese immigrants') perspectives revealed in Chapter Five, this chapter begins with the suitability of the proposed Criteria Set. The discussion focuses on whether the proposed criteria set can help assess translation quality with consideration to all three contextual values of ideational, interpersonal and textual meanings. Assessing translation quality by considering all three contextual values is important because a translation that is produced with such consideration can achieve what Matthiessen termed "maximum equivalence" on the level of context (2001, p. 78).

This chapter also includes two amendments to Criteria Set 1. One is to support my argument for the fundamental importance of Sounds Natural in achieving the other three criteria. The amendment is that: while achieving Sounds Natural is of fundamental importance to a translated text achieving Similar Response, the achievement of Similar Response may closely depend on whether the linguistic features of the translation can deliver the expected pragmatic functions and have those functions fulfilled in the target socio-cultural context. The other amendment is for the initial criteria set to have SN-F included in Criteria Set 1 for its applicability in translator education. The assessment outcome SN-F can serve to reveal and raise student translators' (un)awareness of how and why achieving/failing Sounds Natural is of fundamental importance in achieving Similar Response.

6.2 Suitability of Criteria Set 1

The three segments (Segment 13, 14 and 24) discussed in Section 5.3 were the ones where the assessment results showed the biggest contrast. In other words, segments which were assessed by the professional translators as a "good" translation (i.e. assigned Total Equivalence and deemed to achieve pragmatic equivalence) were often assessed by the Chinese immigrants as a "poor" translation (i.e. assigned Totally Lost and failing all the assessment criteria). Based on the discussion of these segments in Example 5.1, Example 5.2 and Example 5.3, it became apparent that there was a significant divergence between the perspectives of the two groups of raters. To further explain the divergence, I considered semantic, ideational and interpersonal meanings as three factors that raters see

on a translated segment, and it seems that the translators could see only one factor, one particular aspect of meaning.

Among the three factors, semantic meaning is the only one not mentioned in Kim and Matthiessen's three modes of functional meanings: ideational, interpersonal and textual (2015, p. 335; see Table 2.3 in Section 2.3.4). However, I see this semantic aspect as being contained in the ideational meaning to represent the experiential reality (in contrast to the logical reality; see Table 2.3 in Section 2.3.4). Hence, I could see that the professional translators had separated this aspect from the ideational meaning as well as overlooking the interpersonal meanings when they made their assessment. The discussion has revealed how the professional translators' emphasis on semantic meanings resulted in a difference between their perspectives and those of the Chinese immigrant raters, as shown in Figure 6.1.
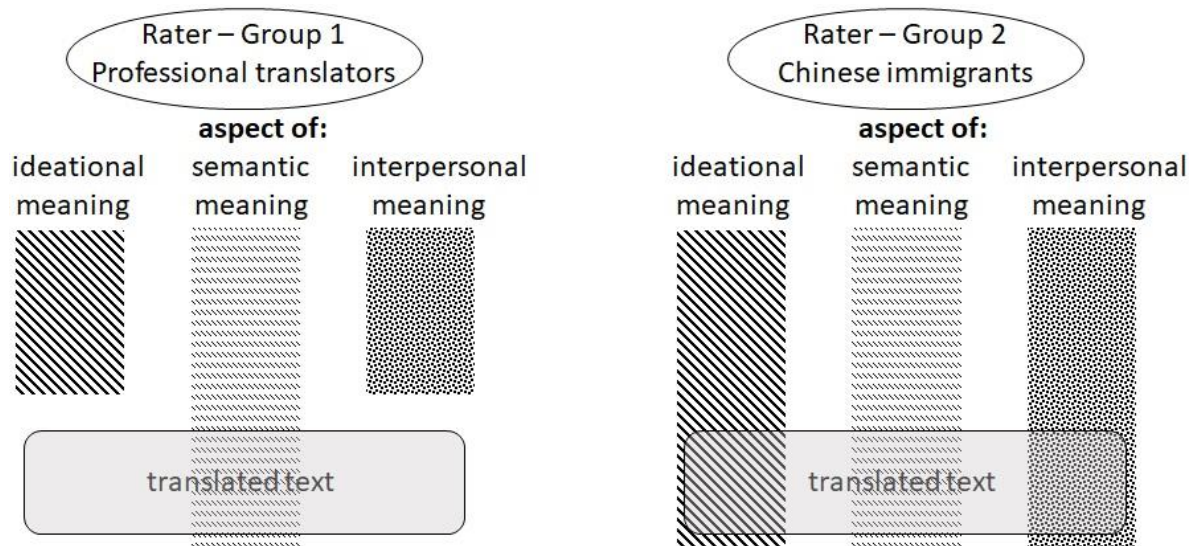
Figure 6.1: Contrasting difference in two rater groups' perspective of semantic meanings

Figure 6.1 shows that:

- the professional translators' emphasis on semantic meaning was consistent with Crezee and Burn's (2019) observation of professionals' tendency to make comments on the messages in the translation; the three aspects of semantic, ideational and interpersonal meanings did not seem to overlap in the their perception of what characterises a good quality translation;

- the Chinese immigrants, other than assessing only the appropriateness of semantic meanings of content words in the translation (i.e. assessing whether the word or word collocation Sounded Natural and Made Sense), were also sensitive to the ideational and interpersonal meanings; the three aspects of semantic, ideational and interpersonal meanings seemed to be all present in the their perception of what characterises a good quality translation.

The linguistic analysis of the Segments 13, 14 and 24, together with the comparison of the two rater groups' assessment results, have shown that the proposed Criteria Set 1 (see Table 3.1 in Section 3.3.1) could help us assess translation quality if we focus on the end-users' perspectives, represented in this study by the Chinese immigrant raters' assessments. The latters' perspectives represent not only the consideration of semantic meanings, but also the ideational and interpersonal meanings of a translation.

Also, to clarify my discussion, I have again inserted the three segments below. Segments 13 and 14 are included in Example 6.1, and Segment 24 in Example 6.2:

Example 6.1 (duplication of Example 5.1): Segment 12-17 – Text 6

Original text:	When you come into hospital
Segment 12:	当您来医院就医时
BT:	When you come to hospital to see a doctor
Original text:	Please bring all of the medicines you are taking including:
Segment 13:	请将您服用的药物都带来。
BT:	Please bring all the medicines you take.
Original text:	N/A
<u>Segment 14:</u>	**请记住携带下列物品**:
BT:	Please **remember** carrying the **items listed below**.
Original text:	• all medicines that your doctor has prescribed
Segment 15:	• 医生给您开的所有的药物
BT:	all the medicines that the doctor prescribed for you
Original text:	• medicines bought at a supermarket, health shop, pharmacy or over the internet
Segment 16:	• 您在超市、药店或网上购买的药物
BT:	medicines that you bought at supermarkets, pharmacy or over the internet
Original text:	• herbal medicines, vitamins or natural remedies.
Segment 17:	• 草药、维生素和天然制剂
BT:	herbal medicines, vitamins and natural preparation
Note:	Segment 14 was an addition to the English original text

Example 6.2 (duplication of Example 5.3): Segment 24 – Text 6

Original text:	How you **can** help
<u>Segment 24:</u>	<u>自己**应该**怎么做？</u>
BT:	What **should** one oneself do?
Original text:	We aim to give you the safest care possible. You can help us to make sure your medicine gives you the greatest benefit with the least risk to you.
Segment 25:	只有您自己才能最好地确保您的药物以最低风险给您带来最好的疗效。如果您有任何问题或担心之处，请尽管提问。
BT:	It is only you yourself who can best ensure that your medicine brings you the best effect with the lowest risk. If you have any question or concern, please feel free to bring it up.

When compared with the surveyed translators' responses, the end-users' perspectives do not place particular emphasis on the accuracy of messages (faithfulness to semantic meanings; see Sections 5.2.2 and 5.2.3) or on whether the translated text Makes Sense (when this criterion is confined to the semantic level of messages).

Findings from the assessment of the three segments have shown that the Chinese immigrants assigned only the outcomes underlined in Table 5.2, Table 5.4 and Table 5.5, which were the seven outcomes included in the initial criteria, Criteria Set 1 (see Table 3.1 in Section 3.3.1), namely:

- Total Equivalence (achieved Sounds Natural, Makes Sense, Original Manner and Similar Response);

- SR-F (failed to achieve Similar Response, but achieved the other three criteria);

- OM-F (failed to achieve Original Manner, but achieved the other three criteria);

- OM-SR-F (failed to achieve Original Manner and Similar Response, but achieved Sounds Natural and Makes Sense);

- SN-OM-SR-F (failed to achieve Sounds Natural, Original Manner and Similar Response, but achieved Makes Sense);

- MS-OM-SR-F (failed to achieve Makes Sense, Original Manner and Similar Response, but achieved Sounds Natural); and

- Totally Lost (failed to achieve all four criteria)

The observation that the seven outcomes listed in Criteria Set 1 were consistent with the outcomes appearing in the assessment results of the Chinese immigrants in Table 4.7 (see Section 4.3) is worth noting because I proposed that these outcomes be part of the criteria based on my argument of a correlative relationship between the four criteria (Figure 2.2

in Section 2.3.1). In other words, Criteria Set 1 again seems to be an appropriate representation of the end-users' perceptions of what characterises a good quality translation.

Although Section 6.2 appeared to show the suitability of Criteria Set 1 (in terms of being in line with end-users' perspectives), the next section will discuss another aspect of the findings. These findings did not seem to support my arguments for Criteria Set 1, particularly my contention that the achievement of Sounds Natural is of fundamental importance to the achievement of a Similar Response. To provide a rationale for this contention, I will begin discussing those outcomes which indicated that the two groups of raters felt a segment had achieved all three criteria except Similar Response (SR-F).

6.3   Divergence in the assessment of Similar Response

Assigning SR-F (Similar Response Failed; SR-F) to a segment indicated that the raters felt that the segment Sounded Natural, Made Sense and maintained the Original Manner, but had failed to elicit a Similar Response. Among the sixteen possible outcomes, SR-F was the outcome most frequently assigned by the Chinese immigrants with an average percentage of 44.63% (see Table 4.12 and Table 4.13). This finding is worth discussing because the high percentage of SR-F in the Chinese immigrants' results did not seem to support my argument that the achievement of Sounds Natural is of fundamental importance to a segment also achieving a Similar Response. The finding also seemed to contradict my discussion in 6.1 which showed that the initial criteria set, Criteria Set 1, was aligned with the Chinese immigrant end-users' perspectives when they made their assessment. Therefore, it is necessary to examine the argument and the suitability of Criteria Set 1.

Among the 15 translated texts in Corpus 2, the Chinese immigrants assigned Text 8 the highest percentage of SR-F (55.11%; see Table 4.21 and 4.22). The professional translators however assigned this text the third highest percentage of Total Equivalence (69.33%; see Table 4.21 and Table 4.22). In other words, while the translators felt that almost 70 percent of the segments were "good" translations (deemed to achieve pragmatic equivalence), the Chinese immigrants felt that they did not know what they were instructed to do after reading more than half of the segments in Text 8.

While looking at the assessment results of Text 8 which showed a high percentage of SR-F (as assessed by the Chinese immigrants) and Total Equivalence (as assessed by the professional translators), it is possible that the Chinese immigrants felt that the segments they assigned SR-F did not actually constitute a "poor" translation. Even though those segments did not successfully make the Chinese immigrants feel that they knew what they were expected to do after reading the segment, they still felt that the segment Sounded Natural and Made Sense. They also felt that they knew the intention of the segment (i.e. to inform, hence achieving Original Manner). When I compared their assessment results of segments achieving Sounds Natural, Made Sense and Original Manner with the professional translators' results, the results of the two groups of raters were consistent. Therefore, it is also necessary to investigate what had caused a segment to not elicit a Similar Response from the Chinese immigrants as the professional translators appeared to have expected.

There were 15 segments in Text 8, and among those, the Chinese immigrants assigned Segment 3 the highest percentage of SR-F. Table 6.1 shows that 73.33% of the Chinese immigrants assigned Segment 3 SR-F, while 80% of the professional translators assigned the segment Total Equivalence.

The fact that both groups of raters assessed Segment 3 as achieving the three criteria (other than Similar Response) seemed to indicate that there was a consensus between the professional translators' and the Chinese immigrants' conception of translation qualities. This is because both groups of raters felt that Segment 3 Sounded Natural, Made Sense, and intended to inform the reader with answers to a question (i.e. achieving the Original Manner of being informative[28]). However, the high percentage of the Chinese immigrant raters assigning SR-F to Segment 3 again indicated that there was a difference between the perspectives of the two groups of raters when they made the assessment. That is, the professional translators detached the aspect of semantic meanings from ideational meanings (i.e. considering only the experiential reality, and not logical reality). In contrast,

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28 At the training sessions, the professional translators were instructed that all the English original texts of the 15 translated texts in Corpus 2 were produced with an intention to inform and/or persuade the reader to take or not to take actions suggested. In other words, the Original Manner expected to be achieved in the translated texts was to inform and/or persuade the target reader. Before the assessment sessions, the translators were reminded of such pragmatic intention and were instructed to bear that intention in mind when assessing the texts (also see Section 3.6.1).

the Chinese immigrants considered both the ideational meanings (involving both experiential and logical reality) and interpersonal meanings as a whole (see Figure 6.1).

Table 6.1: Comparing percentages of outcomes assigned to Segment 3 in Text 8

Possible outcomes assigned to Segment 3, Text 8	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
	Average percentage of assigned outcome	
Total Equivalence (achieved all four criteria)	**80.00%**	6.67%
SR-F (failed to achieve Similar Response)	0.00%	**73.33%**
OM-F (failed to achieve Original Manner)	6.67%	0.00%
OM-SR-F (failed to achieve Original Manner and Similar Response)	0.00%	6.67%
SN-OM-SR-F (failed to achieve Sounds Natural, Original Manner and Similar Response)	0.00%	0.00%
MS-OM-SR-F (failed to achieve Makes Sense, Original Manner and Similar Response)	0.00%	13.33%
Totally Lost (failed to achieve all four criteria)	0.00%	0.00%
SN-SR-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
SN-F (failed to achieve Sounds Natural)	13.33%	0.00%
MS-F (failed to achieve Makes Sense)	0.00%	0.00%
SN-OM-F (failed to achieve Sounds Natural and Original Manner)	0.00%	0.00%
SN-MS-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
MS-OM-F (failed to achieve Makes Sense and Original Manner)	0.00%	0.00%
MS-SR-F (failed to achieve Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-SR-F (failed to achieve Sounds Natural, Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-OM-F (failed to achieve Sounds Natural, Makes Sense and Original Manner)	0.00%	0.00%

Note: underlined outcomes are the ones included in the initial criteria (see Section 3.3.1); bold font indicates findings are worth discussing

An overall view of contrasting assessment results for the segments in Text 8 across the perspectives of the two groups of raters for each segment can be seen in Appendix F, while the English original of Text 8 can be seen in Appendix G.

Segment 3 was a subheading in Text 8, which gave information about spironolactone, a diuretic medication used to treat patients who are at risk of heart failure. The subheading was preceded by a description of the effects of spironolactone (Segment 2), and followed by a list of side effects that could be caused by this drug. To clarify my discussion, I have presented Segment 3 underlined in Example 6.3 along with Segment 2 and the first two of the five side effects that followed Segment 3.

Example 6.3: Segment 3 - Text 8

Original text:	Spironolactone (Spiractin® Spirotone®) helps to reduce symptoms and improve survival in patients who have heart failure….
Segment 2:	有證據顯示螺內酯能使患心臟衰竭的人情況好轉和延長壽命….
BT:	Evidence shows that spironolactone can improve the condition of patients who have heart failure and extend their life….
Original text:	What are some of the side effects?
Segment 3:	有什麼副作用？
BT:	What side effects does (spironolactone) have?
Original text:	Upset stomach or diarrhoea
Segment 4:	腸胃不適
BT:	Upset intestines and stomach
Original text:	Rash
Segment 5:	紅疹
BT:	Rash

Looking at two Chinese linguistic features in Segment 3 helped me find a possible explanation as to why a majority of raters in the two groups felt that Segment 3 Sounded Natural, Made Sense and intended to inform the reader with answers to a question (i.e. achieving the Original Manner of being informative):

- The subject "spironolactone" was absent in Segment 3 (see the back translation in Example 6.3). It is common to see a sentence without a subject[29] in both the written and spoken Chinese because the Chinese syntax allows the subject of a sentence to be omitted (i.e. a null subject) when the subject is understandable in the context of the sentence (Chu, 2018; C. N. Li & Thompson, 1981; Y. Liu et al., 1996). The omission of "spironolactone" as the subject in Segment 3 hence did not affect the grammaticality of the sentence and the accessibility of the message;

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29 The concept of subject is understood in the systemic functional linguistics with three concepts (Halliday & Matthiessen, 2004): a grammatical subject has a grammatical relationship with the verb or predicate of a sentence (e.g. the form of the copula verb changes in the sentence He is John, and I am Tim); a logical subject is the actor of an action (e.g. he as the actor of the action love in the sentence "he loves pasta"); a psychological subject is the concern of the message (e.g. the subject he is the concern of the message love pasta in the sentence "he loves pasta").

- Segment 3 involved the interrogative word *shénme*/什麼/*what*, which may have made the raters feel that, even though unaware of the English original, Segment 3 was produced to inform the reader with answers to the question in the segment.

Therefore, in regard to the grammar, the accessibility of the message and the questioning tone of Segment 3, a majority of raters in the two groups assessed the segment as having achieved Sounds Natural, Makes Sense and Original Manner (see percentage of Total Equivalence and SR-F in Table 6.1). However, even though they had assessed Segment 3 as having achieved the above three criteria, the Chinese immigrants presumably did not know how to respond to the segment or what they were expected to do, and hence the segment did not achieve Similar Response and assessed as SR-F[30].

Since Segment 3 passed the tests of the three criteria (Sounds Natural, Makes Sense and Original Manner), looking at the semantic meaning and syntactical structure did not help me explain the contrasting assessment results of the two rater groups. Unlike Segments 13 and 14 (Example 6.1) and Segment 24 (Example 6.2), that Segment 3 did not achieve Similar Response did not involve issues of temporal aspect markers, word collocation and modal verbs. Instead, it seemed to be related to lexico-grammatical features related to the question word *shénme*/什麼/*what*. Namely, even though Segment 3 involved the interrogative word *shénme*/什麼/*what* to form a question, it lacked the sentence-final particle *ne*/呢 to express the interpersonal meaning that could have elicited a Similar Response from the Chinese immigrants.

When I looked at the English original, it seemed to me that the reader of the English original of Segment 3 would have been expected to be aware of possible side effects of spironolactone when they were reading the effects of the medicine in the previous segment. Therefore, by putting a question to the reader, the English original of Segment 3 seemed to deliver a pragmatic function of making the reader feel that *the author knows what I want to ask and here is the question that I wanted to ask*. This pragmatic function was achieved because the segment seemed to express the interpersonal meaning that the author of the English original was in the same position as the target reader. Hence the

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30 In the criteria set that the immigrants used to assess (i.e. Table 3.2 in Section 3.3.2), the criterion Similar Response was provided with 您知道(不)应该做甚么/*you know what you should (not) do*. At the training sessions, the immigrants were told to tick 'yes' or 'no' to indicate how they felt about a translated segment. When they ticked 'no' at the criterion SR, they did not know what they should or should not do after reading the translated segment they had assessed (also see Sections 3.6.1 and 3.6.2).

question posed in the English original of Segment 3 might act to draw the reader's attention to the answer (i.e. the side effects) that were immediately listed after the question. However, when I read the translated text, it seemed to me that Segment 3 would not have successfully elicited that particular response from the Chinese immigrants.

While a question in Chinese can be formed with sentence particles such as *ma*/嗎, *ba*/吧, *ne*/呢, the pragmatic intention of these particles may vary from making strong assumptions to simply seeking opinions (Crezee et al., 2017; Teng, 2019). Specifically, the sentence-final particle *ne*/呢, when attached to a question, does not express an expectation of an answer to the question when the question is closely related to previous messages. Instead, the particle *ne*/呢 introduces additional information related to those previous messages (C. N. Li & Thompson, 1981; C. Lin, 2003). In other words, while an interrogative question involving a word such as *shénme*/什麼/*what*[31] expects the reader to give an answer to the question, the involvement of the particle *ne*/呢 mitigates the effect of questioning and draws the reader's attention to the information that follows. Therefore, without *ne*/呢 mitigating the questioning tone, the Chinese immigrants seemed to be confused by the question (Segment 3) posed. They may have expected the segments that followed the description of spironolactone to clearly tell them something more about the medicine or what to do with the medicine, rather than asking them to answer a question.

Indeed, when making their assessment, neither group of raters had access to the English original and thus was not able to judge the pragmatic function (the English original of Segment 3) that I postulate here. However, it is this equally informed basis, in terms of both groups seeing only the translation, that again revealed the divergent perspectives of the two rater groups when they assessed a translated text. Even though a majority of raters in the two groups assessed Segment 3 as having achieved Original Manner in terms of expressing the intention of asking a question and seeking an answer, I would say that the interpersonal meaning the raters (in both groups) felt about the segment was not a sense of empathy. In other words, Segment 3 did not make the Chinese immigrants feel that *the*

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31 Similar to English *what*, the Chinese question word *shénme*/什麼/*what* can also be used in a statement. When *shénme*/什麼/*what* is used to form a statement, the meaning is similar to English *whatever*. For instance, the sentence *I like **whatever** you like* can be translated as 你喜歡什麼我就喜歡什麼/*you like **what** I then like **what***. The question word *shénme*/什麼/*what* in Segment 3, however, indicated a question because it was not used in the syntactical structure to indicate the concept of whatever.

author knows what I want to ask, and he/she is going to give me the answers, and hence confusion occurred, leading to more than 70 percent of the Chinese immigrants (7.33% in Table 6.1) assigning SR-F to Segment 3.

At the beginning of Section 6.3, I indicated that the high percentage of SR-F in the Chinese immigrants' results seemed to be inconsistent with my findings in Section 6.2; namely that the initial criteria set (Criteria Set 1; see Table 3.1 in Section 3.3.1) was aligned with the end-users' (i.e. the Chinese immigrants) perspectives when they made their assessment. However, the brief linguistic analysis of Segment 3 in this section shows that the proposed Criteria Set 1 seems again to be in line with the Chinese immigrants' perspectives when I explain the analysis based on the three aspects of meanings (see Figure 6.1). In other words, the professional translators again seemed to detach the aspect of semantic meanings (experiential reality) from ideational meanings to assess Segment 3, which was consistent with the surveyed translators' emphasis on the semantic meanings of and faithfulness to the message (see Sections 5.2.2 and 5.2.3). Even so, the Chinese immigrants considered both the experiential reality (i.e. semantic meaning) and the logical reality delivered by way of the ideational meanings when making their assessment.

In addition, the professional translators' apparent lack of awareness of the inappropriate interpersonal meaning of Segment 3 was also consistent with Teng's observation of translators not being aware of the potential pragmatic function of Chinese particles (Crezee et al., 2017; Teng, 2019; Teng et al., 2018). In this respect, findings of the Chinese immigrants' results and the linguistic analysis of Segment 3 showed that the achievement of the criterion Similar Response was not a definite result of the achievement of the other three criteria (Sounds Natural, Makes Sense and Original Manner). Moreover, linguistic features that facilitate the achievement of the three criteria do not necessarily guarantee the achievement of Similar Response. For instance, Chinese syntax does not always require the presence of function words such as particles, aspect markers and modal verbs in a sentence. Absence of these words may not affect the grammaticality and the naturalness of a translated sentence, meaning the criterion Sounds Natural can be achieved. Hence, attention to the pragmatic functions that Chinese function words could deliver (e.g. aspect marker, particles, modal verbs) may deserve further study in combination with my proposed Criteria Set 1. The criteria set can serve as a pedagogical model in Chinese language-related translator education because in particular, the

assessment of Original Manner and Similar Response which are closely related to pragmatic functions of words, may be particularly significant in reminding student translators that doing translation is more than expressing meaning by replacing source texts with words in the target language. Therefore, the proposed Criteria Set 1 can help raise student translators' awareness of achieving pragmatic equivalence by showing them the significance of assessing whether the contextual meanings of a translation (e.g. ideational and interpersonal meanings) fit the socio-cultural context that encompasses the translation.

In brief, the Chinese immigrants' assessment results have helped me examine my argument that the achievement of Sounds Natural is of fundamental importance to the achievement of Similar Response. One amendment that I will make to this argument is the following: while achieving Sounds Natural is of fundamental importance to a translated text achieving Similar Response, the achievement of Similar Response may closely depend on whether the linguistic features of the translation can deliver the expected pragmatic functions of the source text and whether those functions are fulfilled in the target socio-cultural context. For instance, if the English tag question (Huddleston, Quirk, Greenbaum, Leech, & Svartvik, 1988) *you like pizza, correct?* (with a falling tone), is literally translated into Chinese as *nǐ xǐhuān pīsà，duì ma*/你喜歡披薩，對嗎?/*you like pizza, correct?*, the original illocutionary intent of making an assumption that the listener will agree with the speaker's statement is lost in the Chinese translation because the translation delivers the illocutionary intent to seek information without clear assumptions (Teng et al., 2018). The Chinese translation Sounds Natural, yet the linguistic features of the tag question *duì ma*/對嗎/*correct* do not elicit a Similar Response to the English original.

This section has investigated the divergence in the assessment of SR-F (Similar Response Failed) through examining possible Chinese linguistic features that made the translation Sound Natural, yet fail to deliver the pragmatic functions of the original text. It is worth noting that the Chinese immigrants in my study seemed to be quite sensitive to the pragmatic functions of those linguistic features, even though they felt the translation Sounded Natural. The professional translators, who also felt the translation Sounded Natural, however did not seem to be aware of what pragmatic functions the linguistic features had delivered in the translation.

This concludes a brief discussion of the two rater groups' conceptions as to how Similar Response could be achieved. I will now look at the correlative relationship between Sounds Natural and Similar Response from another perspective. I will focus on segments that the Chinese immigrants felt Sounded Natural, while the professional translators did not feel that way, yet still assessed those segments as achieving a Similar Response.

6.4 Divergence in the assessment of Sounds Natural

Assigning SN-F (where a segment fails to Sounds Natural, while the other three criteria have been achieved) to a segment indicated that the raters felt that the segment did not Sound Natural to a native speaker of the language, but had achieved all the other three criteria, including Similar Response[32]. Among the sixteen possible outcomes, SN-F was the outcome second most frequently assigned by the professional translators with an average percentage of 21.33% (second to Total Equivalence; see Table 4.12 and Table 4.13). This finding is worth discussing because none of the Chinese immigrants assigned this outcome to any of the 15 texts in Corpus 2. In other words, when a segment did not Sound Natural, the Chinese immigrants did not seem to perceive the message of the segment (Makes Sense), nor the intention of the segment (Original Manner), nor how they were supposed to respond to the segment (Similar Response). This finding is worth discussing also because the high percentage of SN-F in the professional translators' results appeared to contradict my argument that achieving the criterion Sounds Natural is of fundamental importance to a translated text achieving Similar Response. Therefore, it is necessary to discuss this and re-examine my argument and the suitability of Criteria Set 1.

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32 At the training sessions (see Section 3.6.1), the professional translators were instructed that all the English original texts of the 15 translated texts in Corpus 2 were produced with an intention to inform and/or persuade the reader to take or not to take actions suggested. In other words, the Similar Response expected to be achieved in the translated texts were that the Chinese immigrants could be clearly informed and persuaded to or not to take actions suggested in the translation. Before the assessment sessions, the translators were reminded of such pragmatic intention and were instructed to bear that intention in mind when assessing the texts.

Table 6.2: Comparing percentages of outcomes assigned to Segment 3 in Text 2

Possible outcomes assigned to Segment 3, Text 2	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
	Average percentage of assigned outcome	
Total Equivalence (achieved all four criteria)	**26.67%**	**26.67%**
SR-F (failed to achieve Similar Response)	6.67%	**46.67%**
OM-F (failed to achieve Original Manner)	6.67%	0.00%
OM-SR-F (failed to achieve Original Manner and Similar Response)	0.00%	6.67%
SN-OM-SR-F (failed to achieve Sounds Natural, Original Manner and Similar Response)	0.00%	0.00%
MS-OM-SR-F (failed to achieve Makes Sense, Original Manner and Similar Response)	0.00%	13.33%
Totally Lost (failed to achieve all four criteria)	13.33%	**6.67%**
SN-SR-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
SN-F (failed to achieve Sounds Natural)	**46.67%**	0.00%
MS-F (failed to achieve Makes Sense)	0.00%	0.00%
SN-OM-F (failed to achieve Sounds Natural and Original Manner)	0.00%	0.00%
SN-MS-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
MS-OM-F (failed to achieve Makes Sense and Original Manner)	0.00%	0.00%
MS-SR-F (failed to achieve Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-SR-F (failed to achieve Sounds Natural, Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-OM-F (failed to achieve Sounds Natural, Makes Sense and Original Manner)	0.00%	0.00%

Note: underlined outcomes are the ones included in the initial criteria (see 3.1.1); bold font indicates findings are worth discussing

Table 6.3: Comparing percentages of outcomes assigned to Segment 10 in Text 2

Possible outcomes assigned to Segment 10, Text 2	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
	Average percentage of assigned outcome	
Total Equivalence (achieved all four criteria)	13.33%	13.33%
SR-F (failed to achieve Similar Response)	0.00%	33.33%
OM-F (failed to achieve Original Manner)	0.00%	0.00%
OM-SR-F (failed to achieve Original Manner and Similar Response)	6.67%	20.00%
SN-OM-SR-F (failed to achieve Sounds Natural, Original Manner and Similar Response)	0.00%	0.00%
MS-OM-SR-F (failed to achieve Makes Sense, Original Manner and Similar Response)	6.67%	26.67%
Totally Lost (failed to achieve all four criteria)	20.00%	**6.67%**
SN-SR-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
SN-F (failed to achieve Sounds Natural)	**46.67%**	0.00%
MS-F (failed to achieve Makes Sense)	0.00%	0.00%
SN-OM-F (failed to achieve Sounds Natural and Original Manner)	6.67%	0.00%
SN-MS-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
MS-OM-F (failed to achieve Makes Sense and Original Manner)	0.00%	0.00%
MS-SR-F (failed to achieve Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-SR-F (failed to achieve Sounds Natural, Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-OM-F (failed to achieve Sounds Natural, Makes Sense and Original Manner)	0.00%	0.00%

Note: underlined outcomes are the ones included in the initial criteria (see 3.1.1); bold font indicates findings are worth discussing

Among the 15 translated texts in Corpus 2, Text 2 was assigned the highest percentage of SN-F by the professional translators (33.33%; see Table 4.23). However, none of the segments in this text were assigned SN-F by any of the Chinese immigrants (0%; see Table 4.23 and Table 4.24). I also further looked at the results of segments that had failed Sound Natural, as well as Make Sense and/or Original Manner, yet still achieved a Similar Response (i.e. outcomes SN-F, SN-OM-F, SN-MS-F and SN-MS-OM-F; as shown in Table 4.25). The findings of those segments showed the Chinese immigrants did not assign any of these outcomes to any segments. The professional translators, in contrast to this, assigned one of these outcomes to 41.21% (see Table 4.25) of the segments. Among the eleven segments in Text 2, Segment 3 and Segment 10 were assigned the highest percentage of SN-F (46.67%) by the professional translators. Findings of the assessment results of the two segments further showed a different opinion on the achievement of Sounds Natural, as shown in Table 6.2 and Table 6.3.

An overall view of contrasting assessment results for the segments in Text 2 across the perspectives of the two groups of raters for each segment may be seen in Appendix H, and the English original of Text 2 can be seen in Appendix I.

Table 6.2 and Table 6.3 show that while Segment 3 and Segment 10 did not Sound Natural to almost half of the 15 professional translators (see 46.67%; SN-F), the two segments Sounded Natural to the majority of the Chinese immigrants, with the exception of one immigrant who did not feel that way (see 6.67%; Totally Lost). This is a rather interesting finding as this finding seems to contradict my discussion in Sections 6.2 and 6.3. This indicates that the Chinese immigrants seemed more sensitive to the interpersonal and ideational meanings of certain pragmalinguistic features (expressed through particles and modal verbs, and collocation of words). The low percentage of Chinese immigrant raters who assigned Totally Lost (6.67%) appeared to indicate that the Chinese immigrants were not as sensitive as the professional translators to the naturalness of expressions. However, this is my interpretation of the findings, trying to view them from the professional translators' perspective. In other words, I could not help but wonder why the immigrants had a different view from us translators (including myself among the latter here). However, this perspective may not be the most appropriate since it is the immigrants who are the end-users of a translated text (cf. also García-Izquierdo & Montalt i Resurreció, 2017). It is only when the end-users are able to fully grasp the purpose of the information

contained in the original text, that a translated text can be considered to be successful (see Section 2.7 for more discussion on the significance of end-user's perspectives).

When I interpreted the assessment results of both Segment 3 and Segment 10 in Text 2 from the immigrants' point view (Table 6.2 and Table 6.3), I asked myself why a text that Sounded Natural to the immigrants did not Sound Natural to the translators. To answer this question, I again analysed the Chinese linguistic features of both Segment 3 and Segment 10. The analyses seemed to reveal the professional translators' *belief* of the importance of semantic meanings in the achievement of Makes Sense, Original Manner and Similar Response, and their *lack of awareness* of certain Chinese pragmalinguistic features (discussed in Sections 5.4 and 5.5).

6.5   Assessing Similar Response without considering Sounds Natural

In terms of naturalness of expression, I agree with the professional translators' assessment that Segment 3 did not Sound Natural. This segment, however, Sounded Natural to more than 90 percent of the Chinese immigrants (see Total Equivalence 26.67%, SR-F 46.67%, OM-SR-F 6.67% and MS-OM-SR-F 13.33% in Table 6.2). Aligning myself with the Chinese immigrants' (the end-users') perspectives, I analysed the linguistic features of Segment 3 and realised that the segment was indeed in accordance with the Chinese syntax. The linguistic analysis also seemed to reveal the professional translators':

- belief that a translation may still achieve Similar Response even if the translation does not Sound Natural.

This belief is apparently contrary to my argument that there is a correlative relationship between the achievement of Sounds Natural and that of the other three criteria (Makes Sense, Original Manner, and Similar Response, see Figure 2.2 in Section 2.3.1). In other words, Sounds Natural is a fundamental factor in a translated text achieving Similar Response.

I have presented Segment 3 in Example 6.4 with the pronouns *nǐ*/你/*you* and *nǐde*/你的 /*your* in bold.

Example 6.4: Segment 3 - Text 2

Original text:	**You** are also likely to put on extra weight if **you** eat more food than **your** body needs for energy
Segment 3:	如果**你的**進食量超過**你**身體需要的能量，**你**將會增加體重。
BT:	If the amount of **your** intake of food exceeds the energy that **your** body needs, **you** will gain weight.

The back translation of Segment 3 shows that the English pronouns *you* and *your* were all kept in the Chinese translation, Segment 3. The segment was produced in accordance with the Chinese syntactical rules and the semantic meanings of content words also fitted the context surrounding the segment itself, the use of insulin and diet control. In other words, there was nothing amiss in Segment 3 either syntactically or semantically. That also means, the segment Sounded Natural as per the Chinese immigrants' assessment results, even though the professional translators did not feel the same way. One linguistic feature of the Chinese language can help explain why the segment did not Sound Natural to the translators and may have again revealed their lack of awareness of potential pragmatic functions delivered through certain pragmalinguistic features of the language.

Chinese is a language which allows pronouns to be omitted from a sentence when the context surrounding that sentence allows the reader to have a clear idea of what or whom the omitted pronouns refer to (C. N. Li & Thompson, 1981; Xiao & Hu, 2015). In this regard it is similar to other high-context languages, such as Korean, which has a null-subject (cf. Lee, 2009). When a pronoun (particularly a personal pronoun) frequently appears in a sentence of a translation, the frequent use of the pronoun is often a result of Anglicisation, meaning that the pronoun could have been omitted to make the translation sound more Chinese-like (Dai, 2016; Xiao & Hu, 2015). The frequent use of the pronoun *nǐ*/你/*you* in Segment 3 could explain why the segment did not Sound Natural to almost half of the professional translators (see SN-F 46.7% in Table 6.2). However, what should also be noted is that frequent use of a personal pronoun in a sentence does not affect the grammaticality of the sentence, meaning that the sentence still follows the syntactical rules of Chinese and may still sound like Chinese. That then could explain why more than 90 percent of the Chinese immigrants felt Segment 3 Sounded Natural (see Total Equivalence 26.67%, SR-F 46.67%, OM-SR-F 6.67 and MS-OM-SR-F 13.33 in Table 6.2). This may explain the contrasting assessment results of Segment 3 by the professional translators and the Chinese immigrants.

Even though there are no clear rules as to when a pronoun should be omitted, a pronoun present in a sentence (when it can be omitted) functions to deliver the textual meaning that the speaker/writer intended to place emphasis on that pronoun (C. N. Li & Thompson, 1976, 1981). Particularly when this pronoun is *nǐ*/你/*you*, the speaker/writer is making it clear that it is *you* whom I am talking to (Hsiao, 2011; C. N. Li & Thompson, 1981). In addition, because the imperative structure in Chinese allows keeping the pronoun *nǐ*/你 /*you* in the sentence, the emphatic function of the pronoun *nǐ*/你/*you* can be amplified. That then achieves the interpersonal function of delivering the message with an authoritative and imperative tone, and this tone is consistent with Sin's (2004) observation that the tone in delivery of healthcare-related messages is more of an imperative one in the mainland Chinese context.

It is interesting to note that some of the survey respondents had mentioned the importance of keeping "a consultative tone" (Respondent 5 and 7) in their responses to the post-assessment survey in Question 5 which asked about their awareness of cultural differences. However, eighty percent of the professional translators still felt that Segment 3 had achieved a Similar Response (see Total Equivalence 26.67%, OM-F 6.67 and SN-F 46.67 in Table 6.2), and maintained the "original tone" (Respondent 6), in spite of the potentially imperative tone of the pronoun *nǐ*/你/*you* (as in I am talking to *you*). The professional translators' lack of awareness of the potential interpersonal meanings of the pronoun *nǐ*/你/*you* is consistent with my discussion of Example 6.1 (also see Section 5.3), where the translators also appeared unaware of the potential impact that the imperative tone of the word *jìzhù*/记住/*remember* might have on the Chinese immigrants.

The tone of Segment 3 sounded imperative and was consistent with the interpersonal function expected from healthcare-related messages in the mainland Chinese context. However, this segment did not elicit a Similar Response for almost 70 percent of the Chinese immigrant raters[33] (see SR-F 46.67%, OM-SR-F 6.67 and MS-OM-SR-F 13.33 in Table 6.2) as to the point that *they get to know they should not eat more than their bodies need*.

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33 I speculate that there are more issues involved. One particular issue that interests me is whether the Chinese immigrants had already been used to New Zealand's consultative nature in a doctor-patient relationship. That means, they could have been socially integrated to NZ mainstream society in this aspect (A. Tang, 2017). My speculation would of course warrant further research.

Table 6.4: Comparing percentages of excluded outcomes assigned to Segment 3 in Text 2

The outcomes listed in this table were excluded from Criteria Set 1	Raters – Group 1 professional translators	Raters – Group 2 Chinese immigrants
	Average percentage of assigned outcome	
SN-SR-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
SN-F (failed to achieve Sounds Natural)	**46.67%**	0.00%
MS-F (failed to achieve Makes Sense)	0.00%	0.00%
SN-OM-F (failed to achieve Sounds Natural and Original Manner)	0.00%	0.00%
SN-MS-F (failed to achieve Sounds Natural and Similar Response)	0.00%	0.00%
MS-OM-F (failed to achieve Makes Sense and Original Manner)	0.00%	0.00%
MS-SR-F (failed to achieve Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-SR-F (failed to achieve Sounds Natural, Makes Sense and Similar Response)	0.00%	0.00%
SN-MS-OM-F (failed to achieve Sounds Natural, Makes Sense and Original Manner)	0.00%	0.00%

Further, even though there was no obvious indication that the imperative tone of Segment 3 had caused the Chinese immigrants to not know how to respond to the segment, such an imperative tone did not seem to facilitate delivery of the message to the Chinese immigrants. More than 70 percent of them did not get the message that *they should not eat more than their bodies need*. Exact causes of the Chinese immigrants' having no Similar Response to Segment 3 may not be clear. However, the above pragmalinguistic feature of the pronoun *nǐ*/你/*you* revealed that the proposed Criteria Set 1 again seemed to be in line with the Chinese immigrants' (the end-users') perspectives because Table 6.4 shows that none of the assessment outcomes that I had excluded from Criteria Set 1 appeared in their assessment results. To put it the other way around, Criteria Set 1 included only the outcomes that would appear in the end-user's assessment results.

In addition, the proposed Criteria Set 1 did not include the assessment outcome SN-F (Sounds Natural is Failed while the other three criteria have been achieved). This outcome was not included because of my argument that Sounds Natural is a fundamental factor in achieving a Similar Response. This argument is also consistent with the immigrant raters'

assessment results because once the immigrants did not feel the translated segment Sounded Natural, they did not get what the segment meant (failed Makes Sense), what the segment intended to do with the message (failed Original Manner), and what they should or should not do (failed Similar Response).

However, the high percentage of SN-F in the professional translators' assessment results revealed a point of amendment that I may need to make to Criteria Set 1. That is, SN-F may have to be included in the criteria set for its pedagogical applicability to translator education, because it can serve to reveal student translators' concept of whether Sounds Natural is of fundament importance in achieving a Similar Response. Including SN-F in the criteria set may also reveal whether student translators hold the belief that a translation may still achieve a Similar Response even if the translation does not Sound Natural. It may then turn out that – just like the eight survey respondents – student translators place more emphasis on semantic meanings of the translation. This may then also potentially reveal a lack of awareness, amongst these students, of other potential ideational and interpersonal meanings (see Sections 5.4 and 5.5), as well as potential textual meanings as discussed in this example.

6.6   Assessments without considering the three contextual meanings

The assessment results of Segment 3 resulted in my amendment of the initial criteria set by adding SN-F to Criteria Set 1. The assessment results of Segment 10 similarly also revealed a lack of consideration of potential textual meanings of the segment. While Segment 10 did not Sound Natural to almost half of the professional translators (see SN-F 46.67% in Table 6.3), the segment Sounded Natural to more than 90 percent of the Chinese immigrants (see Total Equivalence 13.33%, SR-F 33.33%, OM-SR-F 20% and MS-OM-SR-F 26.67% in Table 6.2). To explain why Segment 10 Sounded Natural to the majority of the Chinese immigrant raters, I analysed the linguistic features of the segment and realised that the segment was again indeed in accordance with the Chinese syntax. The linguistic analysis also seemed to reveal the professional translators':

- lack of awareness of influences from a potentially Anglicised Chinese sentence structure in translation;
- lack of awareness of the textual function of the copular verb *shì*/是/*be* in terms of giving affirmation to or assertion of the following or preceding messages (Chao, 1965; C. N. Li & Thompson, 1981; McDonald, 1992); and

- belief that the criterion Makes Sense can only be achieved through the semantic meanings of a segment, which then can lead to the achievement of Similar Response even if the segment does not Sound Natural (see discussion in Sections 5.2.1, 5.2.2 and 5.2.3).

I have presented Segment 10 in Example 6.5 with the copular verb *shì*/是/*be* in bold.

Example 6.5: Segment 10 - Text 2

Original text:	If you are unwell it is important you do more testing because it can change your blood glucose level.
Segment 10:	如果你感覺不舒服，增加驗血次數是很重要。
BT:	If you feel unwell, increase the number of blood testing **is** very important.

The back translation of Segment 10 clearly shows that the message in the English original *because*-clause was not included in the translation. The omission of that message deserves further discussion[34]. However, the two groups of raters were not given the English original (hence were unaware that any information had been omitted). I therefore will not discuss the impact on translation quality caused by the omission.

The copular verb *shì*/是/*be* in Segment 10 could help explain why the professional translators did not feel the segment Sounded Natural. The copular verb *shì*/是/*be* was not used in conjunction with the particle *de*/的 to form a "shì…de structure", which is a commonly seen structure in English-to-Chinese translation as revealed by Xiao and Hu (2015). In other words, if Segment 10 had involved the particle *de*/的 at the end of the sentence, making it read 增加驗血次數是很重要的, the professional translators assigning the segment SN-F would most probably have felt it Sounded Natural.

However, even though commonly seen in English-to-Chinese translation, the "shì…de structure" is often inappropriately adopted in translation due to the English copular verb *be* being literally translated as the Chinese counterpart *shì*/是/*be* (Xiao & Hu, 2015, pp. 140–143). The literal translation of the English *be* leads to an Anglicised Chinese structure of "shì…de" (Dai, 2016, p. 165; Xiao & Hu, 2015, pp. 140–143). One

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34 Further discussion may include not only the impact on the translation quality bust also external factors that may have influenced the translators, such as what and how well instructions were given to the translators, what original texts were actually given to the translators and so on. These aspects, even though deserving serious and in-depth discussion, may be beyond the scope of the current study, and hence are not included.

syntactical feature of the authentic Chinese "shì…de structure" (i.e. not usually found in English to Chinese translations) is that the copular verb *shì*/是/*be* can be left out, and that the message preceding the particle *de*/的 will still be the focal point of information (C. N. Li & Thompson, 1981). For instance, the message *liùyuè*/六月/*June* in the sentence *wǒ shì liùyuè dào de*/我是六月到的/*it was in June when I arrived* is emphasised in contrast to other months of the year through excluding those months. Using that syntactical rule, the sentence can be uttered as *wǒ liùyuè dào de*/我六月到的/*it was in June when I arrived*, still delivering the same textual meaning as to *liùyuè*/六月/*June* being the focal point of information.

Bearing in mind this syntactical rule, I reworded Segment 10 in order to test whether the segment had satisfied the rule, and would still be grammatical and sound natural if I left out the copular verb *shì*/是/*be* and added the particle *de*/的 to the segment.

Segment 10, 增加驗血次數是很重要/*increase the number of blood testing is very important*, was then reworded by leaving out the copular verb *shì*/是/*be* before *hěn zhòngyào*/很重要/*very important* and adding the particle *de*/的. The sentence then read as 增加驗血次數很重要**的**/*increase the number of blood testing very important*. This reworded sentence however, sounded neither grammatical nor natural. In other words, Segment 10 was not a sentence produced with a structure that complies with the syntactical rule of the "shì…de structure". That also means the professional translators did not seem to be aware of the ungrammaticality of the segment.

In fact, Segment 10 was a grammatical sentence and did Sound Natural, but exerted an illocutionary force that was not equivalent or similar to the Original Manner of the source text, which had served to inform the target reader using an assertive tone. Instead, the illocutionary force of Segment 10 seemed to trigger an argument by weakening the importance of 增加驗血次數/*increase the number of blood testing*. This illocutionary force was exerted by the copular verb *shì*/是/*be* for its textual functions: even though functioning to affirm or assert the following or preceding message (Chao, 1965; C. N. Li & Thompson, 1981; McDonald, 1992), the copular verb *shì*/是/*be* could also deliver an expression that may be similar to a softened expression of English *even though* (Y. Liu et al., 1996, p. 394). That softened expression of *even though* may then lead to a concession

of the importance of messages both preceding and following the copular verb *shì*/是/*be*, and hence detach those messages from being the focal point of information. For instance, the copular verb *shì*/是/*be*, while weakening the importance of *study hard* in the sentence *yònggōng dúshū shì hěn zhòngyào*/用功讀書是很重要/*study[ing] hard is very important*, implies that there are other matters more important than *study hard*. Therefore, attention of the target audience may be drawn away from *study hard* to, for instance, *health* in the sentence *yònggōng dúshū shì hěn zhòngyào, dàn jiànkāng gèng zhòngyào*/用功讀書是很重要，但健康更重要/*study hard is very important, but health is more important*. In other words, a sentence with the copular verb *shì*/是/*be* may cause the target audience to expect that what follows deserves more attention. The something that deserved more attention however was absent from the English original of Segment 10, and hence the textual meanings delivered in the segment seemed to have hindered the Chinese immigrants' understanding of the segment in terms of what or how to respond to the segment.

To clarify my discussion, I have again included Segment 10 in Example 6.6. The textual meaning (the emphasised information) of *increase the number of blood testing* could have been signified by the involvement of *hěn*/很/*very* (in bold font in the example).

Example 6.6: Segment 10 - Text 2 (shortened)

Original text: …it is important you do more testing...
Segment 10: 增加驗血次數是**很**重要。
BT: …increase the number of blood testing is **very** important.

The involvement of the copular verb *shì*/是/*be*, however, may attenuate the illocutionary force of advising patients to do more testing, while implying that there was something else more important than that advice. That is, the textual meaning of 增加驗血次數 /*increase the number of blood testing* in Segment 10 was distorted because it delivered the implied message that increasing the number of blood tests was not of importance, yet not followed by the message that was important to the target reader. That may explain why eighty percent of the Chinese immigrants did not know how to respond to Segment 10 (i.e. SR-F; see SR-F 33.33%, OM-SR-F 20% and MS-OM-SR-F 26.67% in Table 6.3) even though they all felt the segment Sounded Natural.

This brief linguistic analysis of Segment 10 again seemed to indicate that the professional translators were only paying attention to the message delivered through content words in the segment. In other words, their assessment seemed to be based on their judgement of whether the semantic meaning of words themselves Made Sense in the segment, and in this example, seemed to lack consideration of the textual meaning associated with certain content words (e.g. the copular verb *shì*/是/*be*). My analysis also seemed to reveal that the professional translators' concept of natural expression may have been influenced by the commonly used Anglicised translational "shì…de structure" (Xiao & Hu, 2015, pp. 140–143). This may possibly have led them to assess the segment as not Sounding Natural. This may also have resulted in their lack of awareness of the textual meanings of the copular verb *shì*/是/*be*.

The Chinese immigrants, in contrast to this, seemed to be more sensitive to the textual meanings of certain pragmalinguistic features, such as the copular verb *shì*/是/*be* in this example. In other words, the difference in assessment between the two groups of raters was not only reflected in their consideration of semantic, ideational and interpersonal meanings (see Figure 6.1), but the consideration of textual meanings also seemed evident in the Chinese immigrants' concept of what characterises a good quality translation. Hence, the discussion in this section has further revealed how the professional translators' emphasis on the experiential reality of semantic meanings reflected a different view to that of the Chinese immigrants' assessments, as represented in Figure 6.2.
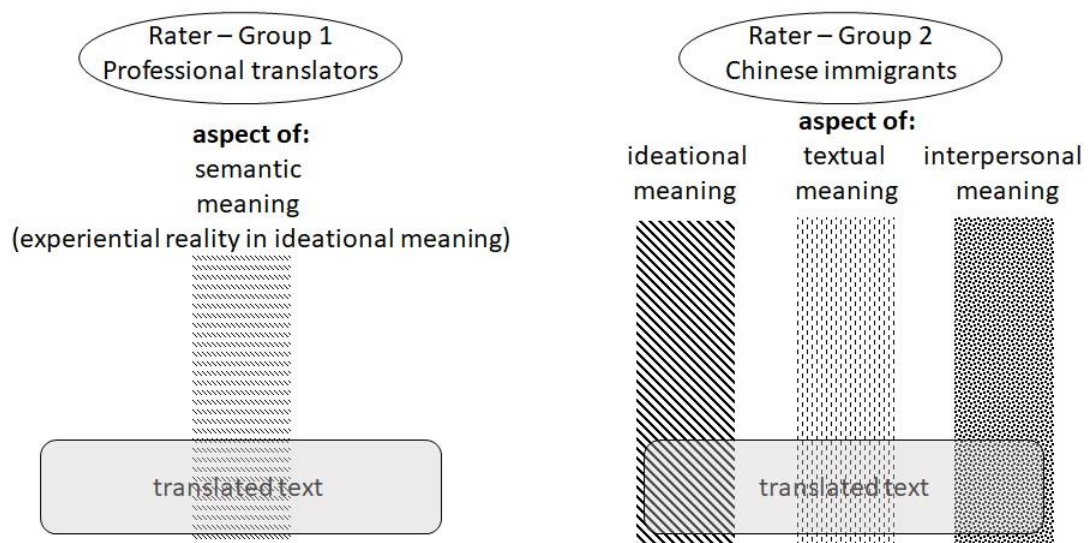
Figure 6.2: Contrasting difference in two rater groups' perspectives of three contextual meanings

Figure 6.2 shows the Chinese immigrants' sensitivity to the three contextual meanings of ideational, interpersonal and textual meanings (as discussed in Sections 5.4, 5.5 and 6.3) as reflected in their assessment results and revealed in the above linguistic analysis.

Figure 6.2 also showed again the proposed Criteria Set 1 (see Section 3.3.1) seemed to be in line and compatible with the end-users' (the Chinese immigrants') perspectives when they looked at a translated text. Criteria Set 1 hence may be a set of criteria applicable to the real-life practice of community translation in terms of determining translation quality on the level of context, meaning a possibility of achieving what Matthiessen terms "the maximum equivalence" (2001, p. 78; also see Section 2.4).

6.7   Summary of chapter

This chapter began by discussing the suitability of the proposed Criteria Set. The discussion was conducted through relying on theoretical frameworks that are end-user oriented in terms of their grasp of information in the translation. In other words, if the end-user does not clearly understand the message or know what they are meant to do, then the translation has not been successful. Through brief linguistic analyses of sample segments in this chapter, the proposed Criteria Set 1 seemed to have been developed with such frameworks. The discussion therefore indicated that the proposed criteria set seemed to be able to help assess translation quality with consideration of all three contextual values of ideational, interpersonal and textual meanings. Such consideration of all three contextual values was in line with the end-user's perspectives, as represented in Figure 6.2. Assessing translation quality with such consideration is important because a translation that is produced with such consideration can achieve what Matthiessen termed "maximum equivalence" on the level of context (2001, p. 78).

This chapter included two amendments to the proposed initial criteria set (i.e. Criteria Set 1). One is particularly for my argument for the fundamental importance of Sounds Natural in achieving the other three criteria. The amendment is that: while achieving Sounds Natural is of fundamental importance to a translated text achieving Similar Response, the achievement of Similar Response may closely depend on whether the linguistic features of the translation can deliver the expected pragmatic functions and have those functions fulfilled in the target socio-cultural context. The other amendment is for the initial criteria set, which is to have SN-F included in Criteria Set 1 for its applicability in translator education. While the four criteria, Sounds Natural, Makes Sense, Original Manner and

Similar Response, are equally important in achieving pragmatic equivalence, the criterion Sounds Natural is the fundamental factor in achieving the other three criteria. Therefore, the assessment outcome SN-F can serve as an assessment outcome to reveal and raise student translators' (un)awareness of how and why achieving/failing Sounds Natural could be of fundamental importance in achieving Similar Response.

The next chapter, the Conclusion chapter, will present the amendments in detail along with the adopted theoretical frameworks (i.e. Nida's Dynamic Equivalence and Systemic Functional Linguistics). The chapter will also include possible future studies on improving the proposed criteria set.

Chapter 7 Conclusion

7.1 Introduction

This thesis set out to test a set of criteria for community translation and involved two groups of raters (professional translators and Chinese immigrants) assessing a number of health texts which had been translated from English into Mandarin Chinese. This chapter starts with a review of the rationale and methodology of the current study, before focusing on the contrasting assessment results of the two groups of raters. It then discusses the pedagogical applicability of the proposed criteria, which I have referred to as Criteria Set 1 (Table 3.1 in Section 3.3.1). This chapter then outlines some amendments to the criteria set which I deemed necessary in order to address some of my findings. These include the translators' apparent attitudes toward translations that do not Sound Natural, and their apparent lack of awareness that the role the three contextual meanings (i.e. ideational, interpersonal and text meanings) play in achieving pragmatic equivalence. I then outline some directions for possible future research.

7.2 Review of the original aim of the study

This study aimed to develop a set of assessment criteria to evaluate the quality of English-Chinese health translations, which are aimed at the general public readership. This concerns a type of community translation, which may be defined as the translation of public service information aimed at the general public (Taibi, 2011; Taibi & Ozolins, 2016). A set of assessment criteria, referred to as Criteria Set 1[35] (see either Table 7.1 or Table 3.1 in Section 3.3.1), was developed with a focus on maintaining the original informative and persuasive intent of the source texts, thus achieving pragmatic equivalence (Hale, 2014). This translation quality is important in all situations because maintaining pragmatic intent, for example, could mean the difference between freedom and imprisonment, or between life and death for minority members (Bancroft, 2015; Bowcott, 2013; Gentile, 2014; Slaney, 2012).

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[35] While the professional translators (i.e. Raters – Group 1) used Criteria Set 1 to make assessments, the Chinese immigrants (i.e. Raters – Group 2) used Criteria Set 1 – with Chinese translation (see Table 3.2), which was provided with the Chinese translation for each criterion.

Table 7.1 (duplication of Table 3.1): Criteria Set 1

Evaluation Criteria				
Linguistic/Sociocultural System		Socio-cultural System		
Sounds **N**atural (SN)	**M**akes **S**ense (MS)	maintains **O**riginal **M**anner (OM)	elicits **S**imilar **R**esponse (SR)	Possible outcomes
✓	✓	✓	✓	Total Equivalence
✓	✓	✓	✘	SR-F
✓	✓	✘	✓	OM-F
✓	✓	✘	✘	OM-SR-F
✘	✓	✘	✘	SN-OM-SR-F
✓	✘	✘	✘	MS-OM-SR-F
✘	✘	✘	✘	Totally Lost

Note: The letter F stands for Failed, denoting criteria not achieved in the translation; the symbol ✓ refers to the achievement of a criterion, and the symbol ✘ refers to instances where a criterion has not been achieved.

As mentioned in Chapter One, translation that meets criteria assessing pragmatic equivalence is also one produced in accordance with the "ethics of communication" in the practice of translation (Chesterman, 2001, pp. 140–141). While one of the aims of such ethics is to facilitate cross-cultural communication (Pym, 2000), achieving pragmatic equivalence in turn facilitates cross-community cooperation (between the mainstream and minority communities). That means the realisation of social inclusion of linguistic and cultural minorities in a society. In this regard, providing community translation services is a way to fulfil the protection of individuals' basic human rights (European Commission, 2011; New Zealand Human Rights Commission, 2008; Viezzi, 2015). In addition, achieving pragmatic equivalence in translation of health information impacts the basic human rights of an 'entire minority group' in terms of their language access to publicly shared information and their wellbeing.

Because language barriers should not compromise a person's basic right to receive healthcare services (Ezer & Cohen, 2013), and because "infectious disease does not recognise language or social class" (Roat & Crezee, 2015, p. 241), health translation must not be misleading, and must achieve pragmatic equivalence. It was therefore my aim to develop a set of criteria (i.e. Criteria Set 1) to assess the achievement of pragmatic equivalence in health translation, through clarifying the two overarching questions:

1. What is the importance of achieving pragmatic equivalence in health translations?
2. How adequate are the current criteria for accessing the quality of community translation, particularly pragmatic equivalence?

Another aim is for the proposed Criteria Set 1 (see Table 7.1) to help bridge the gap in terms of the paucity of empirical studies testing assessment criteria for community translation in general (Taibi & Ozolins, 2016). Then the testing criteria could be applied to translator education to help produce good quality translation, meaning translation which achieves pragmatic equivalence.

7.3 Review of arguments for the initial set of Criteria (Set 1)

For accessing the achieving of pragmatic equivalence, I drew on functional translation theories (Nida, 1964; Reiss, 1981a; Vermeer, 1989), systemic functional linguistics (Halliday, 2001; Halliday & Matthiessen, 2004; Kim, 2007) and Vygotskian social constructivism (Barrs, 2016; Bednar et al., 2013). The aim was to:

- explain the pragmatic nature that differentiates the translation of religious and literary texts from the translation of healthcare texts;
- explain the social significance and importance of achieving good quality health translation; define the pragmatic functions of health translation; and
- establish a set of assessment criteria by considering the process by which meaning is socially constructed.

With regard to social constructivism, I took into consideration the two questions concerning the fidelity of translation raised by Holly Mikkelson (2017) at the First International Conference on Legal and Healthcare Interpreting:

- Defined by whom?
- Measured how?

To answer the two questions, I perceived translation quality in the way that the quality can be collaboratively defined by translators and the reader of translated texts. Therefore, I included both the producer (i.e. the translator) and the end-user of translated texts (i.e. the reader) to collaboratively test the feasibility and the pedagogical applicability of my initial criteria set, Criteria Set 1.

This study recruited a group of voluntary raters composed of 15 (Chinese language) professional translators based in New Zealand (i.e. Raters – Group 1) to assess chosen translated texts in their role as a translation producer. This study also recruited a group of raters composed of 15 Chinese "chain immigrants" (i.e. Raters – Group 2), who migrated to New Zealand through "chain migration" (Johnston et al., 2006), meaning elderly migrants who follow their adult children to New Zealand under the parent category (Immigration New Zealand, 2016b). Hence to reflect the collaborative approach of this study, Raters – Group 2 provided the perspectives of end-users of the translated texts as opposed to the perspectives of the producers, Raters – Group 1.

Further, both groups of raters made their assessments on an equally informed basis[36] because neither group of raters was given the English original to compare to the translated texts (i.e. Corpus 2). They therefore all made the assessment in their capacity of native Chinese speakers reading a translated Chinese text. Both groups of raters assessed 15 translated healthcare-related texts with the proposed initial criteria set, Criteria Set 1 (see Table 7.1). This criteria set is composed of seven possible assessment outcomes, where each outcome aims to indicate to what extent they felt a translation had achieved pragmatic equivalence. Among the seven outcomes, Total Equivalence is the term used to convey a sense of a translation having achieved pragmatic equivalence, meaning the translation maintains the original three functional components ideational, interpersonal and textual meanings so as to make health translation as possibly informative and persuasive as its source text (Crezee et al., 2020; Crezee & Grant, 2016; Hale, 2014; House, 1981, 2001, 2006; Teng, 2019; Teng et al., 2018).

Criteria Set 1 was used by Raters – Group 1 (the professional translators). They were told at the training sessions (see Section 3.6.1) that they were not required to assess translations by choosing only from the seven outcomes listed in the criteria set, but instead were required to assess which of the four criteria they felt had been achieved. In other words, the assessment focused on individual achievement of the four criteria. Raters were

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36 Indeed, professional translators may have better understandings and knowledge of the medical system in NZ, particularly when they were all NZSTI qualified translator. It is also true that the Chinese chain immigrants may not have the knowledge and language ability in the socio-cultural context of New Zealand. However, this is the reality of providing community translation services for members of minority groups in any country, where the end-users are usually at a disadvantaged position of possessing language ability and socio-cultural knowledge of the mainstream society.

not asked to compare the translated texts with their source texts, but to assess whether they felt the segments in those texts had achieved any or all of the criteria.

Since Criteria Set 1 includes four criteria (Sounds Natural, Makes Sense, Original Manner and Similar Response), there could be sixteen possible combinations of the criteria, where either all four criteria have been achieved, or where some or none have been achieved. I chose to include the seven outcomes in Criteria Set 1 based on an argument that there is a correlative relationship between Nida's (1964) four basic requirements for achieving Dynamic Equivalence in translation (see Section 2.3.1). The four requirements test whether a translation Sounds Natural (SN), Makes Sense (MS), maintains the Original Manner (OM) and elicits a Similar Response (SR). Among the four requirements, Sounds Natural is the fundamental factor in achieving the other three requirements (see Figure 2.2). That is, only a translation that Sounds Natural can be comprehensible to the targeted reader, and when the translation Makes Sense to the reader, the translation then can re-produce the Original Manner, which could then elicit a Similar Response from the reader. While the target reader of a translation usually consist of native speakers of the target language, and while unnatural expressions may push the reader away (Toury, 1995), involving the perspectives of the end-user (i.e. the target reader) may support the argument of Sounds Natural being a fundamental factor. That in turn also points out the importance of developing a set of assessment criteria that is aligned with the perspectives of the end-user, and is able to test whether a translation maintains the Original Manner and elicits a Similar Response, thereby achieving pragmatic equivalence.

7.4 Summary of findings and discussion

Chapter Four showed significant contrast in the assessment by the two groups of raters, while also showing that the seven possible assessment outcomes included in the initial set of criteria, Criteria Set 1 (see Table 7.1), were consistent with the outcomes appearing in the assessment results of Raters – Group 2 (the Chinese immigrants). Hence, Criteria Set 1 was evidently aligned with the perspectives of the immigrants, the end-users. Such consistency was investigated in Chapter Five through linguistic analyses of selected segments. The analyses showed that the professional translators did not seem to be aware of contextual meanings (i.e. ideational, interpersonal and personal) of certain Chinese pragmalinguistic features which the Chinese immigrants, in contrast, seemed to be more sensitive to. As evidenced by findings from the linguistic analyses along with the

assessment results, Criteria Set 1 appeared to be able to pick up on pragmalinguistic and sociopragmatic aspects of translations, and to therefore be applicable to translator education. This also means that Criteria Set 1 can be used in translator education, as will be explained in Section 7.3.1.

7.4.1 Pedagogical Applicability of Criteria Set 1

Trainee translators would benefit from an easy to use set of criteria to assess their own translations. Here I will discuss whether Criteria Set 1 might provide them with such a set of assessment criteria. As discussed in Section 2.7, it is the immigrants who are the end-users of a translated text, and it is only when *they* are able to fully grasp the intended information of the original text, that the translated text can be considered as a successful one. The summary of responses to the post-assessment survey, the comparison of assessment results and linguistic analyses of exemplified segments in Chapters Four and Five, all helped explain why Criteria Set 1 (see Table 7.1) is pedagogically applicable while being in line with the perspectives of the end-user in a two-fold way:

- the seven potential outcomes in Criteria Set 1[37] showed a consistency with the assessment outcomes appearing in the results of the Chinese immigrants; that is, what was not included in the criteria set did not appear in the immigrant raters' assessment results;
- linguistic analyses of exemplified segments and comparison of assessment results of those segments showed a lack of consideration of ideational, interpersonal and textual meanings in the assessment made by the professional translators; that is, the criteria set could help assess translation quality from the perspectives of the end-user.

Therefore, Criteria Set 1 can help translation educators incorporate the three contextual meanings into their teaching/training materials in order to tune the trainees' antenna in to the socio-cultural context where the translation is to be used, help direct trainees' point

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37 Total Equivalence: achieved Sounds Natural, Makes Sense, Original Manner and Similar Response;

SR-F: failed to achieve Similar Response, but achieved the other three criteria;

OM-F: failed to achieve Original Manner, but achieved the other three criteria;

OM-SR-F: failed to achieve Original Manner and Similar Response, but achieved Sounds Natural and Makes Sense;

SN-OM-SR-F: failed to achieve Sounds Natural, Original Manner and Similar Response, but achieved Makes Sense;

MS-OM-SR-F: failed to achieve Makes Sense, Original Manner and Similar Response, but achieved Sounds Natural;

Totally Lost (failed to achieve all four criteria)

of view to the end-users' perspectives, and help the trainee avoid pragmalinguistic failures.

Assessing translation quality from the end-user's perspectives

The seven potential outcomes included in Criteria Set 1 were developed based on my argument illustrated in Figure 2.2 (and duplicated in Figure 7.1): only a translation that Sounds Natural can achieve the other three criteria (Makes Sense, Original Manner and Similar Response) and hence achieve pragmatic equivalence.
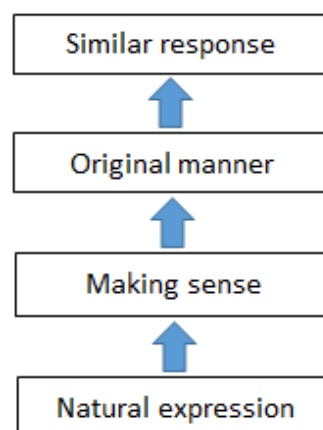
Figure 7.1 (duplication of Figure 2.2): Correlative relationship in producing D-E translation (Crezee et al., 2017, p. 5; Teng, 2019, p. 91)

In other words, achieving Sounds Natural is a fundamental factor in achieving pragmatic equivalence. Therefore, when developing Criteria Set 1, I had excluded a number of combinations of the four criteria which were not aligned to this argument. One particular outcome that I had excluded in the initial criteria set of criteria, yet frequently appeared in the professional translators' assessment results, was SN-F (see Section 6.4). Assigning SN-F to a segment indicated that raters felt that the translated segment had achieved the other three criteria (including Similar Response), even though the segment did not Sound Natural to a native speaker of the target language. Assigning SN-F therefore contradicts:

- the correlative relationship shown in Figure 7.1 because when Sounds Natural is failed, the other three criteria may not have been achieved and hence pragmatic equivalence may not have been achieved; and
- the assessment results of the Chinese immigrants, the end-users, who did not assign SN-F to any of the translated segment.

Therefore, my rationale for not including SN-F and other outcomes involving SN-F (e.g. SN-MS-F[38]) in the development of Criteria Set 1 was legitimate because the seven potential outcomes in Criteria Set 1 (see footnote 37 on page 163) were in line with the perspectives of the end-user. Criteria Set 1 hence help translation educators assess trainees' translations from the perspectives that are aligned with those of the end-user, and reveal the contextual meanings that the trainees may lack awareness of. Criteria Set 1 can also help fill the gap identified in Section 2.6 in which previous studies assessing pragmatic equivalence did not have the end-user's (i.e. TT reader) perspective involved in the development of assessment criteria.

Assessing translation quality on the level of context

As discussed in Chapter Two, translation theories proposed in both the "East" and the "West" have largely been confined to a discussion of literal and free translation methods over the past two millennia. In other words, translation is a product on a continuum with two extremes from source text oriented (ST-oriented) to target text oriented (TT-oriented), as shown in Figure 7.2 (duplication of Figure 2.1).
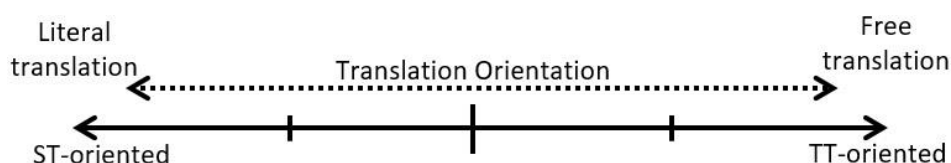
Figure 7.2 (duplication of Figure 2.1): Tension of translation orientation

Ideas proposed along this continuum have focused on syntactical features (e.g. maintaining the original word order in the target text) and/or the semantic meanings of words. Consideration of pragmatic functions of the texts (either the source or the target) has seldom been the focus of discussion, and consideration of the three contextual meanings has never been elaborated on in the development of assessment criteria that are suitable for today's community translation practice.

The linguistic analyses (in Chapters Five and Six) have shown that the translators seemed to be more concerned with the meaning of each individual word, rather than the meaning of a sentence, or a paragraph as a whole (cf. Baker, 1992; discussion of equivalence at and above word level). In other words, when assessing translated segments in Corpus 2,

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38 Outcomes involving SN-F included SN-SR-F, SN-OM-F, SN-MS-F, SN-MS-SR-F and SN-MS-OM-F.

professional translators appeared to be more concerned with the meaning of a word itself, rather than the pragmatic functions of a sentence, or a paragraph as a whole. The professional translators in my study made assessments based on judgement of whether the semantic meaning of words themselves Made Sense in the segment. They also made assessments with an apparent lack of consideration of the logical and experiential reality associated with those words. In other words, the assessments were made with a lack of holistic consideration of the three contextual meanings associated with the words: ideational, interpersonal and textual meanings (Halliday & Matthiessen, 2004; Kim & Matthiessen, 2015; Teng, 2019). Such holistic consideration of the three contextual meanings was revealed through the linguistic analyses outlined in Chapters Five and Six, and is in line with the end-user's perspectives, as represented in Figure 7.3.
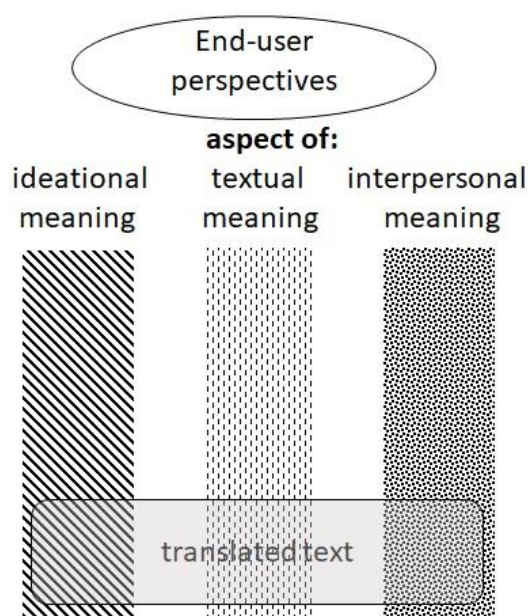
Figure 7.3: End-users' perspectives on translated texts

In other words, while Criteria Set 1 can help translation educators assess trainees' translations from the perspectives that are aligned with those of the end-user, Criteria Set 1 can also:

- reveal the contextual meanings that the trainees may lack awareness of;
- help editors or translators assess translation quality, taking into consideration not only semantic meanings, but also the ideational, interpersonal and textual meanings of a translation (cf. Poon, 2005).

Criteria Set 1 would then assess whether a translation has achieved what Matthiessen termed "maximum equivalence" on the level of context (2001, p. 78) through considering all three contextual meanings.

7.4.2 Amendments to the Initial Set of Criteria (Set 1)

Chapter Six included two amendments to Criteria Set 1, both related to the criterion Sounds Natural. Amendment One addresses my argument for the fundamental importance of Sounds Natural in achieving the three other criteria (i.e. Makes Sense, Original Manner and Similar Response), while Amendment Two addresses the necessity of adding the assessment outcome SN-F (i.e. Sounds Natural failed) to Criteria Set 1.

Amendment One led me to reconsider Figure 7.1 (see Section 7.4.1) which represents my argument for the fundamental importance of Sounds Natural in achieving a Similar Response. This amendment involves concerns of the pragmatic functions delivered through linguistic features in the correlative relationship between the four criteria, as represented in Figure 7.4.
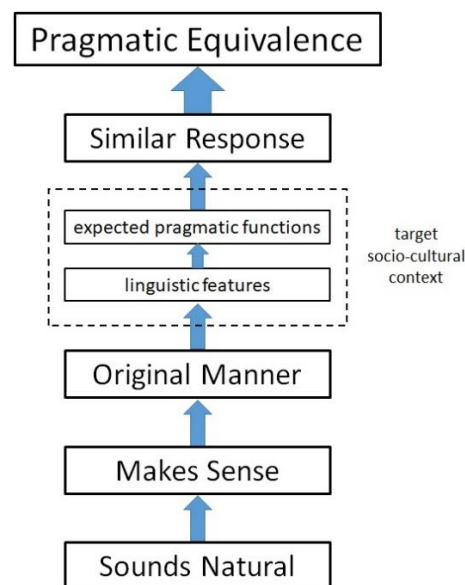
Figure 7.4: Correlative relationship in achieving pragmatic equivalence

Figure 7.4 shows that: Sounds Natural make the translation comprehensible to the target reader, and when the translation Makes Sense to the reader, it then is possible to maintain the Original Manner (i.e. as to informing or persuading the reader). The linguistic features of the translation then should be able to achieve the expected pragmatic function in the

surrounding socio-cultural context of the translation. That then makes it possible to elicit a Similar Response from the target reader. For instance, linguistic features in the Chinese translation of a New Zealand healthcare-related booklet (i.e. the translation is to be distributed in New Zealand) have to make the translation informative without an imperative tone because such a tone is not expected in this type of texts distributed in the New Zealand socio-cultural context (also see Sections 6.2 and 6.3). Therefore, Amendment One is:

- while achieving Sounds Natural is of fundamental importance to a translated text achieving Similar Response, the achievement of Similar Response may closely depend on whether the linguistic features of the translation can deliver the expected pragmatic functions and have those functions fulfilled in the target socio-cultural context (also see Section 6.2).

Amendment Two is proposed particularly on the proposed Criteria Set 1. This amendment is to have SN-F included in the criteria set for its applicability in translator education, as represented in Table 7.2 with SN-F in bold.

Table 7.2: Criteria Set 2 - revised set of assessment criteria (originally Criteria Set 1)

Evaluation Criteria				
Linguistic/Sociocultural System		Socio-cultural System		
Sounds **N**atural (SN)	**M**akes **S**ense (MS)	maintains **O**riginal **M**anner (OM)	elicits **S**imilar **R**esponse (SR)	Possible outcomes
✓	✓	✓	✓	Total Equivalence
✓	✓	✓	✖	SR-F
✓	✓	✖	✓	OM-F
✓	✓	✖	✖	OM-SR-F
✖	✓	✖	✖	SN-OM-SR-F
✓	✖	✖	✖	MS-OM-SR-F
✖	✓	✓	✓	**SN-F**
✖	✖	✖	✖	Totally Lost

Note: The letter F stands for Failed, denoting criteria not achieved in the translation; the symbol ✓ refers to the achievement of a criterion, and the symbol ✖ refers to instances where a criterion has not been achieved.

This takes me back to the pedagogical applicability of my proposed initial set of criteria (Set 1). On one hand, the seven potential outcomes originally proposed in Set 1 can help translation educators assess trainees' translations from the perspectives that are aligned with those of the end-user, and reveal the contextual meanings that the trainees are not aware of; on the other, the outcome SN-F can serve to reveal the student translators' concept of whether Sounds Natural is of fundament importance in achieving a Similar Response. Including SN-F in the criteria set may also reveal whether student translators hold the belief that a translation may still achieve a Similar Response even if the translation does not Sound Natural. It may then turn out that student translators place more emphasis on the semantic meanings of the translation. This may then also potentially reveal a lack of awareness, amongst these students, of other potential ideational, interpersonal and textual meanings. Therefore, the assessment outcome SN-F can serve to reveal and raise student translators' (lack of) awareness of how and why achieving/failing Sounds Natural could be of fundamental importance in achieving a Similar Response. Exercises that involve semantic analysis (e.g. Poon, 2005), discourse analysis (e.g. Wadensjö, 1993) and particularly text analysis (e.g. Kim, 2007; Teng, 2019) can help students develop the awareness of the ideational, interpersonal and textual meanings in both the source text and translated texts.

7.5 Where my findings sit in relation to previous studies

Previous studies of community translation have often been descriptive and argumentative, namely what community translation is, who it serves and the impact that community translation may have upon a society (e.g. A. Gentile et al., 1996; Lesch, 2004; Niska, 2002; Taibi, 2011, 2014; Taibi & Ozolins, 2016; aslo see Section 2.4). Further, previous discussions on the practice of 'literal' versus 'free' translation have failed to provide assessment tools for evaluating the quality of pragmatic equivalence in community translations (e.g. Amos, 1973; Chan, 2016; Jiang, 2013; Xinzhang Luo, 1988b, 1988a; Newmark, 1981; Robinson, 1997; Schleiermacher, 1992; Toury, 1995; Xiong, 2015; H. Zhang, 2015). Therefore, there is still a paucity of studies which effectively uncover cross-linguistic features regarding the achievement of pragmatic equivalence, and to develop operable assessment criteria for the practice of health translation. Findings in the current study can be seen as empirical evidence that bridge the gap between linguistics and its application to community translation in the health setting.

Findings are aligned with previous studies on failures of pragmatic equivalence caused by cross-linguistic features, namely that poor translation qualities do compromise the pragmatic functions of the translation. Further, the findings also show that poor translation quality can be a result of pragmalinguistic failures (Burns & Kim, 2011; Crezee et al., 2020, 2017; Hale, 2014; Sin, 2004; Teng, 2019; Teng et al., 2018; Thomas, 1983). These failures can then cause difficulties to the readers (of translation) receiving intended information, as shown with linguistic analyses of examples in Chapters Five and Six and assessment results of the Chinese immigrants (i.e. Raters – Group 2). Findings in the current study hence reveal the importance of achieving pragmatic equivalence in community translation, particularly in health translation, as argued in Section 2.4 and revealed in previous studies (Burns & Kim, 2011; Crezee, 2015; Crezee et al., 2020, 2017; Sin, 2004; Teng, 2019; Teng et al., 2018). That is, findings on assessment results of the Chinese immigrants show that achieving pragmatic equivalence is a matter of whether:

- a translation can achieve the functions of the original;
- readers of the translation can be informed, suggested and/or persuaded in the same or similar manner as the readers of the original; and
- readers of the translation would respond to the information and (not) take actions suggested in the information.

While revealing again (along with previous studies) the significance of achieving pragmatic equivalence through the use of the initial set of criteria, Criteria Set 1, the findings also show that Criteria Set 1 is different from assessment tools developed in previous studies, for instance Ammann's scenes-and-frames semantic (referred to Lauscher, 2000) and approaches that see translation as either a process or a product (e.g. Colina, 2008; Crezee, 2016; Crezee & Grant, 2016; Crezee & Lustig, 2015; Crezee et al., 2017; Orlando, 2011; Teng, 2019; Teng et al., 2018; also see 2.5). The consistency between the assessment results of Chinese immigrants and the initial set of criteria, Criteria Set 1, shows that:

- the findings support the arguments in studies of translation reception, in relation to the importance of the 'real readers' (i.e. the end-users) in determining translation qualities;
- Criteria Set 1 has been developed with perspectives that are aligned with those of the end-users.

One other aspect in the findings also makes Criteria Set 1 stand out compared to other assessment tools. Since the initial Criteria Set 1 helped identify translated segments produced with pragmalinguistic failures, Criteria Set 2 (the amended set of criteria) can help assess whether a translation was produced with consideration of both:

- linguistic system – considerations of lexico-grammatical correctness, for instance assessing the achievement of Sounds Natural and Makes Sense (see Table 7.2);
- socio-cultural system – considerations of three contextual meanings, Field, Tenor and Mode, for instance assessing the achievement of Original Manner and Similar Response (see Table 7.2).

Considerations made in the two systems can be seen as a realisation of what Colina (2008, p. 107) argues that assessing pragmatic functions in translation frees translation assessment from the confinement of making judgement on grammatical correctness and word choices.

When applied to translator education, I would say Criteria Set 2 (revised set of initial assessment criteria; see Table 7.2) can help assess translation as both a process and a product:

- as a process – the criterion Sounds Natural can help reveal and raise student translators' (un)awareness of how and why achieving/failing Sounds Natural could be of fundamental importance in achieving Similar Response (see 6.3, 6.4 and 6.6)
- as a product – the Criteria Set as a whole can help determine whether a translation was produced with considerations of the three contextual meanings (Field, Tenor and Mode) in both the source text and translated text, and hence determine whether the translation has achieved pragmatic equivalence.

To sum up where the current study sits in relation to previous studies, I would say the current study offers empirical evidence to show the significance of achieving pragmatic equivalence in health translation, while also offering a set of assessment criteria that is operable in health translation with a holistic approach to looking at both the socio-cultural and lexico-grammatical features of a translation.

7.6   Directions for future research

While Amendment One (see Section 7.4.2) involves considerations of potential pragmatic functions of linguistic features, Teng (2019) has indicated that pragmalinguistic features may cause failures of Original Manner, but those features could still help achieve Similar Response due to cross-cultural differences (e.g. suggestive tones in the NZ healthcare context versus instructive tones in the Chinese one). Therefore, future studies could:

- examine whether achieving Similar Response has to involve consideration of not only the socio-cultural context of the target language and the target reader, but also the socio-cultural context where the translation is used.

Further, community translation aims to help immigrants be socially integrated into the mainstream society. Therefore, such translation may also help them get used to the norms of the mainstream society; for instance, suggestive tones are commonly used in the New Zealand healthcare context. Hence, in the English to Chinese translation of a healthcare booklet, it is important to achieve Original Manner of the English original in order to help the Chinese immigrants be familiar with and become accustomed to such a norm in the New Zealand healthcare context. However, if the translation of a New Zealand healthcare booklet is to be distributed in mainland China, the translation may not have to achieve Original Manner (i.e. suggestive tones). Instead, the tone of the translation may have to be imperative in order to achieve Similar Response (as to informing and persuading) because sounding imperative and instructing what the reader should do is what is expected in the Chinese socio-cultural context (Sin, 2004).

In regards to achieving Similar Response, hence achieving Pragmatic Equivalence in community translation, it may be necessary to point out the importance of the socio-cultural context that will encompass the translation. Therefore, future studies of community translation could also:

- apply the criteria to see how community translation differs from literary translation; unlike other types of translation (e.g. translation of literary texts), the socio-cultural context encompassing a product of community translation is neither the context where the target language is used as the main language, nor the context where the end-users are originally from; it is the context the end-users are expected to be integrated into.

- examine whether translators' antennae are tuned in to the socio-cultural context where a product of community translation is used, and how that context could affect the achievement of Original Manner and Similar Response with the consideration of helping the end-users be integrated to the mainstream society.

Additionally, the scope of the post-assessment survey conducted in the current study has preliminarily revealed professional translators' perceptions of what a good quality translation entails. To provide a fuller picture of how producers and end-users would describe good quality translation in their own words, future studies could:

- conduct experiments, for instance involving a Think Aloud Protocol, to clarify professional translators' responses, and to investigate their apparent belief that a translation that does not sound natural can still elicit a similar response;
- use other methods, such as interviews, to investigate translators' and end-users' actual responses to a translation that they do not consider to be of good quality.

7.7 Possible limitations of the study

Some factors could limit the generalisability of this study. The most obvious one is the fact that this study was undertaken for the requirements of completing a PhD study. The resources of time and funding limited the study in the selection of participants and the method of retrieving participants' opinions in their own words.

7.7.1 Limitations of participants' backgrounds

Since only translators who hold or are eligible for NZSTI membership are allowed to undertake translation as professionals in New Zealand, it was necessary to exclude unqualified translators from this study (thus reducing the pool of possible recruits). Further, since community translation is aimed at the general public, not just the older people (i.e. the Chinese chain immigrants), including only immigrants 57 years-old or above reflects the Chinese language usages of this group only. The Chinese language hs been influenced through anglicisation (i.e. influence from the English language) in the past two hundred years (Dai, 2016). Particularly since the May Fourth Movement, Anglicisation has been mainly observed in written expressions, particularly in translated literary works (C. Ma, 2010). One example of anglicised expressions in the Chinese translation is discussed in Section 6.5.

Considering the backgrounds of the chain immigrants participating in this study (see Table 3.6), I would say they might have only limited contact with translated literary works. Hence, their usage of Chinese expressions (e.g. collocations, lexico-grammatical arrangements) could be rather different from Chinese immigrants born in China after the 1960s (particularly after the end of the Cultural Revolution; 1966 – 1976). The later born Chinese could have more opportunities of receiving education, reading translated texts, hence seeing anglicised Chinese expressions as a norm.

Also due to increased face-to-face communication between Chinese and English native speakers since the end of the Cultural Revolution, observation of anglicised Chinese expressed has increased in spoken expressions (C. Ma, 2010). Considering language barriers the participating chain immigrants might have, they might not have been frequently exposed to anglicised Chinese expressions in Mainland China either. That could also make their usage of Chinese expressions different from immigrants who have more or constant contact with the English language, such as their adult children in New Zealand.

Therefore, assessment results of the elderly Chinese immigrants in this study could present only how end-users of a similar age group (i.e. between 67 year-old and 80 year-old immigrants by 2017) would feel about the assessed translated texts.

7.7.2 Limitations of the scope of the survey

As there are several findings from data collection worthy of analyses (i.e. Step 3; see Figure 3.1), this project might have gone beyond the normal timeframe and research scale of a PhD study if I had adopted methods that required transcription and involved interactions between the researcher and the participants (e.g. interviews, Think-aloud protocols). I hence conducted a small survey among participants in Raters – Group 1 who volunteered to take part.

Though the survey included only open-ended questions, this allowed the respondents to express their opinions with sentences, giving deeper and clearer insights (compared to close-ended questions). However the survey, due to its lack of spontaneous interactions, was inflexible, not allowing me to clarify with respondents when their responses were not clear or were missing certain aspects in the questions. For instance, Respondent 1 made this statement:

Respondent 1: When delivering bad news to the patients, cultural awareness is

   very important.

This statement seemed related to the practice of interpreting services, and I would have asked the respondent to clarify how cultural awareness would be catered for in his/her translation. Here is another statement, made by Respondent 2:

Respondent 2: …in literary works, sometimes the translator has to decide what

   to do to retain the original text's colour, be it using an equally colourful

   idiom with the same meaning….

I would not have had a chance to clarify with the respondent regarding whether the terms "colour" and "colourful" referred to tones and/or manners of expressions, or pragmatic functions of texts. Hence my interpretation of the responses heavily relied on considerations of their backgrounds of NZSTI membership and of receiving education as a translator/interpreter. The backgrounds offered me possible insight in to what they meant by certain terms. For example I looked at terms referred to in the NZSTI Code of Ethics (New Zealand Society of Translators and Interpreters, 2013), such as "faithful" and "accuracy" (see Chapter Five for more discussion).

7.8   Final Comments

In community translation, a translation should always sound as natural as possible to the end users in order to help them access information related to their welfare and rights as easily as possible, and hence help them become integrated into society with other members of that society. Anecdotal evidence suggests that target readers may not continue reading a translation which sounds clumsy or unnatural to them, where they are continually 'jolted' (Crezee, pers. comm., 2019) by unexpected expressions. In other words, the health translation should be "invisible" (Fischbach, 1962, p. 462), meaning the translation should read like a text originally written in the immigrants' language – i.e. it should sound natural. The end-users' perspectives of looking at translation products involves holistic consideration of all three contextual meanings (i.e. ideational, interpersonal and textual meanings). Such consideration is necessary because: we, as the end-users, always see all these three contextual meanings when we read a text written in our first language and made for particular purposes (e.g. to inform, to persuade, to command). It is the end-users' perspectives that the proposed set of assessment criteria is

evidently shown to be aligned with, and it is their perspectives that we should always bear in mind as a translator, translation researcher and translation educator because:

> When required in public service settings, translation and interpreting are about people and, to the extent to which they may have an impact on people's lives, they are not just a matter of communication. They are, clearly and more importantly, a matter of rights – natural rights, human rights; rights to be promoted, defended and guaranteed (European Commission & DG Interpretation, 2011, p. 7).

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Appendix A: Corpus 1
Text 1:

关于HPV感染，最常见的五个问题

公维红

许多老师对于在妇科体检中查出HPV阳性都感到非常困惑。HPV到底是什么？对我们有什么危害？需要治疗吗？如何预防？下面我们就来聊聊关于HPV最常见的五个问题。

HPV是"人乳头瘤病毒"的英文简称。HPV是含有多种亚型病毒的一个大家族，成员约有100多个。按照HPV病毒家族成员是否有致癌的可能性，将其分为高危型（可致癌HPV）和低危型（不致癌HPV）。

高危型HPV可以整合进入人体细胞的基因组，有导致癌症的可能，包括宫颈癌、阴道癌、外阴癌、咽喉癌等。最容易致癌的HPV病毒为HPV16和18亚型，60～70%的宫颈癌和这两个亚型的HPV感染有关。低危型HPV病毒不致癌，但是会引起生殖道疣，比如尖锐湿疣。下面我们就来谈谈大家最关心的五个问题：

1、为什么会感染HPV？

很多人知道，HPV主要通过性生活传播。因此，大家通常认为感染了HPV是一个很不光彩的事情，认为是由于另一半不检点导致的。其实感染HPV并不意味着一定是"道德有问题"。研究发现，接触被HPV感染的卫生用品（比如马桶、卫生间、浴盆等）也会有被传染的可能性。目前越来越多的证据显示，性传播可能不是HPV感染的唯一途径。

2、HPV感染与宫颈癌有什么关系？

很多人认为HPV感染了就会得尖锐湿疣或者宫颈癌。这里要向大家强调一下，不是说只要感染HPV就肯定会得宫颈癌。其实，绝大多数的HPV感染不经过治疗，通过机体的免疫力就可将其清除。只有那些持续性的高危型HPV感染，也就是说身体无法清除的高危型HPV感染，才会造成宫颈癌。

因此，可以这样说"感染了高危型HPV不一定得宫颈癌，但是没有HPV一定不会得宫颈癌"。

3、感染HPV需要治疗吗？

首先，告诉大家，目前全世界都还没有研制出对HPV病毒明确有效的药物。各种宣称有杀灭HPV作用的药物，无论是中药还是西药，效果其实都没有经过科学的证实。

其次，HPV的清除主要靠的是机体的抵抗力。如果HPV只是单纯的感染，没有引起其他更进一步的病变，那么这种情况是不需要治疗的（包括所谓的"抗病毒治疗"）！如果HPV已经引起了病变，比如TCT检查发现有异常或者阴道镜活检有异常，那么治疗是针对病变，而不是针对病毒。所谓"治病不治毒"即是此意。

4、感染HPV还能有性生活吗？

目前对这个问题还有一些争议。但是纵观世界上主要的HPV诊治规范，都没有提到感染了HPV需要避免性生活，所以可以这样认为：感染HPV病毒是可以有性生活的，但是最好采用安全套进行隔离。当然，如果HPV已经引起尖锐湿疣等病变了，那么应该治愈后再恢复性生活。

单纯HPV感染而没有其他病变是可以备孕的。但是如果合并出现其他病变，比如宫颈上皮内低度病变、宫颈上皮内瘤变等，建议最好治疗后再等。

5、超过26岁还能打疫苗吗？

HPV疫苗是一种"预防性"疫苗，也就是说它能够预防感染HPV病毒，但是对于已经感染HPV的患者并没有治疗作用。

HPV疫苗分为二价、四价和最新的九价疫苗。所谓"几价"，就是能够预防几种HPV病毒感染。HPV家族一共有100多个成员，而疫苗最多只能预防9种亚型的HPV感染，因此，疫苗还不是万能的。但是，疫苗能够预防最常见的几种致癌HPV亚型以及一些低危型的HPV（可引起尖锐湿疣），所以疫苗还是很有价值的。需要向大家强调，疫苗不能替代宫颈癌筛查，注射疫苗后同样要定期进行宫颈癌筛查。

疫苗最佳开始注射年龄是9岁（这是国外数据，目前还没有中国的数据），一般来说有性生活之前就开始注射效果最好。国外建议在26岁以前都可以注射，而现在越来越多的研究证实在45岁以前注射都是有效的。

打疫苗之前不需要检测是否正在感染或者曾经感染过HPV。因为疫苗能够保护的HPV类型很可能是你以前没有感染过的。由于不同HPV亚型之间不会产生交叉免疫力，所以哪怕是已经感染HPV的人一样可以注射HPV疫苗。

HPV疫苗尽管大陆已经获批，但是目前没有产品上市，所以大陆依然无法注射HPV疫苗，如果要打疫苗需要到香港、澳门、台湾或者国外。

建议广大女性通过锻炼，提高自身免疫力，从而远离HPV病毒，健康生活每一天。

了解宫颈癌　检测「HPV」
保卫自己　爱护家人

主编：孙亚慧　　责任编辑：聂颖　　　　　　　　　　排版制作：利华（小亮）　电话：51682030

Text 2:

漫谈高尿酸血症 夏登晖

说起现代社会中给人们的健康带来巨大威胁的"三高"——高血糖、高血压、高血脂，大家一定不会觉得陌生。而如今，随着人们生活水平的提高和生活方式的改变，"第四高"——高尿酸也已浮出水面。高尿酸血症的患病率逐年增加，但往往由于无明显的临床症状而被人们忽视。

接下来让我们了解一下什么是高尿酸血症。正常嘌呤饮食状态下，非同日两次空腹血尿酸水平男性>420μmol/L（即7mg/dL），女性>360μmol/L（即6mg/dL）就可诊断为"高尿酸血症"。男女参专值的差异主要是由于雌激素对尿酸代谢的影响所致。

尿酸是人体嘌呤代谢的最终产物。人体尿酸有两个来源，内源性，为自身合成或体内核酸分解代谢而来的，约占体内尿酸来源的80%；外源性，为摄入嘌呤饮食，约占体内尿酸来源的20%。正常人体内尿酸池的尿酸，平均为1200mg。每天产生尿酸约750mg，排出约800~1000mg，2/3经肾脏排泄，1/3由肠道排出体外。正常情况下，人体每天尿酸的产生和排泄基本上保持动态平衡，凡是影响血尿酸生成或排泄的因素均可以导致血尿酸水平增加，且内源性代谢紊乱较外源性因素更为重要。

高尿酸血症对人体有哪些危害呢？主要有以下几个方面：

1、关节：大量尿酸盐结晶沉积在关节，可诱发痛风性关节炎，急性发作时，受累关节红肿热痛、功能受限，疼痛如刀割样，难以忍受，如果尿酸控制不好，痛风反复发作，尿酸盐结晶沉积在皮下、关节腔内会形成痛风石，造成关节破坏、变形。

2、肾脏：尿酸盐结晶沉积于肾脏容易得痛风性肾病、尿酸性肾结石，长期发展可能导致慢性肾功能不全甚至尿毒症。

3、血管：高尿酸还会刺激、损伤血管壁，加重血管的动脉硬化，包括心血管和脑血管，加重冠心病和高血压。

4、胰腺：高尿酸还会损伤胰岛β细胞，降低机体对胰岛素的敏感性，诱发或加重糖尿病。

因此，我们需要重视高尿酸血症的筛查和预防，关注高危人群。那么，哪些人属于高危人群呢？包括：高龄、男性、肥胖、一级亲属中有痛风史、长期静坐的生活方式等。对高危人群，建议定期进行筛查，及早发现高尿酸血症，早干预、规范治疗，减少高尿酸血症带来的危害。

我们知道血尿酸达到一定高值会形成尿酸盐结晶，尿酸盐结晶沉积在组织、关节造成痛风发作。但有些人长期高尿酸不发生痛风是否需要治疗呢？也就是说无症状高尿酸血症是否有治疗的必要性、治疗的时机、治疗的靶目标是目前我们关注的问题。

无症状高尿酸血症的治疗应根据其危险因素进行分层管理、分层治疗：无症状高尿酸血症合并心血管危险因素或心血管疾病时，当血尿酸>480μmol/L，应开始药物治疗；血尿酸在420~480μmol/L之间，可先给予生活指导3~6个月，如果无效，再予以药物治疗。无心血管危险因素或心血管疾病的高尿酸血症，当血尿酸>540μmol/L，应给予药物治疗，血尿酸在420~540μmol/L之间，先给予生活指导3~6个月，如无效，再开始药物治疗。

高尿酸血症治疗包括以下四个方面：改善生活方式、积极治疗与血尿酸升高相关的代谢性危险因素、避免应用使血尿酸升高的药物、合理选择降尿酸药物。生活方式改变是治疗高尿酸血症的核心。（1）饮食控制：避免高嘌呤食物如各种动物内脏、海鲜和浓肉汤、浓火锅汤及各种含果糖饮料，限制鱼虾、肉类、豆类，严格戒饮各种酒类，尤其是啤酒。鼓励低嘌呤饮食，如各种谷类、蔬菜、水果、牛奶、鸡蛋等含嘌呤最少，应鼓励多进食。饮食治疗大约可以降低10~18%的血尿酸或使血尿酸降低70~90μmol/L。（2）多饮水：每日饮水量保证在1500ml以上，多

高尿酸血症的危害

乳腺超声及钼靶检查的最佳时间

乳腺是雌性激素的靶器官，在月经周期过程中，乳腺腺体组织随月经周期不同阶段、不同激素的变化而发生相应的变化。因此乳腺超声及检查的结果也会受月经周期的影响。

那么什么时间做乳腺检查的时间最合适呢？

月经周期的前半期，受激素影响，卵泡逐渐成熟，雌激素逐渐升高，乳腺出现增殖性变化，表现为乳腺导管上皮增生，腺泡变大，腺泡腔扩大，管周组织水肿，血管增多，组织充血。排卵后，孕激素水平升高，同时雌激素也增加，小叶内导管上皮细胞肥大，叶间和末梢导管分泌物亦增多。如果在这个时候做乳腺的查体、超声及钼靶检查，可能会因乳腺的生理性变化影响检查的结果和医生的判断。

月经来潮后，雌激素和孕激素水平迅速降低，乳腺导管上皮细胞分泌减少，细胞萎缩、肿块水肿消退，乳腺小叶及腺体体积缩小。若乳腺上长了肿块，此时做乳腺的查体、乳腺超声或钼靶等检查，结果就会显示的更加清晰明了。

综上可见，当月经来潮后（一般在月经干净后3天内）行乳腺的各项检查较好。对于一些需要定期检查的患者来说，也建议都在月经后的同一时期进行检查，这样的检查结果之间更具有可比性。

Text 3:

健康列车
JIAN_ _NG LIECHE

基本公共卫生
我服务你健康

北京交大医院主办 · 第107期 · 2017年7月21日 · 农历丁酉年六月廿八

签约家医，个性指导

聂颖

2017年的教职工体检已经圆满结束。近来许多教工及家属来我院进行体检结果的咨询和疾病的诊治。很多患者并不了解我院能为您提供哪些服务，在此，我们重点向您介绍一下家庭医生签约服务及门诊就诊的相关事宜。

北京交通大学医院为北京交通大学社区居委会覆盖范围内的居民提供"家庭医生签约服务"。辖区内常住居民（指居住半年以上的户籍及非户籍居民）都是我院的签约对象，其中以0~6岁儿童、孕产妇、老年人、慢性病患者、严重精神障碍患者和肺结核患者为重点的服务人群。我院长期为辖区居民免费签约、建立电子居民健康档案，建档后的居民可自主选择签约家医生。老年人、慢性病患者等重点人群还可享受定期免费测量血压、血糖、个性化健康指导、慢性病管理、预约人民医院挂号、长处方等许多个性化服务，减少患者于上级医院就诊的次数。

如果您初次来我院就诊，或曾经就诊但尚未签约建档，您可在挂号后先去门诊二楼217房间的"健康小屋"，那里有护士首先为您建立电子档案、签约家庭医生，并进行免费健康指标监测，然后指导您去相应诊室就诊。小屋还设有"知己门诊"，对于体检新发现血压、血糖、血脂、尿酸等指标异常的患者提供个性化健康指导。

考虑到学校教师们工作繁忙，从今年起，我院健康管理中心主动提供上门集中家庭医生签约服务。2017年6月12日下午，我院医护人员来到经管学院，为老师们进行了现场签约服务，同时开展健康咨询和指导。本次上门签约活动是我院的第一次大胆尝试，医院领导高度重视，由主管健康管理的孙亚慧副院长亲自统筹规划，健康管理中心聂颖主任主管负责实施。活动前，健康管理中心做了大量细致的准备工作。中心首先为本次活动特制了家医签约的调查表和信息采集表，制作了精美的家庭医生签约服务宣传展板和团队长介绍展板，同时还准备了糖尿病健康指导手册等。此次上门签约活动也得到了经管学院各级领导的高度重视和密切配合。活动当日，我们首先采用设计好的表格集中采集信息，经建档护士审核材料真实、完整后，统一带回，再由相关人员输机建立电子档案。同时，医务人员为老师们详细介绍每个团队长的情况，并免费测量腰围、臀围、血压等。对血糖异常的高危患者还测量了随机血糖，给予了相关的健康指导，并且建立了微信群，提高对这些高危患者的督促和指导。在活动当中，孙伟娜副主任医师还为大家做了义诊咨询，解答老师们有关健康与疾病的诸多问题。本次活动，共有约80位老师现场填写了签约信息表，自愿与我院建立了签约关系。今后，我们还将陆续在各学院开展此类活动，进一步扩大家庭医生签约服务的覆盖面。

在基层推进家庭医生签约服务是新形势下保障和维护群众健康的重要途径，也是实现社区首诊、分级诊疗的重要基础。家庭医生团队为居民提供基本医疗、公共卫生和约定的健康管理服务。基本医疗涵盖常见病和多发病的中西医诊治、合理用药、就医路径指导和转诊预约等。公共卫生服务涵盖健康教育、预防保健等。健康管理服务包括健康评估、慢性病的健康管理、康复指导、家庭病床服务等。建立了电子健康档案并签约家庭医生后，您就可以享受到上述多项服务。

希望您能够认真阅读手中的体检报告，针对问题，及时就诊防治。衷心祝愿您健康生活每一天！

Text 4:

三、注意预防低血糖反应

3. 运动量和运动方式因人而异，循序渐进、适可而止、持之以恒。

发生低血糖的原因：

1. 某些降糖药物的不良反应
2. 大量、剧烈运动后
3. 不按时进食或进食减少

症状：可表现为出汗、心悸、心率加快、饥饿、焦虑、紧张、面色苍白、肢体震颤等。

低血糖轻度症状

心慌 焦虑 冷汗 发抖 饥饿 情绪不稳 头痛

低血糖重度症状

抽搐 嗜睡 意识丧失、昏迷乃至死亡

预防：

1. 应在医生的指导下服药，不要随意自行增加用药量。
2. 密切监测血糖，及时纠正低血糖。
3. 避免长时间剧烈体育运动。
4. 每日规律进食，定时定量。

5. 外出时，随身自带一些干粮、糖块等以防止低血糖。
6. 一旦发生低血糖反应，可以口服糖水、果汁，或进食馒头、饼干等含糖类食物，一般短时间即可缓解症状。

四、日常自我管理

1. 应在医生的指导下服药，不要随意自行增减药量或停药。
2. 注意日常饮食控制。
3. 经常监测血糖变化，发现异常及时就医。
4. 尽量减少出入公共场所，以防止发生感染。

祝您早日康复！

深圳市第二人民医院
深圳大学第一附属医院
地址：深圳市笋岗西路3002号
电话：83366388
网址：http://www.szrch.com/

深圳市第二人民医院
深圳大学第一附属医院

糖尿病 TANG NIAO BING

敬业 爱院 团结 奉献

Text 5:

■什么是糖尿病？

糖尿病是血中胰岛素绝对或相对不足，导致血糖过高，出现糖尿，进而引起脂肪和蛋白质代谢紊乱，重者容易发生酮症酸中毒等急性并发症或血管、神经等慢性并发症，是一种常见的内分泌代谢性疾病。

糖尿病确切的病因及发病机制尚不清楚，其发病与遗传和环境因素有关。

■血糖正常值是多少？

空腹血糖：3.9~6.1mmol/L
餐后2小时血糖：≤7.8mmol/L

温馨提示 空腹指12小时没有进食，至少8-10小时。

■如何控制好血糖？

一、饮食

1. 禁用食物有：白糖、红糖、葡萄糖及糖制甜食。另外，含碳水化合物较多的土豆、山药、芋艿、藕、蒜苗、胡萝卜等应少食用，或食用后减少主食量。
2. 一日三餐，定时定量，规律进食，利于维持血糖平稳。
3. 糖尿病人主食尽量吃馒头、米饭、饼等，不要吃面糊、粥、面片汤等。因为食物软烂利于消化，血糖越快升高。
4. 提倡多食粗杂粮，如燕麦、麦片、玉米面等，因为这些食物中维生素、膳食纤维含量丰富，有降低血糖的作用，对控制血糖有利。
5. 食用大豆及豆制品替代肉类，此类食物蛋白质量多不含胆固醇，具有降脂作用。
6. 可用植物油代替猪油、牛油、羊油、奶油、黄油等。花生、核桃、芝麻、瓜子中含脂肪也相当多，尽量不吃或少吃。
7. 酒类，主要含酒精，而且产热高，故不饮为宜。
8. 感到饥饿时，可食用水煮蔬菜，由于蔬菜所含膳食纤维多、水分多。供热能低、具有饱腹作用。
9. 在血糖控制良好的情况下，可以吃水果补充维生素，但应在饭后2小时食用，吃时可将水果分餐，如：一个苹果分2~4次吃完，分餐次数越多，对血糖影响越小。

二、运动

1. 通过适当运动，增加对糖的作用，改善糖代谢使血糖下降。
2. 运动不应空腹运动，应在餐后1小时左右，既不影响营养的吸收，也可使餐后血糖下降，同时不会引起低血糖反应。

Text 6:

可在家里进行治疗和康复。关心且不歧视肺结核患者可以促进结核病的防治，有利于社会的和谐稳定。全社会都应关心和帮助结核病患者，共同营造没有歧视的社会环境。

六 怎样预防肺结核

1、预防结核病传播最主要的措施是及时发现并治愈传染性肺结核病人。如果发现有连续咳嗽、咳痰2周以上的人，应立即动员他去结核病防治专业机构检查，并按医生要求正规治疗；肺结核患者的家属及密切接触者也应进行相关检查。

2、新生儿要按照国家免疫规划进行卡介苗预防接种。

3、居室门窗常开，保持室内通风和空气新鲜；锻炼身体，增强体质；养成良好的卫生习惯，不要对着他人咳嗽、打喷嚏或大声说话，不可随地吐痰。

该吃药了

肺结核 防治知识

深圳市福田区卫生和计划生育局
深圳市福田区健康教育所

Text 7:

肺结核？

一 什么是肺结核

肺结核俗称"痨病"，是由结核杆菌侵入人体肺部引起的慢性呼吸道传染病。肺结核主要通过患者咳嗽、打喷嚏或大声说话时喷出的飞沫传播给他人。患肺结核后如果不能及时、彻底治疗，会对自己的健康造成严重威胁，而且还可能传染其他人。

二 肺结核有哪些症状

肺结核的主要症状是连续咳嗽、咯痰2周以上，或痰中带有血丝。同时，还可能伴有胸闷、胸痛、午后低热、夜间睡觉时容易出汗、全身疲乏、食欲减退等其他常见的症状。

三 怀疑患了肺结核应该怎么办

早发现、早诊断、早治疗是肺结核能否治愈的关键。连续咳嗽、咳痰2周以上或有血痰者，应怀疑患有肺结核的可能，要尽早到医院或结核病防治专业机构接受检查和治疗。福田区慢性病防治院是福田区的结核病防治专业机构，负责肺结核的诊断、治疗和管理工作。在结核病防治专业机构接受检查和治疗还能享受国家防治肺结核的免费政策。

咳嗽 咳痰二周

四 肺结核可以治愈吗

只要坚持正规治疗，绝大多数肺结核患者是可以治愈的。新发的肺结核患者彻底治愈时间一般需要服药6～8个月，而且中途不能漏服和间断服药。如果私自停药或间断服药，不但极易复发，还有可能产生耐药性。耐药后的肺结核患者治疗技术复杂、治疗时间更长（18～24个月）、治疗费用更大（约是非耐药肺结核治疗费用的100倍左右）。

五 我们应该怎样对待肺结核患者

肺结核患者开始规范治疗2～3周，传染性会大大降低，大多数患者

Text 8:

什么是留置针？用留置针对你有什么好处？

留置针又称套管针，可穿刺成功后将软管留置在静脉内，可以留置3～4天（留置时间根据不同的药物、血管条件及病情等因素而有差异），导管在血管中不会刺破血管，减少了反复穿刺的痛苦和对静脉的伤害，保证合理安排用药时间，提高药效，减少花费。

留置针是钢针的替代产品，在发达国家（如美国、新加坡、日本等）已经全面使用留置针。

留置针相比于头皮钢针有什么好处？

1、避免反复穿刺，保护血管，减少痛苦；

2、导管柔软，在血管中呈漂浮状态，避免划伤血管；

3、减少输液过程中出现外渗，避免"鼓包"；

4、软管可以减少对血管壁的刺激和损伤，输液期间无需限制活动，让您更舒适。

我的血管很好，还需要用留置针吗？

保护您的血管和保护您身体的其它器官（心脏、肝、肾……）一样重要，因为穿刺对血管造成的伤害很难恢复，应尽量减少穿刺，保护好您的血管。

输液结束后，为什么有时会有"血液"回流到延长管？

输液结束后，护士会用生理盐水冲洗导管中的残留药物，并在冲管最后给予正压来确保导管中没有血液，但在正常渗透压作用下，可能还会有少许血细胞回流到延长管内，这对您的血管及输液没有影响。

软管针留置期间可以活动吗？

可以。

在用软管针进行输液时以及输液结束后，您都可以进行适当的活动，例如写字、简单家务、洗澡等，但不能进行剧烈运动，如打球、提重物等。

我可以在软管针留置期间沐浴吗？

可以淋浴。

如果您使用的是无菌透明用的防水敷贴，那么它本身就有防水功能，或者您在洗澡的时候可以再缠绕一层保鲜膜，防止进水（不可将穿刺部位长时间浸泡在水中）。

患者在使用留置针时还需要

Appendix B:　　Corpus 2
Text 1

什麼是心臟衰竭？) P1

我們給你這小冊子是因為你的心臟未能有效地工作。你的心臟如同一個強健的肌肉泵，它將血液輸送到你身體的每一個部分。) P2

'心臟衰竭' 並不表示你的心臟將要停止。(但是，如果它不能有效地運作，它將不能滿足你身體的需要。這造成許多患心臟衰竭的病人有呼吸短促、疲倦，以及足踝、腿部、肺部和腹部積水。) P3

心臟衰竭有時稱為 '無血性心臟衰竭'、'心臟損傷'、'或 '慢性心臟衰竭'。) P4

治療你的心臟衰竭包括：有規律地服食藥物、監察你的體重，以及改變你的生活習慣來改善你的健康狀況。) P5
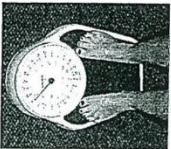
這小冊子給你提供治療心臟衰竭的常用藥物的信息。) P6

3

為什麼治療心臟衰竭的藥物有好幾種？) P7

大多數患心臟衰竭的人需要幾種不同的藥物來治療，因為不同的藥物有不同的功效，共同使用這些藥物可以達到最好的效果。) P8

這些藥物將會：) P9
- 使你的感覺好轉，例如：減少氣促) P10
- 幫助你保持好的身體狀況，延長你的壽命) P11
- 幫助你的心臟工作得更好) P12

你的醫生可能會增加你服用的一些藥物的劑量。) P13

你的醫生可能會要求你開始服食這小冊子內提及的一些或全部藥物。(這可能需要的時間來調節藥物的配合和劑量以確保你有好轉。) P14

下列的事項對你很重要：) P15
- 每天服藥 — 即使你感到健康狀況良好) P16
- 遵循醫生的吩咐服藥，否則它們的效果就會不明顯) P17
- 不要忘記服藥，或再補充你的藥物) P18

如果你對所服的藥物有任何問題 — 請咨詢你的醫生、藥劑師或護士。) P19
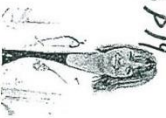
4

Text 1

Text 2

我發現在使用胰島素，那我需要改變我的飲食嗎？)P1

健康飲食仍然是治療糖尿病的重要部分。如果你不遵循健康飲食計劃，那麼你將難於控制你的血糖指數。

如果你的進食量超過你身體需要的能量，你將會增加體重。(參閱你的飲食計劃。)P3

有規律地進食和小吃是很重要的（參閱你的飲食計劃），這樣你可以平衡你進食的食物和胰島素的注射量。)P4

怎樣監察我的血糖?)P5

檢驗血糖指數可以幫助你知道你的身體對你的飲食計劃、運動、糖尿病藥物和胰島素的反應。)P6

目標是要盡量保持血糖指數接近正常範圍（飯前 4 - 7 mmol/L）。)P7

你剛開始注射胰島素的期間，你需要每天測試血糖3-4次。（但當胰島素劑量調節至最適合你時，你可以減少測試的次數。)P8

P9(大多數的人每週測試他們的血糖2天至4天，每天 3-4 次（通常在進食正餐以前和睡覺或吃有夜以前）。有時候他們也需要在進食正餐以後兩小時測試。

P10(如果你的飲食很難和他人一樣吃東西

P11(你應該保持一份血糖測試記錄，這將有助於顯示出你的糖尿病是否得到適當的控制，或是否需要改變目前的治療方案。

Text 2

Text 3

P1 我要在什麼時候和多久注射一次胰島素？

P2 你每天要注射一次或兩次胰島素。注射的時間將取決於你的胰高血糖指數發生在什麼時候。

P3 大多數人發現他們的血糖指數在早晨醒來的時候過高（7.1以上就是過高）。這並非因為你前一個晚上吃過些什麼東西，而是因為你的身體在夜間製造葡萄糖。要降低你早晨時的血糖指數，你需要在睡覺以前注射胰島素。

每天在 ——（時間）—— 注射 —— 單位

這劑量可以令每星期把血糖指數降至 5-7 mmol/L，並保持在這個指數手少一星期。

P4 少數的人發現他們的血糖指數是在稍後的時候才發生的。這些人通常需要在早晨注射胰島素。

P5 你的醫生或護士將會幫助你開始和調節你的胰島素有劑量，並且告訴你什麼時候需要服用它們。要調節至適合你的劑量。一般需要數星期的時間。

P6 有些人可能需要每天注射兩次或以上的胰島素來得到較好的血糖控制。

P7 如果你對你的胰島素注射有任何問題或關注，請與你的醫生或護士商討。

5

P8 胰島素有任何副作用嗎？

P9 胰島素的副作用並不普遍，但如果你的飲食、運動、口服藥物和胰島素掌握得不平衡，你的血糖指數可能會過低，這稱為"低血糖症"。

飲食　運動　藥物　｜　胰島素
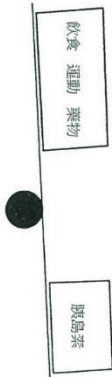
P10 在第十二頁，我們會告訴你當"低血糖症"發生時應該如何處理。

P11 如果你有任何副作用，而你認為是由胰島素引起的，請諮詢你的醫生。

P12 我怎樣儲存胰島素？

P13 還沒有打開的胰島素應該儲存在冰箱內，這可以保持它的有效性。

P14 你使用中的胰島素可以在室溫下儲存一個月，過後必

P15 不要：

P16 ▶ 使用已經變色或變成塊狀的胰島素

P17 ▶ 使用已經過期的胰島素

P18 ▶ 凍結胰島素，或放在陽光直射的地方

P19 ▶ 使用包裝破裂的胰島素

7

Text 3

Text 4

Text 4

高血糖症

高血糖症是當你的血糖指數停留在15 mmol/L以上，這太高了。⟩P1

血糖過高的病徵：⟩P2
► 格外的口渴和小便頻密 ⟩P3
► 疲倦 ⟩P4
► 視力模糊 ⟩P5

一些人可能沒有症狀，他們只在測試血糖時才注意到他們的血糖過高。⟩P6

如果我的血糖過高應該怎麼辦？⟩P7

如果你吃過多的甜點或含澱粉的食物，你的血糖指數可能會過高。⟩P8

你的血糖指數也可能過高，當：⟩P9
► 你感到身體不適時或有感染時 ⟩P10
► 你改變了運動量 ⟩P11
► 你的胰島素劑量太低或你錯過注射胰島素 ⟩P12

如果你的血糖指數在幾小時後回降，通常你不需要擔心。但如果它在幾小時或數天後仍然過高（15mmol/L以上），這表示你需要更多的胰島素。⟩P13

如果我的血糖持續過高應該怎麼辦？⟩P14
► 更頻密地測試你的血糖 ⟩P15
► 約見你的醫生或護士以尋求建議 ⟩P16

14

Text 5

Text 5

注意加强服药安全
Safe Use of Medicines

了解自己服用的药物

若有问题就向问了解

不要把你的私人药物与他人分享

Waitemata
District Health Board
Best Care for Everyone

Text 5

安全服药提示：》P12

- 请检查您的手腕标签，以确保个人资料准确无误

- 您如果对任何药物和食品有过敏现象，则请通知医护人员记录这一情况 》P13

- 您在服药前要确保医护人员核对您的手腕上的姓名标签和要服用的药物 》P14

- 服药前先看一下；如果姓名标签和您平时服用的药看着不一样，在服药前请咨询一下医护人员 》P15

- 如果药物是通过滴注（静脉点滴）方式，你对此又有些担心，而且感觉疼痛的话，就告诉护士 》P16 P17

- 如果您本人感觉不舒服，或者自己无法表达，您的家人和支援您的人士可以对您使用的药物提出问题 》P18

Waitemata 地区卫生局在改进》P1
服药安全方面都在做哪些工作

- 药剂师和医护人员携手工作为您开最好的药 》P2

- 鼓励您就您服用的药物和我们的医护人员讨论并询问任何问题 》P3

- 如果开出了新的药物或更换了药物，我们都会通知您的家庭医生 》P4

- 我们都会通知您的家庭医生 》P5

- 有些药物和疾病有文字说明。其中有一部分达翻译成了其他语言的文字。》P6

- 如果英语不是您的母语，我们会提供口译服务。》P8

联系号码 》P9

- 24小时免费健康热线提供健康咨询服务，号码为：0800 611 116 》P10

- 如果您吃药过量，请立刻给您的家庭医生，护士或者中毒中心打电话，号码为：0800 POISON 》P11
(0800 764 766)

Text 6

（自己应该怎么做？）P24

只有您自己才能最好地确保您的药物以最低的风险给您带来最好的疗效。如果您有任何问题或担心之处，请尽管提问。

P25（当您来医院就医时

P13（：请将您服用的药物都带来。

P14（：请记住携带下列物品：

P15（：医生给您开的所有的药物

P16（：您在超市、药店 或网上购买的药物

P17（：草药、维生素和天然制剂

P18（：如果您有黄色卡或护理卡，请一同随身带来

P19（对敏感或反应

P20（：如果您知道对任何药物或食品有过敏 或反应的话，那么：

P21（：请立刻告诉医护人员

P22（：写在您的药品清单上

P23（：向医护人员了解一下[药物警报器]手镯的情况

P1（在您住院期间

P1（：您的药物会放在病房内一个绿色的药品袋内安全保管。

P2（：我们会告诉您哪些药物可以放在床边

P3（：医院的药剂师会尽量抽时间来看您并且和您讨论您的药物

P4（：且和您讨论您的药物情况

P5（：如果给您开了新药，请随意提问了解

P6（：如果您对您的药物不满意，您可以向护士长提出来

P7（出院回家

P8（：医护人员会在你回家前会给您解释您的药物。他们会检查绿色袋子里的药物，如果给您开了新的药物，也会和您讨论。

P9（：确保您要了解以下情况：

P10（：您服用的是什么药，为什么要服用该药

P11（：有无任何特殊的医嘱：如过您还需要，可在一张黄色卡片上填上您药物的名称，从您的家庭医生或店都可采取这种黄色卡片 如果有些药物您不要了，我们的医护人员会替您处理掉

Text 7

β 阻斷藥 （Beta-Blockers）

它有什麼作用？） P1
β阻斷藥：） P2
‧ 減緩你的心率 ） P3
‧ 降低你的血壓 ） P4
‧ 幫助預防心絞痛 ） P5
‧ 幫助降低另一次心臟病發作的機會 ） P6
‧ 幫助曾有心臟病發作的患者延長壽命 ） P7

常用β阻斷藥的名稱

常用名稱		牌子名稱
metoprolol	美托洛爾	Betaloc CR®, Lopresor®, Slow Lopresor®
carvedilol	卡維地洛	Dilatrend®
Atenolol	阿替洛爾	Lo-Ten®
celiprolol	塞利洛爾	Celol®
sotalol	索他洛爾	Sotalol®

） P8

開始服食β阻斷藥的以前
‧ 告訴你的醫生你是否有哮喘 ） P9
當你剛開始服食β阻斷藥 ） P10
‧ 你的醫生將以低劑量給你開始服藥，然後在幾星期內逐漸增 ） P11
‧ 加劑量。） P12
‧ 你需一段時間後才會感覺有好轉 — 有時甚至需要好幾個月 ） P13
‧ 的時間。
‧ 在沒有咨詢你的醫生之以前，千萬不要突然停止服食β阻斷 ） P14
‧ 藥，這是十分危險的。

P15 （有什麼副作用？
P16 （當你開始服食β阻斷藥或增加β阻斷藥的劑量時，你可能有好幾天
會感到疲倦或有其他副作用，但這些副作用會漸漸地消失。

P17 （如果你有下列的情況，而這些情況或將持續不斷，請
告訴你的醫生：

P18 （‧ 手腳冰冷
P19 （‧ 眼乾、疲倦　　　　　　P22 （‧ 紅疹或發疹
P20 （‧ 作惡夢或失眠　　　　　P23 （‧ 便秘
P21 （‧ 腸氣　　　　　　　　　P24 （‧ 抑鬱
　　　　　　　　　　　　　　　P25 （‧ 噁心

P26 （某些副作用可能會很嚴重，但很少會發生。
醫生如果你有：

P27 （‧ 氣喘
P28 （‧ 不尋常的疲憊、或快速、或重要、或不規則的心跳

有什麼我需要避免的？
‧ 在你購買或服食任何其他藥物以前，要先咨詢你的醫生或藥
‧ 劑師。
‧ 葡萄柚（grapefruit）、葡萄柚汁或葡萄柚製品會影響
‧ 塞利洛爾（celiprolol (Celol)）的效用 — 咨詢你的藥劑師有關
‧ 這方面的訊息。

Text 7

Text 8

Text 8

螺內酯 **Spironolactone**（Spirotone - 螺內酯製劑的商品名）

它有什麼作用？〉*P1*

有證明顯示螺內酯能使患心臟衰竭的人情況有好轉和延長壽命。〉*P2*
它防止體內的水份累積起來，而你也只需要服食低的劑量。

有什麼副作用？〉*P3*

♥ 腸胃不適 〉*P4*   　　♥ 頭痛 〉*P7*
♥ 紅疹 〉*P5*   　　　♥ 精神混亂 〉*P8*
♥ 男性 — 乳房壓痛和/或略微變大 〉*P6*

其他需知的重要訊息 〉*P9*

♥ 你將需要定期做**血液檢驗**以檢查你的腎功能和含鉀指數。你
將需要在服藥後的一週、四週，然後三個月進行血液檢驗。〉*P10*
有些人需要更多的血液檢驗。

♥ 如果你有嘔吐和/或腹瀉 … 〉*P11*

　♥ 增加你的飲水量 〉*P12*

　♥ 停止服此藥（參閱下面有關重新服藥的訊息）〉*P13*

　♥ 如果你腹瀉超過三天，請約見醫生。〉*P14*

　♥ 不要再次開始服藥，直至腹瀉停止以後的兩天 〉*P15*

有什麼我需要避免的？

♥ 螺內酯可能增加你體內的鉀含量，因此要避免使用**鹽**的替代
品，因為這些替代品含有鉀的成分。

♥ 一些止痛藥會影響螺內酯的作用或使你的心臟衰竭情況惡
化。更多的信息請參閱第十五頁。

12

Text 9

Text 9

P1 (為什麼我需要胰島素？

P2 (你的醫生建議你開始注射胰島素作為你下一步的糖尿病治療。

P3 (過去你可能以調節飲食、有規律地運動和服藥來控制你的糖尿病。這些治療仍然重要，不過你的治療計劃現在需要再加上胰島素。

P4 (二型糖尿病患者需要胰島素來幫助他們控制糖尿病和保持健康狀況是很普遍的。

P5 (這是因為你的胰臟隨著時間而開始減慢和停止製造足夠的胰島素給你的身體。
（參閱圖形）

肝 LIVER
胃 STOMACH
胰臟 PANCREAS
小腸 SMALL INTESTINE
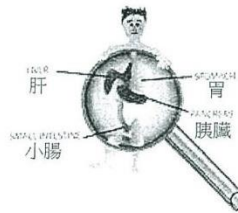
P6 (胰島素幫助血液內的葡萄糖轉移到身體的細胞以製造能量。如果葡萄糖不能進入你的細胞，它將停留在你的血液內，並漸漸地造成對血管、神經、眼睛、心臟和腎臟的損壞。同時你會失去精力。

PANCREAS 胰臟
INSULIN 胰島素
BLOOD FLOW 血流
葡萄糖 GLUCOSE
身體細胞 BODY CELL
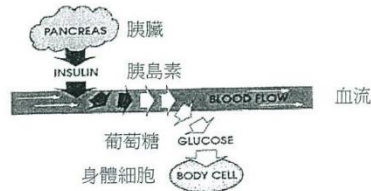
P7 (請緊記，糖尿病患者的理想血糖指數是在 4 - 7 mmol/L 之間（飯前）。

3

Text 9

Text 10

利尿劑（Diuretics 或 "water pills"）〉P1

它有什麼作用？〉P1

利尿劑幫助你去除身體內多餘的水份，使你小便更加頻密。你將會感到更舒服，因為你的腳部、腳部、足踝和胃部的腫脹減少了。〉P2

要知道你的利尿劑是否有效，最好的方法是每天在相同的時間檢查體重。（請參閱背頁的行動計劃）。〉P3

常用利尿劑的名稱

常用名稱	牌子名稱
服安酸	
Frusemide	Diurin®
Bendrofluazide	Neo-Naclex®
Bumetanide	Burinex®	〉P4
布美他尼	

服用利尿劑的提示 〉P5

通常利尿劑是在早晨服食的。一些人需要在午餐時間服第二劑。〉P6

留意服藥後需要多少時間才發揮藥力，這樣你可以根據它來計劃你每天的時間表。〉P7

檢查體重的最佳時間是早晨起床去完洗手間後盡力進行。〉P8

有什麼副作用？〉P9

大多數服食利尿劑的人都沒有太大的副作用。〉P10

然而，如果你有下列的問題，並且持續不斷，請告訴你的醫生：〉P11

頭暈、格外的口渴、便秘或有深色的小便 — 失去過多的水份可能導致這些情況 〉P12

同時

如果你有糖尿病，你可能發現利尿劑使你的血糖指數提高。〉P13

利尿劑可能導致痛風症狀或使痛風惡化。〉P14

由於利尿劑會使你的身體失去鉀，因此你的醫生會經常為你檢驗鉀的指數。〉P15

有什麼藥物需要避免的？

一些藥物可能會影響利尿劑的功效，在你購買或服用其他藥物以前，請咨詢你的醫生或藥劑師

一些止痛片如果與利尿劑同服，可能會影響你的腎臟或使你的心臟衰竭的情況惡化。更多的信息請參閱第十五頁。

Text 10

Text 11

Text 11
(Onehunga Doctors Ltd)

P1 新病人问卷调查

P2 请每位家庭成员完成一张表并交给接待员
名字: _____   出生日期: ____ / ____ / ____

P3 你有没有,或已有任何以下的医疗问题?或者是有以下的家族史(请打√):

	自己	家庭		自己	家庭
糖尿病	是	是	血块	是	是
高血压	是	是	中风	是	是
心脏疾病或问题	是	是	高胆固醇	是	是
心脏病发作<60年 >60年	是	是	偏头痛	是	是
哮喘	是	是	癫痫	是	是
其他肺部或呼吸系统疾病或问	是	是	乳癌	是	是
肾脏疾病或问题	是	是	其他癌症	是	是
肝脏疾病或肝炎	是	是	青光眼	是	是
肠道疾病或问题	是	是	风湿热	是	是
关节疾病或问题,关节炎	是	是	肺结核	是	是
抑郁症和/或焦虑	是	是	湿疹	是	是
其他精神健康疾病	是	是	花粉过敏症	是	是

P5 1. 你有其他健康, 残疾问题或遗传条件?-请列出 _____

P6 2. 请列出您服用的所有常规药物: _____

P7 3. 你有做过任何手术吗?   是   不是   如果是, 请列出 _____

P8 4. 你对任何药物有过敏反应吗?   是   不是   如果是, 请列出 _____

P9 5. 你抽烟吗?   不是
是   如果是,一天多少支? _____

P10 如果是-你需要戒烟帮助吗?   是   不是

P11 你有没有曾经吸烟?   不是
是   如果是,多少和持续了多久? _____
你什么时候戒掉? _____

12 6. 你喝酒吗?   不是
是   如果是,平均多少每周? _____
和什么类型 _____

13 7. 你有没有滥用药物的问题?   不是   是

14 8. 你最后一次打破伤风针是什么时候? _____

15 9. 你的儿童免疫接种全面吗?   是   不是   不知道

16 妇女: (年龄在20岁以上和有性行为的)
17 10. 什么时候是你最近的一次宫颈涂片检查? _____
18 11. 你有过异常涂片检查结果吗?   是   不是   不知道
19 12. 你有过乳房X光检查吗(年龄超过40岁?)   不是   是   如果是,日期 _____

签字: _____   日期: _____

Text 11

Text 12

Text 12

地高辛（**Digoxin** （Lanoxin® 拉諾辛：地高辛(digoxin)製劑的商品名））

它有什麼作用？

患心房纖顫 atrial fibrillation (AF) 的人士會有心律不齊的情況，地高辛主要用來減緩患者的心跳。) P1

有什麼副作用?

通常地高辛有很少的副作用。你的醫生會經常為你檢查血液內的地高辛指數，以確保服食的劑量是適合你。) P2

致電給你的醫生如果

♥ 失去胃口) P3   ♥ 噁心和/或嘔吐) P9
♥ 腹瀉) P4   ♥ 胃痛) P10
♥ 變得神智不清) P5
♥ 心跳緩慢或不規則) P6
♥ 發現看東西時開始變得模糊或發黃) P7
♥ 感到胸部有重擊的心跳 – "心悸") P8

你可能需要改變你服食的地高辛劑量。) P11

有什麼我需要避免的?

♥ 在使用**鹽**的替代品以前，請先咨詢你的醫生，因為替代品內的鉀會影響地高辛的作用。) P12

♥ 抗酸劑（如： Quickese）不能與地高辛同時服食 – 你需要在服食地高辛之前或之後的一至兩個小時服食抗酸劑。) P13

♥ 一些止痛藥會影響你的地高辛指數。請咨詢你的醫生或藥劑師。) P14

♥ 在購買或服食任何藥物、草藥、傳統治療或天然治療以前，請先咨詢你的藥劑師或醫生。) P15

11

欢迎来到奥克兰地区医管局

1 我们致力于与你一同合作，使你在我们的护理中达到尽可能好的结果。当你接受我们护理时你有以下权利：

2 被关心，有尊严且不带偏见。

3 受到公平对待且没有歧视。

4 参与到你的护理和治疗中。

5 你的文化需求得到尊重。

6 有人向你解释你的情况，让你知道有哪些选择，以及他们可能的效果和风险，许可可能。

7 给你提供护理的人会介绍自己和他们的角色，以及他们在你治疗中相当的信息，并以你明白的方式给你提供信息，包括需要时有一名口译员。

8 有人听从你的意见，并且以你明白的方式给你信息。

9 你的隐私得到保护，并且保密你的信息。

10 大部分时间有一名陪同成员或支持人陪伴你，可能在一些特定期间出于安全原因这是不可能的。

11 对你的治疗你自己作决定。

12 关于你治疗的一些方面，你可以理解和或者同你解释。

13 对于任何治疗，测试或手术，同你解释。

14 在开始任何治疗或检查之前，要你的同意。如果你不能交流或者表达你的意思，我们可能会考虑你的家属或家庭组织的意见。

P15 P16

如果你被要求参加一项研究或培训，这些权利和依据医疗和残疾消费者专员网站上www.hdc.org.nz看到这些权利的完整版本。

P17

我们希望你能够：

- 只要可能，参与你的治疗和护理。
- 支持你同意的治疗。
- 提供有助于你的护理和治疗的信息。
- 让你可以接触你的记录。
- 体谅他人的需求和隐私。
- 尊重所有奥克兰地区医管局的员工。
- 尊重奥克兰地区医管局拥有的财产。
- 遵守我们的不吸烟的政策。

Text 13

P18 你的隐私

直接与你的护理有关的医生，护士和其他医疗人员可以看到你的信息。奥克兰地区医管局的其他员工也可能会看到你的信息，用于管理，质量改进活动，教学，并在某些情况下用于医学研究。

我们将总是：

P19
- 以保密的方式对待你的信息。
- 让你可以接触你的记录。
- 确认收到你的更正你的记录。
- 处理你的请求，不释放有关你的信息。

P20 你的医疗信息可能会同另一位进一步公开，或者应法律要求被公开。关于你信息隐私的进一步资讯，请电(09) 3670000与奥克兰地区医管局的隐私官员讲。

P21 如果你对你或家庭成员所接受的服务或护理有问题或想投诉，最好马上与负责你所在病房或门诊的护士或助产士讲。

P22

P23 如果你不愿与给你提供护理的人讲，或者你对他们的答复不满意，你可以与我们的消费者联络小组联系：

feedback@adhb.govt.nz

09 375 7048

Consumer Liaison Team, Auckland DHB,
Private Bag 92024, Auckland

Text 14

Text 14

幫助你服藥的一些提示) P1

有什麼可以幫助我記得服藥？

♥ 有些人將服藥和吃正餐的時間安排在一起，以幫助他們記得
P2 服藥。

♥ 你的藥劑師可以為你把藥物安排放在一個特殊的
P3 包裝內（泡殼包裝），這可以幫助你。

P4 ♥ 使用組織藥丸的盒子（可在藥房購買）。

♥ 保存一份列出你所有需要服用的藥物和服食時間
P5 的表格（或使用'黃色醫療卡'）- 咨詢你的醫生或藥
劑師，他們可以幫助你。

P6 每當你到藥房、看醫生或進醫院時，請攜帶你的藥物
表格或'黃色醫療卡'。

如果我忘記服藥該怎辦？) P7

不忘記服藥是非常重要的。) P8

萬一你忘記服藥，要盡快補服。但千萬不要在相同的時
間服雙份劑量的藥物。如果當時是在接近下一次的服藥的時間，) P9
那你就不要補服，請等待並按規定的時間服下一次的藥物。

如果你所服的藥是屬於長效作用或緩慢釋放的藥物，請告訴你的) P10
藥劑師關於你忘記服藥的事。

如果我感覺有其他的副作用該怎辦？) P11

所有的藥物都有副作用，但不是所有人都會得到。這小冊子內提) P12
及的副作用並不完全。

如果你認為你服食的其中一種藥物產生副作用，而這副作用並沒) P13
有在這小冊子內提及，請咨詢你的醫生或藥劑師。

14

Text 14

Text 15

血管緊張素轉換酶抑制劑 (ACE Inhibitors)

它有什麼作用？

血管緊張素轉換酶抑制劑的功能是降低血壓和舒張血管。在心臟病發作後，它幫助防止心臟肥大。它同時也幫助心臟的康復以及使心臟運作得更好。

常用的血管緊張素轉換酶抑制劑的名稱

常用名稱 / 牌子名稱

常用名稱	牌子名稱
Cilazapril 西拉普利	Inhibace
Quinapril 嚶那普利	Accupril
Captopril 卡托普利	Apo-Captopril®, Capoten®, Captohexal®
Enalapril 依那普利	Enahexal®, m-Enalapril®, Renitec®
Lisinopril 賴諾普利	Prinivil®

坎地沙坦（Candesartan）和洛沙坦（losartan）的功效與血管緊張素轉換酶抑制劑相似，但功效有嚴微的不同。如果你在服食血管緊張素轉換酶抑制劑時有較嚴重的情況（副作用），你可能需要轉換這些藥物的其中一種。

一些血管緊張素轉換酶抑制劑和利尿劑，例如：
Inhibace Plus®，Accuretic®

當你開始服食血管緊張素轉換酶抑制劑時，你可能會感到頭暈和眩暈，尤其是在你服用第一顆藥丸之後。如果你同時服食利尿劑，情況可能更差。起床或站起來時要慢慢，不用焦急。先坐近床邊或椅子上。你的身體將會新漸地適應或藥物。

P1

P2

P3

P4

你的醫生在開始時會先給你低的劑量，然後在藥物週期之內逐漸地增加劑量。

你將需要定期做血液檢驗來檢查你的腎臟，這是因為個別有小部分服食血管緊張素轉換酶抑制劑的人會出現腎臟問題。

有什麼副作用？

所有的藥物都有副作用，但並非所有的人都會有。一些服食血管緊張素轉換酶抑制劑的人可能會有下列的情況：
- 乾咳
- 味覺改變了（很少發生）
- 噁心或嘔吐
- 頭暈和眩暈
- 紅疹（很少發生）
- 頭痛

P5

P6

P7

P8

P9

如果有上述的情況出現，請告訴你的醫生。有時這些副作用會在上出現，但也可能在幾個月後才發生。

某些副作用可能會很嚴重，但很少會發生。

如果你有發燒、發冷或喉嚨痛或你的胸部疼痛、心跳快速或手部、足部或嘴唇發腫，馬上聯絡你的醫生如果：

- 你的嘴唇、喉嚨或舌頭開始腫脹
- 你有發燒、發冷或喉嚨痛或
- 你的胸部疼痛、心跳快速或手部、足部或嘴唇發腫

P10

P11

P12

P13

有什麼需要避免的？

- 血管緊張素轉換酶抑制劑會增加你體內的鉀，因此你要避免使用醫生的替代品，因為它可能含鉀。
- 在你購買或服食任何其他藥物以前，請告訴你的醫生或藥劑師。
- 一些在市面購買得到的止痛藥可能影響血管緊張素轉換酶抑制劑的功效。更多的信息，請參閱第十四頁。

Appendix C: Post-assessment survey

Respondent 1

UPGRADE   CREATE SURVEY   weiteng8888

Get deeper analysis with crosstabs, SPSS & XLS exports, and stat testing. See plans and features »

Post-assessment survey   ⬜ 0

SUMMARY → DESIGN SURVEY → PREVIEW & SCORE → COLLECT RESPONSES → ANALYZE RESULTS → PRESENT RESULTS NEW!

CURRENT VIEW   ❓ ∧

+ FILTER   + COMPARE   + SHOW

No rules applied   ❓

Rules allow you to **FILTER**, **COMPARE** and **SHOW** results to see trends and patterns.

Learn more »

SAVED VIEWS (1)   ❓ ∨

EXPORTS   ❓ ∧

PAID FEATURE
Export your survey data in .PDF, .XLS, .CSV, .PPTX, or SPSS format.

UPGRADE   Learn more »

SHARED DATA   ❓ ∨

RESPONDENTS: 8 of 8   SAVE AS ▼

QUESTION SUMMARIES   DATA TRENDS   INDIVIDUAL RESPONSES

Respondent #1 ▼   ◀   ▶

COMPLETE   Edit   Delete   Export

Collector: Web Link 1 (Web Link)
Started: Friday, September 14, 2018 11:45:40 AM
Last Modified: Friday, September 14, 2018 12:01:01 PM
Time Spent: 00:15:20
IP Address: 49.224.235.81

Page 1: Post-assessment Session Survey

Q1

Where did you receive training/education as a translator/interpreter? What type and how long was the training/education (e.g. undergraduate/postgraduate degree, or a paper that was part of a programme)?

One year graduate diploma of interpreting at AUT.

Q2

How long have you been working as a translator/interpreter, whether full-time or freelance in New Zealand and/or in other countries?

3 years in NZ

Q3

What characteristics do you think good quality translation should have? Please rank in order of importance and please explain.

Accuracy. Translation should always be faithful to the original contexts.

Fluency. Readers should be able to understand the translated contexts without struggling to figure what the author is trying to say.

Choice of words of the translation should match the register of the original contexts.

Q4

Considering the four criteria, Sounds Natural (SN), Makes Sense (MS), maintains the Original Manner (OM) and elicits a Similar Response (SR): when comparing the criterion SN with the other three criteria, how important do you think it is to achieve Sounds Natural in English-to-Chinese translation in the New Zealand context?

It is quite important but I would say making sense is the most important as it could potentially mislead the readers.

Q5

How much consideration do you usually give to cultural differences when you do English-to-Chinese translation in the New Zealand context? What aspects do you feel are important? (e.g. delivering health messages with either an authoritative or consultative tone; demanding or suggesting)?

When delivering bad news to the patients, cultural awareness is very important.

Q6

How well or how much have you applied what you have learned during the training/education to your translation career?

I have pretty much applied everything I have acquired during training to my current job.

Respondent 2

UPGRADE   CREATE SURVEY   weiteng6888

Get deeper analysis with crosstabs, SPSS & XLS exports, and stat testing. See plans and features »

Post-assessment survey

☐ 0

SUMMARY → DESIGN SURVEY → PREVIEW & SCORE → COLLECT RESPONSES → **ANALYZE RESULTS** → PRESENT RESULTS NEW!

CURRENT VIEW   ❓ ⌃

\+ FILTER   + COMPARE   + SHOW

No rules applied   ❓

Rules allow you to **FILTER**, **COMPARE** and **SHOW** results to see trends and patterns.

Learn more »

SAVED VIEWS (1)   ❓ ⌄

EXPORTS   ❓ ⌃

PAID FEATURE

Export your survey data in .PDF, .XLS, .CSV, .PPTX, or SPSS format.

UPGRADE   Learn more »

SHARED DATA   ❓ ⌄

RESPONDENTS: 8 of 8

SAVE AS ▼

QUESTION SUMMARIES   DATA TRENDS   **INDIVIDUAL RESPONSES**

Respondent #2 ▼   ◄   ►

COMPLETE   Edit   Delete   Export

Collector:	Web Link 1 (Web Link)
Started:	Friday, September 14, 2018 11:44:00 AM
Last Modified:	Friday, September 14, 2018 12:02:50 PM
Time Spent:	00:18:50
IP Address:	101.98.111.106

Page 1: Post-assessment Session Survey

Q1

Where did you receive training/education as a translator/interpreter? What type and how long was the training/education (e.g. undergraduate/postgraduate degree, or a paper that was part of a programme)?

Translation was part of the curriculum in my university undergraduate studies in the English major at the Beijing Broadcasting Institute, which is nowadays known as the Communication University of China.

Q2

How long have you been working as a translator/interpreter, whether full-time or freelance in New Zealand and/or in other countries?

I started taking part-time translation assignments in the 1990s in China. In 2016, I gained NAATI accreditation as a Professional Translator (Chinese <> English) through examinations, joined NZSTI as a full member, and have been working as a full-time translator with my own company in NZ.

Q3

What characteristics do you think good quality translation should have? Please rank in order of importance and please explain.

1. Strictly faithful to the original text. Without this, any eloquent writing is useless.
2. Making sense in the target language. For English and Chinese, which are very distance in linguistic sense, if a translation stays too close to the original text in structure and choice of words, the result can often be very poor, making little sense in either language.
3. Fluency and eloquence of the translation, this depends on the field of translation, for instance, in legal and medical texts, succinct usage of words in very tight sentence structure achieves the purpose very well; but in literary works, sometimes the translator has to decide what to do to retain the original text's colour, be it using an equally colourful idiom with the same meaning, or adding a few words between the dialogues to cater to the habits of different readers.

Q4

Considering the four criteria, Sounds Natural (SN), Makes Sense (MS), maintains the Original Manner (OM) and elicits a Similar Response (SR): when comparing the criterion SN with the other three criteria, how important do you think it is to achieve Sounds Natural in English-to-Chinese translation in the New Zealand context?

SN is quite important, but it should be ranked after OM and MS, and without SN, SR cannot be achieved.

Q5

How much consideration do you usually give to cultural differences when you do English-to-Chinese translation in the New Zealand context? What aspects do you feel are important? (e.g. delivering health messages with either an authoritative or consultative tone; demanding or suggesting)?

There are certain culturally sensitive areas that I must consider in En>Ch translations. These might include the aversion of anything related with death, mental illness, etc. But I will try to maintain the original text's content and intent, including the tone, in the translation. I might add a translator's note if necessary.

Q6

How well or how much have you applied what you have learned during the training/education to your translation career?

The undergraduate training was not very adequate. I mostly learned through working.

ENGLISH

Respondent 3

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💬 0

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CURRENT VIEW ❓ ∧

+ FILTER　　+ COMPARE　　+ SHOW

No rules applied ❓

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SAVED VIEWS (1) ❓ ∨

EXPORTS ❓ ∧

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SHARED DATA ❓ ∨

RESPONDENTS: 8 of 8

SAVE AS ▼

QUESTION SUMMARIES　　DATA TRENDS　　**INDIVIDUAL RESPONSES**

Respondent #3 ▼　　◄　　►

Edit　Delete　Export

COMPLETE

Collector:	Web Link 1 (Web Link)
Started:	Friday, September 14, 2018 1:20:13 PM
Last Modified:	Friday, September 14, 2018 1:28:49 PM
Time Spent:	00:08:36
IP Address:	122.56.198.95

Page 1: Post-assessment Session Survey

Q1

Where did you receive training/education as a translator/interpreter? What type and how long was the training/education (e.g. undergraduate/postgraduate degree, or a paper that was part of a programme)?

Uni. Postgraduate for translation (1year) and a program for interpreting (1 year)

Q2

How long have you been working as a translator/interpreter, whether full-time or freelance in New Zealand and/or in other countries?

11 years

Q3

What characteristics do you think good quality translation should have? Please rank in order of importance and please explain.

Faithful and natural

Q4

Considering the four criteria, Sounds Natural (SN), Makes Sense (MS), maintains the Original Manner (OM) and elicits a Similar Response (SR): when comparing the criterion SN with the other three criteria, how important do you think it is to achieve Sounds Natural in English-to-Chinese translation in the New Zealand context?

Very important

Q5

How much consideration do you usually give to cultural differences when you do English-to-Chinese translation in the New Zealand context? What aspects do you feel are important? (e.g. delivering health messages with either an authoritative or consultative tone; demanding or suggesting)?

I try to naturalize it as much as possible.

Q6

How well or how much have you applied what you have learned during the training/education to your translation career?

The general guidelines/code of ethics are applied to my work.

Respondent 4

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SUMMARY → DESIGN SURVEY → PREVIEW & SCORE → COLLECT RESPONSES → ANALYZE RESULTS → PRESENT RESULTS NEW!

CURRENT VIEW

+ FILTER   + COMPARE   + SHOW

No rules applied

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SAVED VIEWS (1)

EXPORTS

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RESPONDENTS: 8 of 8

SAVE AS ▼

QUESTION SUMMARIES   DATA TRENDS   INDIVIDUAL RESPONSES

Respondent #4 ▼   ◀   ▶

Edit   Delete   Export

COMPLETE

Collector:	Web Link 1 (Web Link)
Started:	Monday, September 17, 2018 12:21:04 PM
Last Modified:	Monday, September 17, 2018 1:10:44 PM
Time Spent:	00:49:39
IP Address:	122.56.27.149

Page 1: Post-assessment Session Survey

Q1

Where did you receive training/education as a translator/interpreter? What type and how long was the training/education (e.g. undergraduate/postgraduate degree, or a paper that was part of a programme)?

Certificate in Liaison Interpreting & Certificate in Advanced Interpreting (Medical) at AUT

Q2

How long have you been working as a translator/interpreter, whether full-time or freelance in New Zealand and/or in other countries?

13 years casual interpreter, and more than one year full-time interpreter in NZ

Q3

What characteristics do you think good quality translation should have? Please rank in order of importance and please explain.

1, Stick to the code of conduct, eg,. Confidentiality means never pass on client information to anyone.
2, Being loyalty to the source language, no adding, no omitting in the target language.
3, Necessary professional knowledge is the flavor especially in translation work.

Q4

Considering the four criteria, Sounds Natural (SN), Makes Sense (MS), maintains the Original Manner (OM) and elicits a Similar Response (SR): when comparing the criterion SN with the other three criteria, how important do you think it is to achieve Sounds Natural in English-to-Chinese translation in the New Zealand context?

SN is the basic level towards the other three criteria, without SN, none of the others will achieve.

Q5

How much consideration do you usually give to cultural differences when you do English-to-Chinese translation in the New Zealand context? What aspects do you feel are important? (e.g. delivering health messages with either an authoritative or consultative tone; demanding or suggesting)?

It depends on the clients' situation: their Chinese culture level, their medical knowledge level, and so on.

Q6

How well or how much have you applied what you have learned during the training/education to your translation career?

About 60 per cent.

Respondent 5

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Post-assessment survey

💬 0

SUMMARY → DESIGN SURVEY → PREVIEW & SCORE → COLLECT RESPONSES → ANALYZE RESULTS → PRESENT RESULTS NEW!

CURRENT VIEW

+ FILTER   + COMPARE   + SHOW

No rules applied

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SAVED VIEWS (1)

EXPORTS

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SHARED DATA

RESPONDENTS: 8 of 8

SAVE AS ▼

QUESTION SUMMARIES   DATA TRENDS   INDIVIDUAL RESPONSES

Respondent #5 ▼   ◄   ►

Edit   Delete   Export

COMPLETE

Collector:	Web Link 1 (Web Link)
Started:	Tuesday, September 18, 2018 11:09:35 PM
Last Modified:	Tuesday, September 18, 2018 11:40:49 PM
Time Spent:	00:31:14
IP Address:	123.255.27.201

Page 1: Post-assessment Session Survey

Q1

Where did you receive training/education as a translator/interpreter? What type and how long was the training/education (e.g. undergraduate/postgraduate degree, or a paper that was part of a programme)?

AUT
Cert of interpreting and translation
One year

Q2

How long have you been working as a translator/interpreter, whether full-time or freelance in New Zealand and/or in other countries?

Language line interpreting
Freelance translator & interpreter since 2015
CMDHB interpreting and translation service permanent interpreter since 2017

Q3

What characteristics do you think good quality translation should have? Please rank in order of importance and please explain.

1.MS
2.OM
3.SN
4.SR
If the translation doesn't make sense,then no one can understand. Then you need to keep the original manner to bring the author's original meaning, and sounds natural could raise audiences' interests and enjoy the reading. The last one only can be achieved based on previous three criteria.

Q4

Considering the four criteria, Sounds Natural (SN), Makes Sense (MS), maintains the Original Manner (OM) and elicits a Similar Response (SR): when comparing the criterion SN with the other three criteria, how important do you think it is to achieve Sounds Natural in English-to-Chinese translation in the New Zealand context?

Very important .

Q5

How much consideration do you usually give to cultural differences when you do English-to-Chinese translation in the New Zealand context? What aspects do you feel are important? (e.g. delivering health messages with either an authoritative or consultative tone; demanding or suggesting)?

Consultative tone and suggesting

Q6

How well or how much have you applied what you have learned during the training/education to your translation career?

The principle of translation is always important as a guide line.

ENGLISH

Respondent 6

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SUMMARY → DESIGN SURVEY → PREVIEW & SCORE → COLLECT RESPONSES → ANALYZE RESULTS → PRESENT RESULTS NEW!

CURRENT VIEW ❓ ∧

+ FILTER   + COMPARE   + SHOW

No rules applied ❓

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SAVED VIEWS (1) ❓ ∨

EXPORTS ❓ ∧

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SHARED DATA ❓ ∨

RESPONDENTS: 8 of 8

SAVE AS ▼

QUESTION SUMMARIES   DATA TRENDS   **INDIVIDUAL RESPONSES**

Respondent #6 ▼   ◄   ►

Edit   Delete   Export

COMPLETE

Collector:	Web Link 1 (Web Link)
Started:	Wednesday, September 19, 2018 7:57:54 PM
Last Modified:	Wednesday, September 19, 2018 8:55:09 PM
Time Spent:	00:57:14
IP Address:	122.56.232.118

Page 1: Post-assessment Session Survey

Q1

Where did you receive training/education as a translator/interpreter? What type and how long was the training/education (e.g. undergraduate/postgraduate degree, or a paper that was part of a programme)?

Auckland University. Master of Professional Studies - Translation (2 years full time)

Q2

How long have you been working as a translator/interpreter, whether full-time or freelance in New Zealand and/or in other countries?

10 years

Q3

What characteristics do you think good quality translation should have? Please rank in order of importance and please explain.

Good quality translation should convey the same message as the original text, reflect the original spirit and not focusing on the number of words so readers can get the same enjoyment as if they are reading the original.

Q4

Considering the four criteria, Sounds Natural (SN), Makes Sense (MS), maintains the Original Manner (OM) and elicits a Similar Response (SR): when comparing the criterion SN with the other three criteria, how important do you think it is to achieve Sounds Natural in English-to-Chinese translation in the New Zealand context?

Sounds natural help readers understand better the meaning of the original text. It also allows readers to fully enjoy the pleasure of the original text.

Q5

How much consideration do you usually give to cultural differences when you do English-to-Chinese translation in the New Zealand context? What aspects do you feel are important? (e.g. delivering health messages with either an authoritative or consultative tone; demanding or suggesting)?

Whenever it is necessary to help get the message across. The original tone must be preserved since it is as important as the message itself.

Q6

How well or how much have you applied what you have learned during the training/education to your translation career?

At the best I can which is around 90% as time constraint does affect the quality of translation. In a medical setting, accuracy is of utmost importance.

Respondent 7

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SUMMARY → DESIGN SURVEY → PREVIEW & SCORE → COLLECT RESPONSES → ANALYZE RESULTS → PRESENT RESULTS NEW!

CURRENT VIEW ❓ ∧

| + FILTER | + COMPARE | + SHOW |

No rules applied ❓

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SAVED VIEWS (1) ❓ ∨

EXPORTS ❓ ∧

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RESPONDENTS: 8 of 8

SAVE AS ▼

QUESTION SUMMARIES   DATA TRENDS   **INDIVIDUAL RESPONSES**

Respondent #7 ▼   ◀   ▶

Edit   Delete   Export

COMPLETE

Collector:	Web Link 1 (Web Link)
Started:	Thursday, September 27, 2018 8:33:18 PM
Last Modified:	Thursday, September 27, 2018 9:07:01 PM
Time Spent:	00:33:42
IP Address:	122.59.214.31

Page 1: Post-assessment Session Survey

Q1

Where did you receive training/education as a translator/interpreter? What type and how long was the training/educatio... ...t, undergraduate/postgraduate degree, or a paper that was part of a programme)?

ATI, AUT, courses available at the time. All short courses.

Q2

How long have you been working as a translator/interpreter, whether full-time or freelance in New Zealand and/or in other countries?

Since 1984

Q3

What characteristics do you think good quality translation should have? Please rank in order of importance and please explain.

Accuracy, clarity, naturalness, culturally appropriate for and language understandable to the targeted readers. Without accuracy, the meaning would be lost, so it is the most important charateristic.

Q4

Considering the four criteria, Sounds Natural (SN), Makes Sense (MS), maintains the Original Manner (OM) and elicits a Similar Response (SR): when comparing the criterion SN with the other three criteria, how important do you think it is to achieve Sounds Natural in English-to-Chinese translation in the New Zealand context?

Third

Q5

How much consideration do you usually give to cultural differences when you do English-to-Chinese translation in the New Zealand context? What aspects do you feel are important? (e.g. delivering health messages with either an authoritative or consultative tone; demanding or suggesting)?

A lot. A consultative tone.

Q6

How well or how much have you applied what you have learned during the training/education to your translation career?

To the best of my ability

ENGLISH

Respondent 8

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CURRENT VIEW ❓ ∧

| + FILTER | + COMPARE | + SHOW |

No rules applied ❓

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SAVED VIEWS (1) ❓ ∨

EXPORTS ❓ ∧

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RESPONDENTS: 8 of 8

SAVE AS ▼

QUESTION SUMMARIES   DATA TRENDS   **INDIVIDUAL RESPONSES**

Respondent #8 ▼ | ◄ | ►

Edit | Delete | Export

COMPLETE

Collector:	Web Link 1 (Web Link)
Started:	Sunday, September 30, 2018 8:56:55 PM
Last Modified:	Sunday, September 30, 2018 9:04:28 PM
Time Spent:	00:07:33
IP Address:	101.98.132.155

Page 1: Post-assessment Session Survey

Q1

Where did you receive training/education as a translator/interpreter? What type and how long was the training/education (e.g. undergraduate/postgraduate degree, or a paper that was part of a programme)?

Master of Arts at AUT

Q2

How long have you been working as a translator/interpreter, whether full-time or freelance in New Zealand and/or in other countries?

2 year full time in China, 2 year freelance in nz

Q3

What characteristics do you think good quality translation should have? Please rank in order of importance and please explain.

For informative translation
1 accurate
2 natural to people who speak the first language

Q4

Considering the four criteria, Sounds Natural (SN), Makes Sense (MS), maintains the Original Manner (OM) and elicits a Similar Response (SR): when comparing the criterion SN with the other three criteria, how important do you think it is to achieve Sounds Natural in English-to-Chinese translation in the New Zealand context?

MS-SN-OM-SR

Q5

How much consideration do you usually give to cultural differences when you do English-to-Chinese translation in the New Zealand context? What aspects do you feel are important? (e.g. delivering health messages with either an authoritative or consultative tone; demanding or suggesting)?

Depending on the readers, I give more attention to official documents than community pamphlets

Q6

How well or how much have you applied what you have learned during the training/education to your translation career?

Medium

ENGLISH

Appendix D: Assessment results of Text 6

Assessment results - Text 6

Raters Group 1 — professional translators

	Passage 1	Passage 2	Passage 3	Passage 4	Passage 5	Passage 6	Passage 7	Passage 8	Passage 9	Passage 10	Passage 11	Passage 12	Passage 13	Passage 14	Passage 15	Passage 16	Passage 17	Passage 18	Passage 19	Passage 20	Passage 21	Passage 22	Passage 23	Passage 24	Passage 25
Total Equivalence	100.00%	60.00%	80.00%	80.00%	46.67%	73.33%	80.00%	60.00%	53.33%	100.00%	33.33%	100.00%	86.67%	100.00%	80.00%	93.33%	93.33%	73.33%	66.67%	53.33%	100.00%	86.67%	66.67%	53.33%	46.67%
SR-F	0.00%	6.67%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	6.67%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
OM-F	0.00%	6.67%	6.67%	6.67%	0.00%	6.67%	6.67%	6.67%	6.67%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	13.33%	6.67%	0.00%	0.00%	13.33%	20.00%	0.00%
OM-SR-F	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-OM-SR-F	0.00%	0.00%	0.00%	0.00%	13.33%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-OM-SR-F	0.00%	0.00%	0.00%	0.00%	13.33%	0.00%	0.00%	0.00%	6.67%	0.00%	13.33%	0.00%	0.00%	0.00%	13.33%	0.00%	0.00%	0.00%	6.67%	6.67%	0.00%	0.00%	0.00%	0.00%	6.67%
SN-F	20.00%	0.00%	0.00%	0.00%	13.33%	6.67%	13.33%	26.67%	13.33%	0.00%	26.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	20.00%	0.00%	20.00%	0.00%	0.00%	6.67%	0.00%	26.67%
MS-F	0.00%	0.00%	6.67%	13.33%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	6.67%	0.00%
SN-OM-F	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	6.67%	0.00%	13.33%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	6.67%	0.00%	6.67%	0.00%	6.67%	6.67%
MS-OM-F	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	13.33%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Totally Lost	0.00%	6.67%	0.00%	0.00%	6.67%	0.00%	0.00%	6.67%	13.33%	0.00%	13.33%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	6.67%	6.67%	0.00%	6.67%
SN-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-OM-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-OM-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%
SN-MS-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	6.67%	6.67%	6.67%
SN-MS-OM-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%

Raters Group 2 — Chinese immigrants

	Passage 1	Passage 2	Passage 3	Passage 4	Passage 5	Passage 6	Passage 7	Passage 8	Passage 9	Passage 10	Passage 11	Passage 12	Passage 13	Passage 14	Passage 15	Passage 16	Passage 17	Passage 18	Passage 19	Passage 20	Passage 21	Passage 22	Passage 23	Passage 24	Passage 25
Total Equivalence	13.33%	40.00%	60.00%	33.33%	46.67%	46.67%	53.33%	33.33%	60.00%	80.00%	33.33%	26.67%	40.00%	33.33%	33.33%	26.67%	26.67%	26.67%	13.33%	26.67%	33.33%	26.67%	20.00%	13.33%	13.33%
SR-F	6.67%	6.67%	0.00%	0.00%	0.00%	6.67%	0.00%	6.67%	0.00%	0.00%	6.67%	6.67%	6.67%	0.00%	6.67%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%
OM-F	6.67%	6.67%	6.67%	6.67%	6.67%	6.67%	0.00%	13.33%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	6.67%	6.67%	0.00%	0.00%	6.67%	0.00%	0.00%
OM-SR-F	6.67%	6.67%	6.67%	6.67%	6.67%	6.67%	13.33%	13.33%	0.00%	20.00%	20.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-OM-SR-F	20.00%	6.67%	20.00%	6.67%	6.67%	20.00%	20.00%	20.00%	26.67%	6.67%	13.33%	20.00%	6.67%	20.00%	6.67%	0.00%	20.00%	13.33%	33.33%	0.00%	0.00%	0.00%	0.00%	13.33%	6.67%
Totally Lost	13.33%	13.33%	13.33%	20.00%	33.33%	13.33%	20.00%	20.00%	13.33%	13.33%	26.67%	40.00%	46.67%	46.67%	46.67%	46.67%	53.33%	40.00%	46.67%	40.00%	46.67%	53.33%	60.00%	73.33%	73.33%
SN-SR-F	0.00%	6.67%	0.00%	6.67%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	6.67%
SN-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-OM-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%

Appendix E: English original of Text 6

Text 6

自己应该怎么做？) P24

) P25

只有您自己才能最好地确保您的药物
以最低的风险给您带来最好的疗效。
如果您有任何问题或担心之处，请尽
管提问。

P12 (当您来医院就医时

P13 (请将您服用的药物都带来。

P14 (请记住携带下列物品：

P15 (• 医生给您开的所有的药

P16 (• 您在超市、药店 或网上购买的药物

P17 (• 草药、维生素和天然制剂

P18 (• 如果您有黄色卡片或诊疗卡，请一同随
身带来

P19 (过敏或反应

P20 (如果您知道对任何药物或食品有过敏
或反应的话，那么：

P21 (• 请立刻告诉医护人员

P22 (• 写在您的药品清单上

P23 (• 向医护人员了解一下[药物警报器]手
镯的情况。

P1 (• 您的药物会放在病房一个绿色的药品
袋内安全保管

P2 (• 我们会告诉您哪些药物可以放在床边

P3 (• 医院的药剂师会尽量抽时间来看您并
且和您讨论您的药物

P4 (• 如果您对您的药剂师不满意，您可以向
护士长提出来

P5 (• 如果您对您开了新药，请随意提问了解
情况

P6 (

P7 (出院回家

P8 (医护人员在你回家前会给您解释您的
药物。如果给您开了新的药物，也会和
您讨论。

P9 (确保您要了解以下情况：

P10 (• 您服用的是什么药，为什么要服用该
药
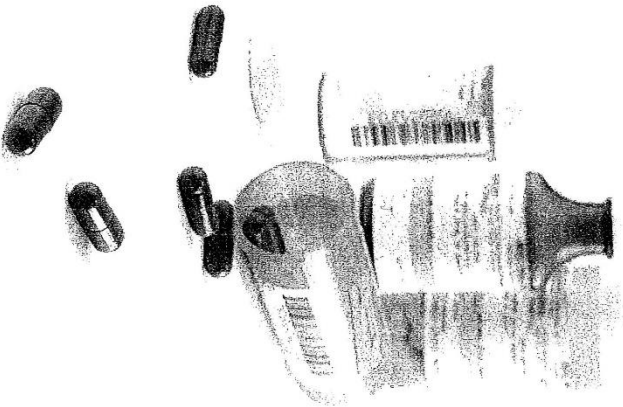
P11 (• 有无任何特殊的医嘱
如过您需要，可在一张黄色卡片上填
上您药物的名称，从您的家庭医生或药
店都可索取这种黄色卡片
如果有些药物您不要了，我们要服用人
员会替您处理掉

Text 6

How you can help

We aim to give you the safest care possible. You can help us to make sure your medicine gives you the greatest benefit with the least risk to you.

If you have any questions or concerns, please ask the staff.

When you come into hospital

Please bring all of the medicines you are taking including:

- all medicines that your doctor has prescribed
- medicines bought at a supermarket, health shop, pharmacy or over the internet
- herbal medicines, vitamins or natural remedies.

If you have a Yellow Card or Care Plus booklet, please bring this with you.

My Medications

Please bring this when you go to....
- your doctor
- your pharmacy
- your specialist(s)
- outpatient clinics & hospital (please bring your medication list)
- emergency clinics
- your dentist
- and when you travel

Name:
Allergies:
GP's name:
Liquid Pharmacy:
Date of birth:

Keep your card up-to-date. If your medications or doses change, don't forget to update your card.
Cont....... of

Allergies and reactions

If you know you have an allergy or bad side effect to any medicine or food then:

- tell the staff as soon as possible
- write this on your medicine list
- ask staff about a MedicAlert® Bracelet.

During your hospital stay

Your medicines will be stored safely on the ward in a green medication bag with your name on it. We will let you know which medicines you may keep at your bedside. Feel free to ask about any medicines that are being given to you.

If you are uncertain about your medicines, ask to speak to the nurse in charge.

PATIENT'S OWN MEDICINES
Store bag in safe place.
Return to patient on leaving hospital (if appropriate)
KEEP OUT OF REACH OF CHILDREN
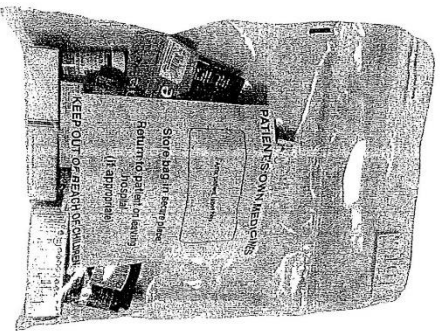
Going home

A doctor, nurse or pharmacist will talk with you about your medicines before you leave. They will go through your green bag with you and explain any new medicines.

Make sure you understand:

- all the medicines you take and why
- any special instructions.

If you no longer need some of your medicines, these will be safely disposed of for you.

A Yellow Card will be filled in with a list of your medicines if you need one. Yellow Cards are also available from your GP or Community Pharmacy.

Tips for medicine safety

- Check your wrist label to make sure it is correct.
- If you are allergic to any medicine or food, tell the staff so it can be recorded.
- Staff should check your wrist label before you are given any medicines.
- Look at the medicine you are being given, ask the staff to explain what it is before you take it.
- If you have medicine through a drip (IV) tell the nurse if you are worried about it or if it feels sore.
- If you are not feeling well or feel unable to speak for yourself you can ask your family/ whanau to ask questions about your medicines for you.

Make sure you know what you need to know.

Appendix F: Assessment results of Text 8

Assessment results - Text 8

Raters - Group 1 professional translators	Passage 1	Passage 2	Passage 3	Passage 4	Passage 5	Passage 6	Passage 7	Passage 8	Passage 9	Passage 10	Passage 11	Passage 12	Passage 13	Passage 14	Passage 15
Total Equivalence	80.00%	13.33%	80.00%	100.00%	100.00%	60.00%	100.00%	66.67%	66.67%	40.00%	73.33%	86.67%	80.00%	80.00%	13.33%
SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
OM-F	6.67%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	6.67%	0.00%	6.67%	0.00%
OM-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-OM-SR-F	0.00%	13.33%	0.00%	0.00%	0.00%	13.33%	0.00%	0.00%	6.67%	13.33%	0.00%	0.00%	0.00%	0.00%	20.00%
MS-OM-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Totally Lost	0.00%	13.33%	0.00%	0.00%	0.00%	6.67%	0.00%	26.67%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	26.67%
SN-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-F	13.33%	46.67%	13.33%	0.00%	0.00%	20.00%	0.00%	6.67%	13.33%	26.67%	13.33%	6.67%	6.67%	13.33%	20.00%
MS-F	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-OM-F	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%

Raters- Group 2 Chinese immigrants	Passage 1	Passage 2	Passage 3	Passage 4	Passage 5	Passage 6	Passage 7	Passage 8	Passage 9	Passage 10	Passage 11	Passage 12	Passage 13	Passage 14	Passage 15
Total Equivalence	53.33%	40.00%	73.33%	66.67%	66.67%	53.33%	46.67%	40.00%	46.67%	46.67%	60.00%	66.67%	60.00%	60.00%	46.67%
SR-F	0.00%	0.00%	6.67%	6.67%	6.67%	6.67%	6.67%	0.00%	0.00%	6.67%	0.00%	6.67%	0.00%	0.00%	6.67%
OM-F	0.00%	0.00%	0.00%	13.33%	13.33%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
OM-SR-F	6.67%	6.67%	6.67%	13.33%	13.33%	13.33%	13.33%	6.67%	6.67%	6.67%	13.33%	6.67%	13.33%	6.67%	0.00%
SN-OM-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Totally Lost	13.33%	20.00%	0.00%	6.67%	6.67%	6.67%	26.67%	26.67%	20.00%	13.33%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-OM-SR-F	26.67%	20.00%	13.33%	6.67%	6.67%	20.00%	6.67%	26.67%	26.67%	20.00%	6.67%	6.67%	6.67%	13.33%	26.67%
SN-OM-SR-F	0.00%	6.67%	0.00%	6.67%	6.67%	13.33%	6.67%	6.67%	6.67%	6.67%	13.33%	6.67%	0.00%	6.67%	0.00%
OM-F	0.00%	0.00%	0.00%	6.67%	6.67%	0.00%	0.00%	0.00%	6.67%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-F	6.67%	6.67%	6.67%	6.67%	6.67%	6.67%	6.67%	0.00%	6.67%	6.67%	0.00%	6.67%	0.00%	0.00%	6.67%
MS-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%

Appendix G: English original of Text 8

Text 8

螺內酯 **Spironolactone** （Spirotone - 螺內酯製劑的商品名 ）

它有什麼作用？**) P1**

有證明顯示螺內酯能使患心臟衰竭的人情況有好轉和延長壽命。它防止體內的水份累積起來，而你也只需要服食低的劑量。**) P2**

有什麼副作用？**) P3**

- 腸胃不適 **) P4**
- 紅疹 **) P5**
- 男性 — 乳房壓痛和/或略微變大 **) P6**
- 頭痛 **) P7**
- 精神混亂 **) P8**

其他需知的重要訊息 **) P9**

- 你將需要定期做血液檢驗以檢查你的腎功能和含鉀指數。你將需要在服藥後的一週、四週，然後三個月進行血液檢驗。**) P10** 有些人需要更多的血液檢驗。

- 如果你有嘔吐和/或腹瀉 … **) P11**
    - 增加你的飲水量 **) P12**
    - 停止服此藥（參閱下面有關重新服藥的訊息）**) P13**
    - 如果你腹瀉超過三天，請約見醫生。**) P14**
    - 不要再次開始服藥，直至腹瀉停止以後的兩天 **) P15**

有什麼我需要避免的？

- 螺內酯可能增加你體內的鉀含量，因此要避免使用鹽的替代品，因為這些替代品含有鉀的成分。

- 一些止痛藥會影響螺內酯的作用或使你的心臟衰竭情況惡化。更多的信息請參閱第十五頁。

12

Text 8

Spironolactone

Spironolactone (Spiractin® Spirotone®) helps to reduce symptoms and improve survival in patients who have heart failure because of weak heart muscle. Spironolactone has a weak diuretic effect, so will also help to rid your body of extra fluid.

What are some of the side effects?

- Upset stomach or diarrhoea
- Rash
- Leg cramps at night
- Headache
- Confusion
- In men – breast tenderness and/or enlargement

You will need to have regular blood tests to check your kidneys and the potassium level in your blood. You will need a blood test after the first week, then again in another 4 weeks, and then every 3 months.

If you are vomiting or have diarrhoea

- Stop taking this tablet
- Drink more fluids, especially water
- Do not start your tablet again until 2 days after the diarrhoea has stopped

If you have diarrhoea for more than 3 days, see your doctor.

Appendix H: Assessment results of Text 2

Assessment results - Text 2

Raters - Group 1 professional translators

	Passage 1	Passage 2	Passage 3	Passage 4	Passage 5	Passage 6	Passage 7	Passage 8	Passage 9	Passage 10	Passage 11
Total Equivalence	53.33%	66.67%	26.67%	40.00%	73.33%	46.67%	60.00%	46.67%	26.67%	13.33%	53.33%
SR-F	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	6.67%	6.67%	0.00%	0.00%	0.00%
OM-F	0.00%	6.67%	6.67%	0.00%	0.00%	6.67%	0.00%	6.67%	6.67%	0.00%	0.00%
OM-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-OM-SR-F	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	6.67%	6.67%	0.00%
MS-OM-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Totally Lost	0.00%	0.00%	13.33%	13.33%	0.00%	6.67%	0.00%	6.67%	0.00%	20.00%	0.00%
SN-SR-F	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-F	40.00%	26.67%	46.67%	26.67%	26.67%	33.33%	13.33%	33.33%	33.33%	46.67%	40.00%
MS-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%
SN-MS-F	0.00%	0.00%	0.00%	6.67%	0.00%	6.67%	20.00%	0.00%	13.33%	0.00%	0.00%
MS-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-OM-F	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	13.33%	0.00%	0.00%

Raters - Group 2 Chinese immigrants

	Passage 1	Passage 2	Passage 3	Passage 4	Passage 5	Passage 6	Passage 7	Passage 8	Passage 9	Passage 10	Passage 11
Total Equivalence	26.67%	33.33%	26.67%	13.33%	13.33%	13.33%	13.33%	13.33%	13.33%	13.33%	13.33%
SR-F	60.00%	40.00%	46.67%	40.00%	60.00%	33.33%	40.00%	40.00%	26.67%	33.33%	53.33%
OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	6.67%	0.00%	0.00%	0.00%	0.00%	0.00%
OM-SR-F	13.33%	20.00%	6.67%	20.00%	6.67%	20.00%	13.33%	20.00%	20.00%	20.00%	13.33%
SN-OM-SR-F	0.00%	0.00%	0.00%	0.00%	6.67%	6.67%	13.33%	0.00%	0.00%	0.00%	0.00%
MS-OM-SR-F	0.00%	0.00%	13.33%	20.00%	0.00%	6.67%	20.00%	13.33%	26.67%	26.67%	0.00%
Totally Lost	0.00%	6.67%	6.67%	6.67%	13.33%	6.67%	13.33%	13.33%	13.33%	6.67%	13.33%
SN-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-SR-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
SN-MS-OM-F	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%

Appendix I: English original of Text 2

我現在使用胰島素，那我需要改變我的飲食嗎？) P1

健康飲食仍然是治療糖尿病的重要部分。如果你不遵循健康飲食計劃，那麼你將難於控制你的血糖指數。) P2

如果你的進食量超過你的身體需要的能量，你將會增加體重。） P3

有規律地進食正餐和小吃是很重要的（參閱你的飲食計劃）。這樣你可以平衡你的食物和胰島素的進食量。) P4

怎樣監察我的血糖？) P5

檢驗血糖指數可以幫助你知道你的身體對你的飲食計劃（運動）和糖尿病藥物和胰島素的反應。) P6

目標是要盡量保持血糖指數接近正常範圍）P8
（飯前 4 - 7 mmol/L）。

你剛開始注射胰島素的期間，你需要每天測試血糖3-4次。但適當胰島素劑量調節在正最適合你時，你可以減少測試的次數。) P7

大多數的人每週測試他們的血糖2天至4天，每天 3-4 次（通常在進食正餐以前和睡覺或吃有夜以前）。有時候他們也需要在進食正餐以後兩小時測試。) P9

P10 (   )

你應該保持一份血糖測試記錄，這將有助於顯示出你的糖尿病是否得到適當的控制，或是否需要改變目前的治療方案。) P11

Text 2

8

9

On page 11 we will tell you what to do if you have a 'hypo'.

If you have any side effects that you think may be caused by your insulin, talk to your doctor.

Do I need to change what I eat?

Healthy eating will still be an important part of your diabetes treatment. If you do not follow a healthy food plan, it will be harder to control your blood glucose levels.

You are also likely to put on extra weight if you eat more food than your body needs for energy. The more weight you have, the more insulin you many need.

It is important that you have regular meals containing carbohydrate so that you balance what you eat with how much insulin you inject. Some people need snacks between meals, but if you want to control your weight, snacks may not be necessary. Check with your doctor or nurse for advice.

Monitoring my blood glucose

Your nurse or pharmacist will show you how to check your own blood glucose levels using your blood glucose meter. Checking your levels at home will help you to see how well your body responds to your food plan, exercise, diabetes tablets and insulin. The goal for most people is to keep blood glucose levels as close to the normal range as possible (5-7mmol/L before meals).

When you first start insulin you will need to test your blood glucose at least 3 to 4 times a day. But once you have found the insulin dose that best suits you, you can do less testing. Sometimes people also need to test their levels 2 hours after meals. Occasionally you may be asked to test overnight.

If you are unwell it is important you do more testing because it can change your blood glucose level.

Appendix J: Advertisement aimed at translators

Advertisement

For professional Chinese language translators

翻译
translation

Project title: Developing Assessment Criteria for Health Translation: Focusing on Pragmatic Equivalence in English-Mandarin Translated Health Texts

Project Supervisors: A/Prof Ineke Crezee, Dr Lynn Grant, and Dr Shanjiang Yu

Researcher: Wei Teng

My name is Wei Teng (滕偉), a PhD student at AUT. I am interested in developing translation assessment criteria that can help translators produce good quality translation. So, the translations can better help Chinese immigrants receive healthcare information. I need professional Chinese language translators like you to assess the quality the quality of translated health texts that are distributed at a hospital or pharmacy, or texts posted on a government website,

Please contact me, if you want to have the opportunity of testing a set of newly developed assessment criteria, and if you:

- are a professional Chinese language translator;
- hold NZSTI Full or Affiliate membership; and
- are a native speaker of Mandarin.

Hope we can meet soon!

Researcher Contact Details:

Wei Teng, Mandarin-speaking translator and researcher: 021 0274 7233

Project Supervisor Contact Details:

Associate Professor Ineke Crezee, ineke.crezee@aut.ac.nz, 921 9999 ext 6836

Dr Lynn Grant, lynn.grant@aut.ac.nz, 921 9999 ext 6826

Dr Shanjiang Yu, syu@aut.ac.nz, 921 9999 ext 6804

Approved by the Auckland University of Technology Ethics Committee on the 1st of August 2017, AUTEC Reference number 17/248.

20 March 2016   page 2 of 2   This version was last edited in March 2016

Appendix K: Advertisement aimed at Chinese immigrants

Advertisement

For Chinese immigrants aged above 57-year old

Project title: Developing Assessment Criteria for Health Translation: Focusing on Pragmatic Equivalence in English-Mandarin Translated Health Texts

Project Supervisors: A/Prof Ineke Crezee, Dr Lynn Grant, and Dr Shanjiang Yu

Researcher: Wei Teng

My name is Wei Teng (滕偉), a PhD student at AUT. I am interested in developing translation assessment criteria that can help translators produce good quality translation. So, translations can better help Chinese immigrants receive healthcare information. I need Chinese immigrants like you to assess the quality of translated health texts that you would see at a hospital, pharmacy, or government website.

Please contact me, if you:

- were born in Mainland China;

- are aged 57 or older, and a native speaker of Mandarin; and

- followed your adult children migrating to New Zealand within the last 5 years.

Hope we can meet soon!

Researcher Contact Details:

Wei Teng, Mandarin-speaking translator and researcher: 021 0274 7233

Project Supervisor Contact Details:

Associate Professor Ineke Crezee, ineke.crezee@aut.ac.nz, 921 9999 ext 6836

Dr Lynn Grant, lynn.grant@aut.ac.nz, 921 9999 ext 6826

Dr Shanjiang Yu, syu@aut.ac.nz, 921 9999 ext 6804

Approved by the Auckland University of Technology Ethics Committee on the 1st of August 2017, AUTEC Reference number 17/248.

Appendix L: Advertisement aimed at Chinese immigrants (Chinese version)

招募对象

57 岁以上的中国移民

AUT
TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

计划名称：发展医疗翻译之评量标准：医疗保健手册之英汉语用对等

(Developing Assessment Criteria for Health Translation: Focusing on Pragmatic Equivalence in English-Mandarin Translated Health Texts)

计划指导教授： Ineke Crezee 副教授、Lynn Grant 博士、 余善江博士
研究人员： 滕伟

您好，我是滕伟，目前正就读于奥克兰理工大学(AUT)博士班。我的研究主题是发展一套评量标准来帮助翻译家做出具有更好质量的翻译作品。希望有了这套标准就能够让我们更容易理解一些跟我们息息相关的医疗卫生保健相关信息。因此我需要来自中国的移民朋友们协助我，一起评量我们在医院、药房或是一些政府网站所看到的医疗保健手册翻译。

若您符合下列条件，请您与我联系：
- 在中国出生；
- 年满 57 岁，且从小家里就是说普通话；
- 最近五年内，由于您孩子已移民至新西兰，您也就一同移民到新西兰。

希望能很快与您见面！

研究人员联系信息：
滕伟，英汉翻译与研究人员：021 0274 7233

计划指导教授联系信息：
Ineke Crezee 副教授，*ineke.crezee@aut.ac.nz*, *921 9999 ext 6836*
Lynn Grant 博士， *lynn.grant@aut.ac.nz*, *921 9999 ext 6826*
余善江博士，*syu@aut.ac.nz*, *921 9999 ext 6804*

奥克兰理工大学道德委员会 *(Auckland University of Technology Ethics Committee)*
于 *2017 年 8 月 1 日准予执行*
AUTEC 文号：17/248

Appendix M: Information sheet for translators

Participant Information Sheet

AUT
TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

For Chinese-language translators invited to assess the quality of translated health texts.

Date Information Sheet Produced:

07 July 2017

Project Title

Developing Assessment Criteria for Health Translation: Focusing on Pragmatic Equivalence in English-Mandarin Translated Health Texts

An Invitation

Nín hǎo (Kio ora)!

My name is Wei Teng (滕偉). I am a Mandarin-speaking PhD student at Auckland University of Technology. I am interested in developing a set of assessment criteria to evaluate the quality of English-Mandarin health translation. I am doing this for two reasons: 1) New Zealand has more ethnicities than the world has countries, and this is associated with an increased need for translation services; 2) Since health texts (e.g. health pamphlets, websites) aim to deliver healthcare information to the general public, the translation of health texts closely relates to the wellbeing of members of a minority group (e.g. Chinese-speaking immigrants). Therefore, the criteria that I aim to develop is with a focus on assessing whether and to what extent the original pragmatic equivalence has been achieved in these translations, meaning to maintain the original informative and persuasive effects.

I would like to invite you to participate in this research in the stage where you, as a professional Chinese-language translator, will assess the quality of translated texts by using the initial criteria developed in this research. I need your assessment results to test the operability of the assessment criteria when professional translators work on translation tasks, and to test the feasibility of the assessment criteria to help translators produce a translation that target text readers would respond to in the same way as the source text readers would. I would only like you to use the initial criteria to assess the translated texts assigned to you. You will not be interviewed or questioned in regards of your assessment.

Your participation in this research is completely voluntary, and you can withdraw at any time prior to completion of the data collection (November 2017). You will not be disadvantaged in any way if you do not choose to participate in this research. My aim is to develop a set of assessment criteria to help translators to produce good quality translation through testing the feasibility of the initial criteria with both the professional translators' and target readers' assessment results.

What is the purpose of this research?

The 2013 Census results indicate that New Zealand is a country with an increasing ethnic diversity, which is associated with an increased need for translation of texts delivering information aimed the general public. However, modern translation theories are largely based on the translation of religious texts and literary works, providing only impressionistic ideas. Theories of such a nature may fail to offer evaluative criteria operable to analyse the quality of today's translation of health texts (e.g. health pamphlets, websites), which aim to deliver healthcare information closely relates to the wellbeing of members of a minority group (e.g. Chinese-speaking immigrants).

Therefore, it is necessary to develop a set of assessment criteria for the English-Mandarin translation of health texts distributed in New Zealand, and the focus of the criteria should be assessing whether and to what extent the original informative and/or persuasive effects have been achieved in these translations.

This research will be part of my PhD study. I may use the information I learn in future conference presentations or journal articles. However, you will only be identified by an alphanumerical code (e.g., Raters #1-1), so your identity will be protected.

How was I identified and why am I being invited to participate in this research?

You are invited through receiving the email sent by me, or through reading the advertisement posted on the NZSTI website because you are identified as a professional Chinese-language translator with at least 5 years' experience,

and you hold full NZSTI membership. If you volunteer to be involved in this research, Step 5 will involve you commenting aloud on any issues you identify in the original text and your translation strategies and thoughts when applying my initial criteria.

What will happen in this research?

In Step 4, I will ask you to come to AUT campus or a local community centre (e.g. a local library), where you will assess the translation quality by using a set of initial criteria developed in this research. You will attend two sessions:

One training session:

You will be required to attend a 1-hour training session where I will explain to you the theoretical rationale of this study in order to introduce the concept of pragmatic function and pragmatic equivalence, and explain how and why the initial criteria is expected to assess the achievement of pragmatic equivalence. You will also be encouraged to make your own judgement of the translation quality when you attend the assessment session.

One assessment session:

One week after the training session, you will attend a 1-hour assessment session where you will use the initial criteria to make assessment. During the assessment session, you will be advised not to talk to non-participants (including the researcher) or to confer with other participants.

In order to show gratitude for your participation, after you have finished the assessment, you will be offered with a koha, which will be a gift card or voucher worth NZ$50.

What are the discomforts and risks?

You are not likely to experience any discomfort or risk as you will not be questioned or interviewed by anyone during the assessment session.

How will these discomforts and risks be alleviated?

If you should feel any discomfort or risk, you can refuse to assess the translated texts, and withdraw all the data that is identifiable as belonging to you. You can withdraw at any time by contacting Wei Teng by sending an email to: wei.teng@aut.ac.nz.

What are the benefits?

For you, as a professional translator:

Professional translators will benefit by having someone do research on issues that arise in assessing translation quality in different community translation settings, so that these can be addressed, either in training, professional development, or by health board setting in place guidelines for professionals and agencies working with translators.

For me, as the researcher:

The researcher will benefit by gaining a greater understanding of issues in this area, as well as completing his PhD qualification.

How will my privacy be protected?

You will not be identified by name, only by alphanumerical code (e.g., Raters #1-1, Raters #1-2), so this will help protect your privacy. Your identity will be kept confidential, and will only be known by me and my three supervisors.

What are the costs of participating in this research?

There should be no cost to you when you attend the training session and assessment session, except potential costs on travelling to AUT campus or a community centre (e.g. a local library). In order to show gratitude for your time and participation, after you have finished the assessment, you will be offered with a koha, which will be a gift card or voucher worth NZ$50.

What opportunity do I have to consider this invitation?

You have 2 weeks to consider this invitation.

How do I agree to participate in this research?

You agree to participate in this research by signing the Consent form given to you.

Will I receive feedback on the results of this research?

Yes, I will write a summary of my findings and make it available to all participants.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisors:

Associate Professor Ineke Crezee, ineke.crezee@aut.ac.nz, 921 9999 ext 6836

Dr Lynn Grant, lynn.grant@aut.ac.nz, 921 9999 ext 6826

Dr Shanjiang Yu, syu@aut.ac.nz, 921 9999 ext 6804

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, *ethics@aut.ac.nz* , 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Associate Professor Ineke Crezee, ineke.crezee@aut.ac.nz, 921 9999 ext 6836

Dr Lynn Grant, lynn.grant@aut.ac.nz, 921 9999 ext 6826

Dr Shanjiang Yu, syu@aut.ac.nz, 921 9999 ext 6804

Wei Teng, wei.teng@aut.ac.nz

Researcher Contact Details:

Wei Teng, wei.teng@aut.ac.nz

Project Supervisor Contact Details:

Associate Professor Ineke Crezee, ineke.crezee@aut.ac.nz, 921 9999 ext 6836

Dr Lynn Grant, lynn.grant@aut.ac.nz, 921 9999 ext 6826

Dr Shanjiang Yu, syu@aut.ac.nz, 921 9999 ext 6804

Approved by the Auckland University of Technology Ethics Committee on the 1st of August 2017, AUTEC Reference number 17/248.

Appendix N: Information sheet for Chinese immigrants

Participant Information Sheet

For Chinese immigrants invited to assess the quality of translated health texts.

Date Information Sheet Produced:

07 July 2017

Project Title

Developing Assessment Criteria for Health Translation: Focusing on Pragmatic Equivalence in English-Mandarin Translated Health Texts

An Invitation

Nín hǎo (Kio ora)!

My name is Wei Teng (滕偉). I am a Mandarin-speaking PhD student at Auckland University of Technology. I am interested in developing assessment criteria to evaluate the quality of English-Mandarin health translation because there is an increased need for translation services in New Zealand, and because the translation quality of health pamphlets or websites closely relates to the wellbeing of members of a minority group (e.g. Chinese-speaking immigrants). The criteria that I aim to develop focus on whether and to what extent a translated text maintains the original informative and persuasive effects.

I would like to invite you to participate in this research in the stage where you, as a Chinese immigrant living in New Zealand, will assess the quality of translated texts by using the initial criteria I have developed in this research. I need your assessment results to test the feasibility of the assessment criteria to help translators produce a translation that can help you understand a translated health pamphlet in the same way as the source text readers would. You will not be interviewed or questioned in regards of your assessment.

Your participation in this research is completely voluntary, and you can withdraw at any time prior to completion of the data collection (November 2017). You will not be disadvantaged in any way if you do not choose to participate in this research. My aim is to develop a set of assessment criteria to help translators to produce good quality translation, and therefore to help members of a minority group like you to better receive healthcare services in New Zealand.

What is the purpose of this research?

The 2013 Census results indicate that New Zealand is a country with an increasing ethnic diversity. Therefore, it is necessary to develop a set of assessment criteria for the English-Mandarin translation of health texts distributed in New Zealand, and the focus of the criteria should be assessing whether and to what extent the original informative and persuasive effects have been achieved in these translations.

This research will be part of my PhD study. I may use the information I learn in future conference presentations or journal articles. However, you will only be identified by an alphanumerical code (e.g., Raters #2-1), so your identity will be protected.

How was I identified and why am I being invited to participate in this research?

You are invited through receiving the Information Sheet from your friends or family members, or because you read the advertisement posted at your local community centre, and felt that the study applies to you. You are invited also because you are a Chinese immigrant, you followed your adult chid(ren) migrating into New Zealand, you are aged 57 or above, and you have difficulty understanding all the information in English so would like to have information translated into Chinese. If you volunteer to be involved in this research, you will assess the quality of translated texts selected for the purpose of this study.

What will happen in this research?

In Step 4, I will ask you to come to AUT campus or a local community centre (e.g. a local library), where you will assess the translation quality by using a set of initial criteria developed in this research. You will attend two sessions:

One training session:

You will be required to attend a 1-hour training session where I will explain to you and help you understand the concept that having language access to public services is a basic human right, and this right can be exercised through good quality translation texts. I will also help you understand that there is a need to hear your voice regarding how you feel about the translation. You will also be encouraged to make your own judgement of the translation quality when you attend the assessment session.

One assessment session:

One week after the training session, you will attend a 1-hour assessment session where you will use the initial criteria to make your assessment. During the assessment session, you will be asked to tick options of quality listed on a set of initial criteria to assess the quality of translated texts assigned to you, and I will not talk to you in order to avoid making you feel influenced by me; you will also be advised not to confer with other participants.

In order to show gratitude for your participation, after you have finished the session, you will be offered with a koha, which will be a gift card or voucher worth NZ$50.

What are the discomforts and risks?

You are not likely to experience any discomfort or risk as you will not be questioned or interviewed by anyone during the assessment session.

How will these discomforts and risks be alleviated?

If you should feel any discomfort or risk, you can refuse to assess the translated texts, and withdraw all the data that is identifiable as belonging to you. You can withdraw at any time by contacting Wei Teng by sending an email to: wei.teng@aut.ac.nz.

What are the benefits?

For you, as a Chinese follower immigrant:

You will benefit by having better language access to public healthcare services because good quality translation of healthcare pamphlets can better inform you with important healthcare information, which may lead to positive health outcomes for you.

For me, as the researcher:

The researcher will benefit by gaining a greater understanding of issues in this area, as well as completing his PhD qualification.

How will my privacy be protected?

You will not be identified by name, only by alphanumerical code (e.g., Raters #2-1, Raters #2-2), so this will help protect your privacy. Your identity will be kept confidential, and will only be known by me and my three supervisors.

What are the costs of participating in this research?

There should be no cost to you when you attend the training session and assessment session, except potential costs on travelling to AUT campus or a community centre (e.g. a local library). In order to show gratitude for your time and participation, after you have finished the assessment, you will be offered with a koha, which will be a gift card or voucher worth NZ$50.

What opportunity do I have to consider this invitation?

You have 2 weeks to consider this invitation.

How do I agree to participate in this research?

You agree to participate in this research by signing the Consent form given to you.

Will I receive feedback on the results of this research?

Yes, I will write a summary of my findings and make it available to all participants.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisors:

Associate Professor Ineke Crezee, ineke.crezee@aut.ac.nz, 921 9999 ext 6836

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Whom do I contact for further information about this research?

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Associate Professor Ineke Crezee, ineke.crezee@aut.ac.nz, 921 9999 ext 6836

Dr Lynn Grant, lynn.grant@aut.ac.nz, 921 9999 ext 6826

Dr Shanjiang Yu, syu@aut.ac.nz, 921 9999 ext 6804

Wei Teng, wei.teng@aut.ac.nz

Researcher Contact Details:

Wei Teng, wei.teng@aut.ac.nz

Project Supervisor Contact Details:

Associate Professor Ineke Crezee, ineke.crezee@aut.ac.nz, 921 9999 ext 6836

Dr Lynn Grant, lynn.grant@aut.ac.nz, 921 9999 ext 6826

Dr Shanjiang Yu, syu@aut.ac.nz, 921 9999 ext 6804

Approved by the Auckland University of Technology Ethics Committee on the 1st of August 2017, AUTEC Reference number 17/248.

Appendix O: Information sheet for Chinese immigrants (Chinese version)

AUT
TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

研究计划参与者须知

参与评量医疗保健手册翻译之中国移民

本"研究计划参与者须知"定稿日期：

2017 年 7 月 7 日

计划名称

发展医疗翻译评量标准：医疗保健手册之英汉语用对等

(Developing Assessment Criteria for Health Translation: Focusing on Pragmatic Equivalence in English-Mandarin Translated Health Texts)

邀请书

您好，

我是滕伟，目前正就读于奥克兰理工大学(AUT)博士班。我的研究主题是发展一套能够帮助翻译家做出更好翻译品质的评量标准。我会想做这样的研究是因为在新西兰有越来越大的翻译服务需求，而且翻译服务的质量的良劣对于少数族群(例如，中国移民)健康福祉的保障有很大的关联。而我希望建立起的评量标准重点在于判断翻译文件是否能够有效地保留英语原件原有的说服力以及信息传达的功能。

本人很希望能够邀请到您，以一位居住在新西兰的中国移民者的角度，使用本研究目前已初步发展出的一套标准来评量医疗保健手册的翻译质量。我需要您的评量结果来测试这套标准的可用性，并进而帮助翻译家们做出能够让您在阅读翻译成汉语的医疗保健手册时，所接收到的信息程度，能够与原文的英语读者所接收到的程度一样。在研究进行期间，没有任何人会要求您解释或对您所做出的评量结果提出质疑。

您有绝对的自由来决定是否愿意参与本研究，而且您在本研究数据搜集结束前(2017 年 11 月)，可随时退出本研究计划。您退出本研究计划的决定，不会对您造成任何的负面影响。本人只是希望藉由这样的研究，能够发展一套评量标准来帮助翻译家做出具有更好质量的翻译作品，并进而间接帮助像您一样的移民朋友能够在新西兰得到更佳的医疗服务。

本计划之研究目的为何？

2013 年的人口普查指出，有越来越多不同的民族在新西兰定居。因此，针对这样的现象，有必要发展出一套评量标准来评判新西兰境内所发送的医疗保健手册的翻译品质，且这样的一套评量标准要能够评判翻译文件是否能够有效地保留原文故有的说服力以及信息传达的功能。

本研究计划为本人博士研究的一部分，且该计划所取得的各项数据数据有可能会用于日后发表之期刊论文或学术研讨会。然而，您在研究计划中的身份仅会以一串英文字母及阿拉伯数字表示(例如，Raters #2-1)，因此您的身份将不致遭人辨识。

为什么会选择我，以及邀请我参与本研究？

本人藉由请您的朋友或是家人转交给您这份计画参与者须知，或是藉由张贴在小区活动中心有关本研究的招募文宣，邀请您参与这项与您相关的研究计画。您会受邀参与本研究是因为您跟随着您的成年子女移民至新西兰的中国移民、年满 57 岁，以及您在阅读一些以英语书写的文件时，可能会觉得有困难，因此需要中文的翻译本。若您同意参与本研究，您会对本研究所筛选出的翻译文件进行评量。

研究进行之方式为何？

在第四阶段时，会请您到奥克兰科技大学或小区活动中心(例如地区图书馆、华人聚会所)，使用本研究已初步发展出的一套评量标准来进行翻译质量的评量。

评量标准介绍会：

您需要参与一次为时 1 小时的评量标准介绍会，在会中我会向您解释并且帮助您了解为什么能够不因为语言障碍而得到各种的公共服务是我们每个人的基本人权，而这样的基本人权是能够藉由优良翻译作品而帮助我们进而实践的。我也会向您解释为什么我们研究人员需要知道您对于翻译作品质量的评量结果。希望帮助您在之后的翻译质量评量时，能够更有自信地进行评量。

翻译质量评量：

在评量标准介绍会结束一周后，您需要出席一次为时 1 小时的翻译质量评量。在这个阶段，您需要使用本研究已初步发展出的一套评量标准表来对您所拿到的翻译件进行评量，而评量方式是在评量表中勾选您认为的翻译质量选项。在整个的评量过程中，为了不让您受到我的影响，我不能够与您说话，而您在进行评量时，也请不要与其他参与者进行讨论。

为了要答谢您的参与，在评量结束后，您会收到一张价值 50 元的礼券。

本研究是否会让参与者感到不适，或是有任何的风险？

由于您不需要接受访问或质询，所以您不太可能在参与研究期间感到不适或遭遇任何风险。

若感到不适或造成任何风险，研究人员将如何处理？

若您感到任何不适，或感到任何风险的可能，您可以拒绝进行评量，并且撤回所有您已给出的评量结果。您可以随时电邮研究人员滕伟，要求退出本研究计划，电邮地址为：wei.teng@aut.ac.nz。

本研究所带来之帮助为何？

对于像您一样的中国移民而言：

您能够不会因为语言障碍而得不到各项公共医疗照顾服务，因为更高质量的翻译作品更能够让您得到重要的医疗照护信息，因而更确保您的身体健康得到完善的照顾。

对于像我一样的研究人员而言：

研究人员能够更加地了解这方面相关议题的知识，并且帮助我取得博士学位。

本研究如何保护个人隐私信息？

您在研究计划中的身份仅会以一串英文字母及阿拉伯数字表示(例如，Raters #2-1)，因此您的个人隐私会受到保护。您的身份除了研究人员以及三位研究计画指导教授外，没有其他人会得知。

参与本研究所需费用为何？

您在出席评量标准介绍会以及评量标准进行时间时，您仅须花费到奥克兰科技大学或小区活动中心(例如地区图书馆)所需的交通费用，本研究不会向您收取任何费用。此外，为了答谢您的参与，在翻译质量评量结束后，您会收到一张价值 50 元的礼券。

我有多长的时间可以考虑是否参与？

您有两个礼拜的时间来考虑是否参与本研究计划。

我要如何表达愿意参与的意愿？

若您愿意参与，我会请您填写一份同意书。

研究完成后，我会收到研究结果报告吗？

会的。我们会将计划报告总结提拱给所有的研究参与者。请您在同意书上勾选希望收到计划报告。

若对本研究有任何疑虑，我可以向谁询问？

若对本研究计划的内容有任何疑虑，请先告知研究计划指导教授：

Ineke Crezee 副教授， ineke.crezee@aut.ac.nz, 921 9999 ext 6836

Lynn Grant 博士， lynn.grant@aut.ac.nz, 921 9999 ext 6826

余善江博士，syu@aut.ac.nz, 921 9999 ext 6804

若对本研究计划的执行方式有任何疑虑，请告知奥克兰理工大学道德委员会执行秘书 (Executive Secretary of AUTEC) Kate O'Connor，ethics@aut.ac.nz，电话 921 9999 分机 6038.

我若是想了解更多关于本研究的信息，可以联系谁？

请将本计划参与者须知以及研究参与同意书的副本妥善保管，并且直接联系：

Ineke Crezee 副教授， ineke.crezee@aut.ac.nz, 921 9999 ext 6836

Lynn Grant 博士， lynn.grant@aut.ac.nz, 921 9999 ext 6826

余善江博士，syu@aut.ac.nz, 921 9999 ext 6804

滕伟，wei.teng@aut.ac.nz

研究人员联系方式：

滕伟，wei.teng@aut.ac.nz

计划指导教授联系信息：

Ineke Crezee 副教授，ineke.crezee@aut.ac.nz, 921 9999 ext 6836

Lynn Grant 博士，lynn.grant@aut.ac.nz, 921 9999 ext 6826

余善江博士，syu@aut.ac.nz, 921 9999 ext 6804

Appendix P: Consent form for translators

Consent Form

For Chinese-language translators invited to assess the quality of translated health texts.

Project title: Developing Assessment Criteria for Health Translation: Focusing on Pragmatic Equivalence in English-Mandarin Translated Health Texts

Project Supervisors: **A/Prof Ineke Crezee, Dr Lynn Grant, and Dr Shanjiang Yu**

Researcher: **Wei Teng**

○ I have read and understood the information provided about this research project in the Information Sheet dated 7 July 2017.

○ I have had an opportunity to ask questions and to have them answered.

○ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way. I understand I can withdraw by contacting Wei Teng by sending an email to: wei.teng@aut.ac.nz.

○ I agree to assess the quality of translated health pamphlets by using the initial criteria developed for the purpose of this research.

○ I agree to take part in this research.

○ I wish to receive a summary of the findings from the research (please tick one): Yes○   No○

   I would prefer to receive these by mail: Yes*○   No○

   I would prefer to receive these by email: Yes*○   No○

   *If you ticked Yes, please provide your postal or email address below, as appropriate.

Participant's Signature : ....

Participant's Name : ....

Participant's Contact Details (if appropriate) :

....

....

....

....

Date :

Approved by the Auckland University of Technology Ethics Committee on the 1st of August 2017, AUTEC Reference number 17/248.

Note: The Participant should retain a copy of this form.

Appendix Q: Consent form for Chinese immigrants

Consent Form

For Chinese immigrants invited to assess the quality of translated health texts.

Project title: Developing Assessment Criteria for Health Translation: Focusing on Pragmatic Equivalence in English-Mandarin Translated Health Texts

Project Supervisors: **A/Prof Ineke Crezee, Dr Lynn Grant, and Dr Shanjiang Yu**

Researcher: **Wei Teng**

○ I have read and understood the information provided about this research project in the Information Sheet dated 7 July 2017.

○ I have had an opportunity to ask questions and to have them answered.

○ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way. I understand I can withdraw by contacting Wei Teng by sending an email to: wei.teng@aut.ac.nz.

○ I agree to assess the quality of translated health pamphlets by using the initial criteria developed for the purpose of this research.

○ I agree to take part in this research.

○ I wish to receive a summary of the findings from the research (please tick one): Yes○   No○

I would prefer to receive these by mail: Yes*○   No○

I would prefer to receive these by email: Yes*○   No○

*If you ticked Yes, please provide your postal or email address below, as appropriate.

Participant's Signature : ....

Participant's Name : ....

Participant's Contact Details (if appropriate) :

....

....

....

....

Date :

Approved by the Auckland University of Technology Ethics Committee on the 1st of August 2017, AUTEC Reference number 17/248.

Note: The Participant should retain a copy of this form.

Appendix R: Consent form for Chinese immigrants (Chinese version)

研究参与同意书

参与评量医疗保健手册翻译之中国移民

计划名称：*发展医疗翻译评量标准：医疗保健手册之英汉语用对等*

(Developing Assessment Criteria for Health Translation: Focusing on Pragmatic Equivalence in English-Mandarin Translated Health Texts)

计划指导教授： Ineke Crezee 副教授、Lynn Grant 博士、 余善江博士

研究人员： 滕偉

○ 我已详阅且了解定稿日期为 2017 年 7 月 7 日之"计划参与者须知"所提供有关本研究计划的信息内容。

○ 我已询问相关问题，且计划指导教授或研究人员已解释说明。

○ 我了解在研究数据搜集结束前，我可以随时退出本研究计划，并收回任何我已提供的信息，且不会有任何对我不利的情况发生。我也了解我可以电邮研究人员滕伟要求退出本研究计划，电邮地址为： wei.teng@aut.ac.nz。

○ 我同意使用本研究计划依其研究目的所发展之评量标准对医疗保健手册翻译进行评量。

○ 我同意参与本研究计划。

○ 是否希望收到本研究计划报告总结(请勾选): 是○ 否○

我希望以邮寄方式收到报告总结： 是*○ 否○

我希望以电邮方式收到报告总结 ： 是*○ 否○

*若您勾选'是'，请在下方填写您的邮寄或是电邮地址。

参与者签名： ....

参与者全名： ....

参与者联系方式 (若愿意提供)：

....

....

....

....

日期：

奥克兰理工大学道德委员会 *(Auckland University of Technology Ethics Committee)*

于 2017 年 8 月 1 日准予执行

AUTEC 文号：17/248

附记：受访者应收执本同意书副本

Appendix S: Letter of ethics approval

AUTEC Secretariat

Auckland University of Technology
D-88, WU406 Level 4 WU Building City Campus
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

1 August 2017

Ineke Crezee
Faculty of Culture and Society

Dear Ineke

Re Ethics Application: **17/248 Developing assessment criteria for health translation: Focusing on pragmatic equivalence in English- Mandarin translated health texts**

Thank you for providing evidence as requested, which satisfies the points raised by a subcommittee of Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 1 August 2020.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through http://www.aut.ac.nz/researchethics.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through http://www.aut.ac.nz/researchethics.
3. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: http://www.aut.ac.nz/researchethics.
4. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

 Non-Standard Conditions of Approval

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact ethics@aut.ac.nz

Yours sincerely,

Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: wei.teng@aut.ac.nz; Lynn Grant; Shanjiang Yu