

Introduction to Internalization Techniques

For all of these, find out what works best for the translators!

Technique	Notes/Comments
<p>VISUAL</p> <ul style="list-style-type: none"> • simple pictures/sketches • storyboarding • symbols <p>¹Example: Mark 13.24-25</p>	<ol style="list-style-type: none"> 1. Can be done on paper, in sand, with chalk, on a whiteboard, etc.; often quite easily created in the moment. 2. Too much detail can result in translating symbol by symbol. Keep as simple and broad as possible, and remove the prompts as soon as possible. 3. Not recommended where visual literacy is low. 4. Sketches may not be acceptable in connection with taboos on representing people; symbols may still work.
<p>PHYSICAL/KINESTHETIC</p> <ul style="list-style-type: none"> • motions • postures • facial expressions • drama/acting • tableaux (frozen postures) <p>Example: Psalm 3.3-6</p>	<ol style="list-style-type: none"> 1. When working with a group, consider dividing a series among the participants, which increases associations of each component with a specific person. 2. Especially suited for improvising on the spot. 3. Acting/frozen postures often work particularly well for stories; smaller motions may be better suited for remembering poetry or lists.
<p>RANDOM OBJECTS</p> <ul style="list-style-type: none"> • whatever is available in the room • pre-selected objects • arrange in an order that makes sense to the users • move objects for additional sensory input <p>Example: Genesis 22.8b-10</p>	<ol style="list-style-type: none"> 1. Generally quite easy to improvise on the spot. 2. A chess set provides a variety of “characters” that can be augmented with other props (toothpicks for swords, etc.). 3. The more contrast available, the easier it will be to associate objects with what they represent—include as wide a variety of textures, colors, shapes, and sizes as possible. 4. In general, avoid using objects with religious or other significant cultural associations.

¹ Some examples have been extracted from larger passages for practice purposes. In most cases, the same technique can be extended to the passage as a whole. In a translation project, the whole context must be taken into consideration, even if specific techniques are used for shorter sections.

<p>SPATIAL</p> <ul style="list-style-type: none"> • association with rooms in a house • ...or places in the village/city • ...or landscapes/regions <p>Example: Romans 12.12-13 (1 location per unit)</p>	<ol style="list-style-type: none"> 1. May support different locations within a story. 2. May strengthen connections with abstract concepts, like hope, persistence, hospitality, etc.
<p>SOUND CUES</p> <ul style="list-style-type: none"> • 1 word per thought unit • 1 sound per thought unit • tone of voice or emotions per thought unit <p>Example: Psalm 95.1-5 (1 word per unit)</p>	<ol style="list-style-type: none"> 1. May work best in combination with another technique, like motions or acting. In general, the more senses you engage, the better.
<p>DISCOURSE CUES</p> <ul style="list-style-type: none"> • parallel sections • build out from the center of chiasmatic/ring structures <p>Examples: [1] Luke 18:9-14 (parallel), see below [2] Psalm 8 (chiasmatic)</p>	<ol style="list-style-type: none"> 1. Of all the techniques, this one is most dependent on the translation advisor's knowledge of the passage as a whole; requires preparation ahead of time.
<p>MEDITATION/REFLECTION</p> <ul style="list-style-type: none"> • discuss personal impact/application • explore the thoughts and feelings of people within the passage (based on the cultural and situational context) <p>Example: Luke 5:1-11 (vv. 5/8, what is Simon feeling when he responds to Jesus?)</p>	<ol style="list-style-type: none"> 1. Brings translators beyond the internalization of <i>content</i> and allows them to internalize the emotions/context, thereby supporting a more convincing vocal presentation. 2. Ideally based on access to good exegetical information; should be situated within the cultural context of the passage.

What would work best for your context/translators? Try a variety of techniques and match the *passage* and *your translators* with *the internalization approach*.

Try it with some compact non-narrative passages:

- Psalm 146.7c-10 (a series of the Lord's deeds)
- Matthew 5.3-10 (Sermon on the Mount, a series, can extend through v. 12)

Please send questions, comments, suggestions, or examples of what worked (or didn't) in your context to katie_frost@diu.edu.

DISCOURSE CUES Example—Parallel Sections (Luke 18.9-14 from the NIV-UK text)

*Each section builds on the section before. **Bold type shows the information added each time.** The divisions of information should be adapted to the pacing required for the translator.*

After the translation advisor presents each step in the LWC, then translator repeats in his/her own language, thereby gradually building familiarity with the story.

1. Two men went up to the temple to pray.

2. Two men went up to the temple to pray.

One was a Pharisee, and the other was a tax collector.

3. Two men went up to the temple to pray.

One was a Pharisee, and the other was a tax collector.

The Pharisee stood by himself.

But the tax collector stood at a distance.

4. Two men went up to the temple to pray.

One was a Pharisee, and the other was a tax collector.

The Pharisee stood by himself **and prayed:** ...

But the tax collector stood at a distance. **He would not even look up to heaven, but beat his breast and said...**

5. Two men went up to the temple to pray.

One was a Pharisee, and the other was a tax collector.

The Pharisee stood by himself and prayed: **“God, I thank you that I am not like other people.”**

But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, **“God, have mercy on me, a sinner.”**

6. Two men went up to the temple to pray.

One was a Pharisee, and the other was a tax collector.

The Pharisee stood by himself and prayed: **“God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector.”**

But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, **“God, have mercy on me, a sinner.”**

7. Two men went up to the temple to pray.

One was a Pharisee, and the other was a tax collector.

The Pharisee stood by himself and prayed: **“God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.”**

But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, “God, have mercy on me, a sinner.”

8. **Jesus told this parable to some who were confident of their own righteousness and looked down on everyone else:**

Two men went up to the temple to pray.

One was a Pharisee, and the other was a tax collector.

The Pharisee stood by himself and prayed: “God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.”

But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, “God, have mercy on me, a sinner.”

9. **Jesus told this parable to some who were confident of their own righteousness and looked down on everyone else:**

Two men went up to the temple to pray.

One was a Pharisee, and the other was a tax collector.

The Pharisee stood by himself and prayed: “God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.”

But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, “God, have mercy on me, a sinner.”

I tell you that this man, rather than the other, went home justified before God.

10. **Jesus told this parable to some who were confident of their own righteousness and looked down on everyone else:**

Two men went up to the temple to pray.

One was a Pharisee, and the other was a tax collector.

The Pharisee stood by himself and prayed: “God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.”

But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, “God, have mercy on me, a sinner.”

I tell you that this man, rather than the other, went home justified before God.

For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.