

“In English below”: Finnish-into-English Translations of Events Organised by Student Societies at the University of Oulu

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## **Abstract**

This pro gradu thesis examines how event descriptions in events organised by the student societies at the University of Oulu are translated from Finnish into English. The event descriptions are analysed by comparing the source (Finnish) and target (English) language texts. The primary data for this research comes from the public Facebook events, created by the student organisations. It is assumed that the event descriptions are translated by volunteer, amateur translators, and thus the texts offer an intriguing look into the varied translation strategies utilised in them, as well as the translations of cultural items related to student culture in Oulu. The focus of this study is on how cultural terminology is translated from the source language to the target language, what items are explicitated or omitted in the translations, and how the meaning and function of the original text is conveyed in the translations.

The theoretical framework for this study draws on translation studies and presents two differing translation strategies: explicitations and omissions. Explicitation expands upon the original text; making explicit in the target language text what the source text implies, or sometimes explaining the event information in greater detail. Omitting as a translation strategy removes some elements when translating from the source to the target text, such as condensing the text. Further analysis is done by applying the concept of languaging which is used to describe settings in which multiple languages are used simultaneously.

As a conclusion, the event descriptions and the translation strategies utilised in them vary greatly. Based on the analysis, it can be stated that both the Finnish and the English event descriptions require a certain level of cultural awareness from the reader regarding student culture. There also seems to be a tendency of omitting extraneous information in the translated descriptions, such as additional activities the students can participate in, or highly expressive language that is translated from Finnish into a more simplified English version. The event descriptions also have a relatively uniform layout and textual elements that recur in almost all of them.

## Tiivistelmä

Tämän pro gradu -tutkielman aiheena on Oulun yliopiston opiskelijajärjestöjen tapahtumakuvausten kääntäminen suomesta englantiin. Käännöstekstejä tutkitaan vertailemalla lähdekieltä (suomi) ja kohdekieltä (englanti). Tutkimuksen aineisto koostuu opiskelijajärjestöjen Facebookissa julkaisemista, julkisista tapahtumakuvauksista. Oletus on, että opiskelijat ovat itse kääntäneet tapahtumatekstit, joten nämä amatöörikääntäjien tekemät tekstit tarjoavat mielenkiintoisen näkymän erilaisiin käännösstrategioihin sekä oululaisen opiskelijakulttuuriin liittyvän sanaston kääntämiseen. Tutkimuksen erityinen painopiste onkin siinä, miten kulttuurisidonnaista terminologia käännetään lähdekielestä kohdekielelle, mitä asioita käännösteksteissä selitetään tai jätetään kääntämättä, ja miten käännökset tuovat esille lähdetekstin toiminnan ja tarkoituksen.

Tutkimuksen teoreettinen viitekehys esittelee erilaisia käännöstutkimuksia ja esittelee erityisesti kaksi erilaista käännösstrategiaa, eli täsmällistämisen ja poistot. Täsmällistämässä käännöstekstissä tuodaan eksplisiittisesti esille se, mitä lähdeteksti implikoi, ja joskus tämä tapahtuu tapahtumien yksityiskohtien tarkemmalla kuvaamisella. Poistaminen käännösstrategiana tarkoittaa tiettyjen tekstin osien kääntämättä jättämistä tai lähdetekstin huomattavaa tiivistämistä. Analyysissä hyödynnetään myös kieleilyä, eli ilmiötä, jossa kahta tai useampaa eri kieltä käytetään yhtäaikaaisesti samassa yhteydessä.

Tutkimuksen tuloksena voidaan huomata, että tapahtumakuvaukset ja niiden kääntämiseen käytetyt käännösstrategiat vaihtelevat suuresti. Sekä suomenkieliset että englanninkieliset tapahtumatekstit vaativat lukijaltaan huomattavaa opiskelijakulttuurillista tietoa. Analyysin perusteella käännöksistä usein poistetaan tapahtuman tärkeimpään sisältöön liittymätöntä tietoa, kuten tapahtumissa mahdollisesti olevia ylimääräisiä pieniä aktiviteetteja, tai hyvin kuvainnollisen kielen yksinkertaistamista. Tapahtumakuvauksilla on myös hyvin yhdenmukainen ulkoasu sekä lukuisia, lähes kaikissa kuvauksissa toistuvia samankaltaisia osioita.

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## 1 Introduction

In this thesis I will examine how event descriptions in events organised by the student societies at the University of Oulu are translated from the source language (Finnish) into the target language (English). Special attention is placed on how the somewhat peculiar student culture created by the students at the University of Oulu is communicated in English, and how other cultural phenomena are translated from one language to another.

The aim of the study is to comprehend what common elements, if any, there are between the multiple event descriptions, and how the possibly varying writing styles for the events are translated from Finnish into English. The most relevant translation strategies that are utilised in the translation process are analysed. While multiple studies have been done on cultural translations and how one culture can be portrayed in a new setting, student culture has been a relatively little-researched topic. While the aforementioned studies usually focus on socio-cultural elements and communities that are arguably larger than the student body of a university in the northern part of Finland, the same rules and research questions can be applied to this cultural niche: how are certain cultural elements portrayed in the source language and how can they be transferred to another language without their message and function being lost in the process? Student culture is an especially interesting topic, as a multidisciplinary university creates both a sense of a larger student body as well as opportunities for creating smaller groups within this community.

While performing the initial examination on the abundance of events organised by the student societies, two distinct translation strategies seemed the most salient in the event descriptions: explicitations and omissions. These were then duly selected as the main points for analysing the material. The theoretical framework for this study emphasises explicitating and omitting as the translation strategies, with related items being discussed as well. As translating from one culture to another can be challenging, the theoretical framework examines issues such as fidelity of the translation, and how the function of the source language can be translated into the target language.

What actually constitutes as a translation and can fidelity between languages be achieved at all is also discussed by examining previous research.

The primary data for this research is acquired from public events from the social media site Facebook. As the platform is public, it allows the events to be advertised to all the students in the University community, and event people outside it, as some of the events, such as parties held in nightclubs or other public venues, are open to everyone. The event descriptions provide an outline for the possible participants about the particulars of the events, such as where and when they take place, if there is a theme for the event, and so on.

This thesis is divided into seven chapters. After this introductory chapter, the research material for this study will be briefly described, explaining the typical contents of an event description. The third chapter focuses on some of the elements of the student culture at the University of Oulu, and at times within the student communities in the higher education institutes in Finland, that are relevant for the readers of this study. The fourth chapter explains the key concepts and translation theories that are utilised in this study, such as how to translate from one culture to another, what is explicitation, and how languaging works. The analysis of the research data is done in Chapter 5, which is further divided into two major sections. In the first section (5.1.), the layout and the recurring structural elements in the event descriptions are analysed. The second section of the chapter investigates the event descriptions through the translation strategies of explicitations and omissions (subsections 5.2.1 and 5.2.2, respectively); i.e. explaining something in greater detail in the translated version than the original source, or omitting some elements of the source text entirely or condensing the source material. Further analysis is done in the third subsection (5.2.3) by applying the theory of languaging, and this section examines examples from the event descriptions where two or more languages are used concurrently. Each of these analytical sections has a short summary part at the end, generalising some of the findings. The findings of the analysis are discussed in detail in Chapter 6. In this part, I discuss what kind of summaries can be made based on the data, as well as the validity of the findings. The analysis is also set into a larger context. The final chapter of this study is the conclusion, where a further

overview of all the findings and the analysis is provided. The conclusion also offers some recommendations for further research.

The topic for this master's thesis was selected due to personal interest. I am interested in translation and translation studies, and having been an active member in various student societies since my freshman year and having both been employed and been in a position of trust in student unions, I wanted to examine the student culture in an academic way and reflect the findings partly on my own experiences. Combining these two elements into a cohesive narrative felt like an enjoyable challenge. The findings of this study could also be useful for student societies and other relevant parties to improve the quality of their translations and communications, and to help the integration of international and exchange students into the University community.

## 2 Description of the research material

The primary data for this research is gathered through the popular social media site Facebook. Most student organisations (see Chapter 3 for more on the student societies and guilds) have a public site on Facebook which the users can “like” and “follow” in order to see updates and posts from the sites on their newsfeed. Most importantly for this thesis, Facebook allows users and pages to create either public or private events, users can then invite their friends to these events, and discuss details of the event on its page. The event page displays all the necessary information about an event, such as the name of the event, when and where it takes place, and who or what party hosts the event. Events can also have multiple organisers. Users can also receive notifications of these events when the scheduled date is closer, reminding them to attend. While the information about events can be and usually is distributed through other channels as well, such as the websites of the student societies, through various mailing lists, or other social media channels, the data for this study consists only of the Facebook events, though often exactly the same text is shared in the various communication channels.

In their most basic form, the event descriptions exist in order to make people attend the events, and they achieve this by telling the audience what is happening, where it is taking place, and when the participants should be there. However, one could argue that the most important information conveyed is *why* people should attend a certain event. As, according to the Student Union of the University of Oulu, there are almost eighty student societies active in the University community (“Student Societies”, 2019, and “Interest Societies”, 2019), and most of them organise events almost weekly, by a rough estimate, there are hundreds of student events taking place annually in the Oulu region. Therefore, the students have plenty of events to choose from, and it is partly the responsibility of the event organisers to make the event descriptions as attractive as possible to gather the largest possible audience for the event.

The data for this research comes from relatively recent event descriptions, spanning a timeframe from the spring of 2018 to the end of 2019. Out of the numerous events organised in this timeframe, a total of 25 event descriptions were selected for further analysis. These event descriptions have been chosen



to represent as wide a variety of student culture as possible, from different disciplines (e.g. from student societies presenting students of humanities, natural sciences, or technology) and from events aimed at specific groups of students (e.g. events aimed only for first-year students, or events for everyone regardless of their year of study).

For the purpose of this study, the event descriptions examined are divided into the following five categories:

- 1) parties in nightclubs, pubs, or other similar venues
- 2) other types of parties (e.g. *sitsit*)
- 3) sporting events or similar
- 4) events with some kind of activities (e.g. urban orienteering type checkpoint races)
- 5) miscellaneous events that cannot be placed in any of the previous ones

Events in the first category seem to be one of the most common types of events organised by the student societies. These parties are organised by the student organisations in co-operation with a third party, often a nightclub or other entertainment venue, and the events quite often have some kind of theme which is portrayed either in the event title itself (“Halloween party”), or by trying to get people to, for example, dress in a certain way (“come as you are party”). The second category has parties or events that are not arranged in a nightclub or a similar place, but rather in locations the event organisers can rent for an evening. This category includes, for example, *sitsit* or *sitting* party. Descriptions for sporting events are placed in the third category. These can be anything from a casual sporting afternoon in which the students try out new sports to a half marathon running event. The fourth category contains descriptions in which the participants are encouraged to or must perform various activities or tasks, either individually or as a part of a team. These include, for example, the many checkpoint races the student organisations host. The final category has few miscellaneous event descriptions that do not fit into any of the previous ones. These include, for example, the procession of International Holocaust Remembrance Day, organized annually by the Guild of Humanities, or excursions to other cities or other locations.

Further analysis and more details regarding the layout and the recurring elements in the event descriptions can be found under the subsections in Chapter 5.1.

This study acts under the hypothesis that the event descriptions are first written in Finnish and then translated into English. As less than ten percent of students at the University of Oulu are categorised as international or exchange students, and as almost all the student organisations list Finnish as their official language, it seems safe to make this assumption (for more statistics on the students at the University, please refer to the website of the University of Oulu, i.e. “Yliopisto lukuina”, 2019). The translations could be seen as using English as *lingua franca*, as most likely the volunteer translators are not native English speakers, but they are translating text from Finnish into English again for mostly non-native speakers (as only a small part of international or exchange students of the University of Oulu come from anglophone countries). Worth mentioning regarding the data is also the fact that as all the research material (i.e. the event descriptions) is publicly available for everyone, it has not been anonymised in any way.

The translations are usually done as a voluntary work by students active in the student organisations, such as people who have been selected or elected for the executive boards of the associations. While the translations do vary in quality (for example, some descriptions contain multiple typos or syntactical errors, while others have omitted entire paragraphs from the translated text), this research tries not to address the perceived quality of the translations, but rather focuses on the message and meaning the texts convey. Only if the message becomes muddled and the functionality of the text suffers due to the poor quality of the language, it will be mentioned. For more information on assessing the quality of translations, see, for example, House (2009), or various other sources mentioned in Saldanha and O’Brien (2014, Chapter 3.6).

### 3 Elements of the student culture at the University of Oulu

This section introduces some of the aspects and elements that form parts of the student culture at the University of Oulu that the reader should be familiar with in order to fully comprehend the topic of research. There has been relatively little academic research conducted on student culture, so finding proper sources for many elements can be quite difficult, hence some of the following information should be treated as general and public information and knowledge, and ethnographical understanding of the culture in question.

One common feature of student culture is a “high turnover of people and phenomena” (Nieminen, 2010). In addition to this, ever since the 1980s, what can be called the student culture in Finland and especially in Oulu has been fragmented into smaller and smaller segments, leading away from a monoculture into a patchwork of different small sections that make up a larger whole, especially in multidisciplinary universities.

According to the Student Union of the University of Oulu, known commonly by its Finnish acronym *OYY* (*Oulun yliopiston ylioppilaskunta* in Finnish), the student organisations “provide a link between a student and their study program and faculty. Subject societies organize various activities that support studying and they also arrange free-time activities and parties” (“Subject Societies”, 2019). In this study, the focus is firmly on the latter activities, as only the event descriptions organised by the societies are inspected. Therefore, for example, advocacy work such as promoting student representative positions in the administrative bodies of the University is ignored.

As the University of Oulu was founded in 1959, some of the student organisations are as old as the University, and they can have long-running traditions and events. The basis of student life activities at the University of Oulu is formed by the guilds and societies, as opposed to the traditional regional societies (*osakunnat* in Finnish) that are popular in some of the southern universities of Finland. While there are a few of these regional societies at the University of Oulu, they have never managed to gain a large popularity, most likely due to most students at the University coming from the nearby region

(Nieminen, 2010). The Student Union of the University of Oulu divides the student organisations into subject societies (*ainejärjestö* in Finnish) and interest societies (*harrastejärjestö* in Finnish). The former are field- or subject-specific organisations, and the latter are associations formed around a shared interest, such as a hobby, a sport, or a political alignment. For example, one can enjoy the traditional student culture in the events organised by the mixed choir Cassiopeia, or the wind band Teekkaritorvet (Nieminen, 2010). Please note that in this thesis the organisations are all called student organisations, associations, or societies, as there is no need to differentiate between these two for research purposes.

Even though the student societies organise events around the year, according to Nieminen (2010), a typical academic year in terms of activities by the student societies consists of four periods. The first one is the opening of the academic year in autumn with various events aimed mostly at new students and familiarising new students with each other, while providing leisure activities and possibilities to reconnect for the older students as well. This period is followed by the pre-Christmas parties, and after the Christmas holiday, the events around Shrovetide in February. The high point and climax of the student year is *vappu*, the First of May celebrations that can take place days or even weeks before the actual Mayday (Nieminen, 2010, p. 243). For example, in 2019, the first event for this period organised by the Guild of Humanities was on the 15<sup>th</sup> of April, more than two weeks before the end of the month, and the “Official Opening Party of Wappu” was on the 17<sup>th</sup> of April (“Humanistien Wappu 2019”, 2019). This end of spring term period is called *vappu*, *wappu* or *Wappu*, with the first one being also the official Finnish name of the First of May holiday, written with a *v*; this alternating of the spelling is done perhaps to separate the student activities from the actual date and to avoid confusion.

In addition to this division of organisations aimed at students of certain major subjects and organisations aimed at students who are interested in certain hobbies or things, the student societies can also be organised according to the faculties their members study in. Most faculties at the University of Oulu have what is called an umbrella guild (*kattokilta* in Finnish) that combines all the subject societies within a certain faculty together. For example, the Faculty of Humanities has the Guild of Humanities (*Oulun yliopiston Humanistinen Kilta ry*) as its umbrella guild, and the students of natural sciences have their own guild (*Oulun luonnontieteilijät – OLuT ry*). It is partly via these larger

organisations that students of certain academic disciplines can create their own sub-communities within the student body, and they can create and have their own cultural identity, such as the white caps the engineering students (*teekkarit* in Finnish) wear often, or have their own traditional events (such as the “Franzénin lakitus” event by the Guild of Humanities). Many events also have multiple organising societies: for example, the example event in Figure 1 has four student societies as organisers. This increases the potential number of participants in the events, as the student societies can share the information easily amongst their members, as well as increasing the interdisciplinary connections amongst the students.

As most of the student organisations are registered associations, they must outline in their rules what kind of activities they can organise to support their cause. For example, Verba ry, student organization for the students of English, Nordic and Germanic Philology as well as the French language, outlines in their rules that the association can “organize parties, trips or other similar leisure activities” (“Säännöt”, 2019). Another organization, *Oulun yliopiston raskaan musiikin ystävät ÖRMY ry* (‘The Oulu University Friends of Heavy Music ÖRMY’), states that they can organize band nights and other music events, discussion events, meetings, trips for their members, parties and recreational activities (“ÖRMY ry säännöt”, 2019). Some student societies also publish their own magazines, such as *Sumanismi* by the society of students of the Finnish language (“Sumanismi”, 2019). As outlined in previous part of this research, the rules of the student societies are rather lenient and allow the organisations to host plethora of events. It is worth noting that almost none of the student societies have English names (as the official language in Finland is either Finnish or Swedish), but they are known and mostly referred to by an abbreviation of their official Finnish names. Thus, while the official name of, for example, the previously mentioned organisation Verba is *Uusien kielten opiskelijoiden yhdistys Verba ry*, or the umbrella guild for the students of education is officially called *Oulun kasvatustieteiden kilta - Kaski ry*, the short form of for both these organisations is often utilised, i.e. simply *Verba* and *Kaski*, respectively.

Apart from the student societies that are registered associations, the Student Union of the University of Oulu (OYY) can also have various sections for different interests. For example, its Culture Section states that it “revolves around the core of student experience by organizing funny and stimulating

events and by seeking exposure for student culture in Oulu” (“Join the Action”, 2019). These sections are not registered associations, but rather act directly under the Student Union of the University of Oulu, thus they receive the necessary funding and directives through that organisation.

The student organisations rely almost entirely on students to voluntarily run the daily activities, and in organising events such as parties or excursions. Therefore, as mentioned in the previous chapter, the translations for the event texts are also done by students in the organisations. While there are events that have an entry fee for the participants, these funds can be directed towards, for example, paying the rent for the location the event takes place in, or to be used to cover the costs of food or beverages at a *sitsit* party. As the organisations are mostly non-profit, usually the income from ticket sales or other sources will be used by the organisation to fulfil their rules and reason for existing, as outlined in the budgets decided by the annual meetings of the associations.

A notable feature of the student culture in Finland (and also in Sweden) are the overalls or boilersuits worn by the students. According to Nieminen (2010), the academic traditions and parties went through a renaissance period in the 1980s and 1990s at Oulu, and this period included the introduction of student overalls. Students wear these uniforms to “stand out from the crowd but also to distinguish students from different faculties” (Nieminen, 2010, p. 290). While originally worn only by the technology students, by the early 1990s even the students of humanities adopted this attire (Nieminen, 2010, p. 242). At the University of Oulu, each subject society has different colour overalls, making it often easy to distinguish what the students are studying. For example, students of English, Swedish, or German have green overalls, mechanical engineering students have red overalls, and students of logopaedics have black ones. Thus, while students from all fields wear the same type of overalls, they also signify certain individuality and belonging to a specific group or community. Students can wear these overalls in almost any kind of event, apart from more official ones (e.g. in events that require formal or semi-formal dress code from the participants, such as most anniversary galas). Most events that are held in nightclubs specifically mention that the participants are encouraged to wear their overalls. Most students also sew patches or other memorabilia to their overalls, creating a unique look for each student. These patches can vary from event-specific ones to free patches given out by

companies or organisations to advertise them or their products, to humorous or funny texts or images, or simply logos for various organisations.

As mentioned in the previous chapter, apart from “typical” parties in nightclubs or other locations, a popular event type for students is what is often called orienteering (*suunnistus* in Finnish). Though there are maps and checkpoints involved, the orienteering events by students have little in common with the sport of orienteering, but rather these events usually require teams of a few people going from checkpoint to checkpoint completing various tasks. These types of events are usually organised for freshmen during the autumn period, both to make the new students familiar with their surroundings (i.e. the orienteering takes place in the city centre or near the University campus) and to form teams and create new connections and relationships between the students. Orienteering events are also organised near the end of the spring term, as students spend multiple days or even weeks celebrating the end of the academic year in what is called the student *Wappu*.

Another popular event type is *sitsit* or *sittning* (in Swedish). These seated meal events follow certain guidelines and formulae for the evening, and often last around four to five hours. The events are conducted by the master of ceremonies or a toast master, and they will instruct the attending students on the correct protocol, such as when the breaks from the program will occur, is one allowed to eat or drink during speeches or singing, and so on. Often a two- or three-course dinner is also served with a few choices for drinks as well. In *sitsit*, students are expected to hold speeches and have a generally good time with people who are sitting near to them. The most memorable aspect of these seated meal events is that the participants are especially encouraged to sing, and they are often provided with a booklet or can use their own song books. These songs can be anything from traditional drinking songs to relatively current pop songs with possibly new lyrics, or traditional songs such as the *Finlandia hymn*.

As a summary of the relevant elements of the student culture in Oulu, one could conclude that it is rather multifaceted. There are plenty of student societies, from smaller organisations to large umbrella guilds, and each of these parties organise various events each year, creating an interesting mixture of culture that at the same time adheres to its traditions and recreates it.

#### 4 Theoretical and methodological framework

Translating and the field of translation studies is diverse and there are multiple ways of examining translated data, or as Saldanha and O'Brien (2014) state, "[t]ranslation studies is interdisciplinary not only because it borrows from a wide range of disciplines but also because it covers a wide range of practices" (p. 3). Thus, for this thesis, a few select and relevant theories have been carefully chosen, which are presented in this chapter, and these theories are then applied for a practical analysis of the research material in Chapter 5. For a more comprehensive overview of translation theories and related terminology and issues, see, for example, Millán and Bartrina (2013), Baker and Saldanha (2009), or Saldanha and O'Brien (2014).

The main research method of this master's thesis is a comparison between the source and target texts. Naturally, in order to comprehend changes that happen during the translation process, one must examine the starting point and the end result. This linguistically oriented method can be dated back to the third century (Malmkjær, 2018). Also, scientific research into translations rarely tries to make a value judgment on the translators or on the translations themselves, but rather to create understanding why the finished text became what it is (Aaltonen et al., 2015). While naturally one can evaluate the quality of translations, it being a centuries old tradition as well, with varying focus placed upon equivalence and the literalness or the freeness of the translated text, it is also a complex discipline and often a subjective exercise, with an enormous area of research (Saldanha & O'Brien, 2014). Thus, the perceived quality of the translation from the reader's point of view is mentioned in this study only if there are clear errors in the translated text or there is a large possibility of misunderstanding due to erratic translation.

As mentioned earlier, this thesis acts under the hypothesis that the material is translated from Finnish into English by amateur, volunteer translators. If the same person (or group of people) is writing the source text as well as the target text, Grutman (2009b) calls this *self-translation*. This process usually gives full authoritarian control to the creator of the text. Thus, they can change, emphasize, or omit elements of the text as they see fit. As Grutman (2009b) summarises, even a bold shift from the source



text might not be a problem if the author translates the text themselves, while it could be argued that such changes might not pass as an adequate translation if the process was externalised. Having the same author and translator might also help in capturing the intent and function of the original text.

As Aaltonen et al. (2015) outline, translation is not the translating of individual words or phrases, or the skilled use of a dictionary, but rather seeing the text as a complete work. One must also balance between the worldview of the source text and giving enough space for culture in the target text, and this is something that has been emphasized to varying degrees during different periods of time. According to Aaltonen et al. (2015), it can be hard to define what actually constitutes as a translation, apart that the words are changed from one language to another and the word order is changed as well. One suggestion for the definition of translation is that the meaning of the source text must be included in the target text (Aaltonen et al., 2015, pp. 7–9.). In this study, the assumption is that the data is actually translated and does not constitute two separate texts that have been produced in different languages simultaneously. However, one can also look at translations as adaptations of the original source text. As Bastin (2009, p. 3) states, the term *adaptation* can be understood as being a set of translative interventions, resulting in a text that might not generally be accepted as a translation, but nevertheless, is easy to recognise as representing a source text. One issue is the definition of adaptation, as according to Bastin (2009, pp. 3–4), there are varying views on the matter: adaptation might be necessary to relay the message of the original, or adaptation can be viewed as destroying the original author's intent and expression. In this study, however, exquisitely the original Finnish text might be written, the author can still be considered to be the same one for both texts, thus removing the disruption of authorial intent from the translation process.

According to Aaltonen et al. (2015), in a translation the meaning and function is transferred between two linguistic and cultural systems, utilising the resources of the target language (p. 28). Bakker, Koster, and van Leuven-Zwart (2009, p. 269) define translation as something that must involve transferring content or certain values of expression through a semiotic border. From a communicative perspective, the original message therefore should be conveyed in an appropriate way, rather than word-for-word translation. As Bastin (2009, pp. 4–5) outlines, adaptation may be the preferred way of

communicating if there are no lexical equivalents in the target language, or if there is a noticeable cultural inadequacy. Nord (2013) summarises that while one possible aim when translating may be equivalency, “it is not considered to be a translation principle valid once and for all” (p. 204). Therefore, the target language text should serve the purpose and function of the original, rather than trying to translate it literally. Nord (2013) also continues that the demand of fidelity is subordinate to relating the function and purpose of the text (p. 205). Naturally, as the point of communication is to convey a message from one individual or source to another, one must choose the forms of expression to be as clear and understandable as possible.

Nord (2013, p. 201) summarises that everyone who translates text eventually must confront the dilemma of ‘free’ vs. ‘literal’ translation. Therefore, one has to make the judgement how closely the translation should adhere to the original text, or rather should it relate its function. Nord (2013) further generalises the various theories that a translator’s task is to act as a mediator between cultures, so that the differences between the two cultures do not lead to misunderstandings or communication breakdowns (pp. 203–204). Aaltonen et al. (2015) agree with this theory, mentioning that it is naturally not insignificant how culturally specific vocabulary and terminology is translated to different audiences, and great care should be utilized to ensure that the correct vocabulary and lexicology is used. Furthermore, as Bastin (2009) states, “the intervention of the translator is systematic and he or she may sacrifice formal elements and even semantic meaning in order to reproduce the *function* of the original” (p. 5, emphasis added). Therefore, one can summarise from these ideas that if the function of the source text is more important than its form, adaptation may even be the preferred method instead of a “proper” translation.

*Cultural translation* is another term that is used in varied contexts and senses, but a narrow definition by Sturge (2009) of it means that it relates to “practices of literary translation that mediate cultural difference or try to convey extensive cultural background, or set out to represent another culture via translation” (p. 67). As she explains, “cultural translation” can be counterposed to a “linguistic” or “grammatical” translation, and that translating from one culture to another “raises complex technical issues: how to deal with features like [...] culturally specific items” (Sturge, 2009, p. 67). While student

culture in a sense is a rather heterogenous field and cannot really be compared to, say, indigenous cultures and how their literary works might be translated into another language or culture, translating Finnish student culture into English still represents another culture via translation, and hence represents possible problems to the translator in how to convey the original meaning of the source text.

While translating complex ideas or cultural markers can be extremely challenging, as Malmkjær (2018) summarises, “some degree of translation between languages can always be achieved” (p. 33). Hermans (2009) agrees with this statement that there are some universalities in translation, and summarises that “[d]ifferent languages may package meaning differently, but ultimately all languages are able to convey all possible meanings” (p. 300). Hermans (2009, p. 301) generalises that languages usually can be seen as comprising of two layers: the meaning of the message and ideas are created at the deeper layer, and these are then portrayed on the surface by varying linguistic structures. As opposed to the translatability of all texts, the question of untranslatability, according to Hermans (2009, p. 301), is more a matter if a completely adequate translation is possible to be achieved at all. Therefore, especially regarding the voluntarily-made translations of student event descriptions, one of the key issues here could be the lack of professional translation resources of the student societies: how much time and effort is worth to translate a few “difficult” Finnish words into English, if the end result is nevertheless somewhat understandable by the target audience (i.e. achieving a equivalency and fidelity that is deemed acceptable and good enough). However, as Hermans (2009) summarises, the more challenging and untranslatable the (source) text, the more it “insistently [...] begs and demands to be translated” (p. 303). Nevertheless, when it comes to translating cultural phenomena, “[t]his does not mean that there are not profound differences between languages which can have significant effects on how speakers of these languages understand their surroundings, on the societies that they live in” (Malmkjær, 2018, p. 33). This is a key aspect for this research paper, as the event descriptions utilise language and terminology that might feel alien to international and exchange students who are not used to the Finnish student culture. Leppihalme (1997) elaborates on this theory and states that in cultural translations the focus moves away from simple intralinguistic problems of matching the target

language with the source language, but “[t]he emphasis tends to be on how well a translation functions in the receiving language culture” (p. 3).

However, Heller (2011) argues that in intercultural communications one should move away from seeing language simply as a conduit, but rather focus on the pragmatic polysemy it provides. She further states that

“[t]ranslation concepts grounded in this [conduit] metaphor presuppose that translation succeeds if the “meaning” of the original text has been safely transported into the target system, and if consent between the communication partners has been achieved. This supposition corroborates the persistent assumption inherent to the discourse of translation studies, namely that accurate translation prevents intercultural misunderstanding.” (Heller, 2011, p. 15).

Reversing this argument then supposedly claims that a mistranslation leads potentially to a kind of communicative conflict, and in written text one must ask, what happens if something is not translated. Is a text that is not translated thoroughly but only summarised briefly adequate for the reader to understand the message? In conclusion to her article Heller (2011) states that “as long as disappointing translation processes are the starting point for further communication and the development of new expectations, they do not inhibit, but rather stimulate intercultural exchanges” (p. 22).

If one considers the event descriptions studied in this thesis as marketing material, as the aim of the texts is to make students attend the events after reading the text, “a word-per-word type translation may be an inadequate solution in case a word, a phrase or a sentence possess specific tones of meaning or if there are any culturally relevant details leading to the weakening, distorting or completely losing the emphatically charged advertising message” (Rumšienė, 2012, p. 150). Thus, explaining some of the cultural items and words in the text might be preferred to make the event as attractive as possible. Rumšienė (2012, p. 150) also summarises that inter- or cross-cultural translation focuses on the message and idea first, and the verbal context is secondary. There seem to be three most prevalent

translation strategies for slogans or other short texts: 1) not translating at all (see *linguaging* below), 2) translating the original word-for-word, or 3) translating the source with a culturally adaptative translation strategy; that is, translating concepts and ideas rather than the words.

Related to translating from one culture to another is the term *explicitation* (and its antonym *implicitation*). *Addition* is sometimes used as a synonym for explicitation, or the former can be a more generic concept while the latter is a more specific one, or the two terms can even be joined to create 'addition-explicitation' (Klaudy, 2009). Nevertheless, according to Klaudy (2009), explicitation can be defined as "the technique of making explicit in the target text information that is implicit in the source text" (p. 104). Thus, if a certain term implies something in Finnish, most often through the context in which the word is used, it should be made explicit in the English language description. Klaudy (2009) further mentions that explicitation can lead to an increased redundancy in the target text, as, for example, languages that have not marked pronouns for gender, such as Finnish or Hungarian, will lose information when translating the English pronoun *she* to the target language; thus, in order to achieve the gender information, using names instead of pronouns might be preferred more often than in the original text. Klaudy (2009) lists a few different types of explicitation: *obligatory explicitation*, *optional explicitation*, *pragmatic explicitation*, and *translation-inherent explicitation*. *Obligatory explicitation* means creating equivalency between the different grammatical structures of the source and target languages, as without it "target language sentences would be ungrammatical" (Klaudy, 2009, p. 106). *Obligatory explicitation* is further divided into syntactic and semantic explicitation. The second category, *optional explicitation*, is more of a stylistic choice: the translated sentences can be grammatically correct, but in order to make the text more natural and less clumsy, a translator might, for example, include connective links to increase the cohesiveness of the text, or use relative clauses instead of nominal constructions. The most relevant of these explicitation categories for this study is *pragmatic explicitation*. "Pragmatic explicitation of implicit cultural information is dictated by differences between cultures: members of the target-language cultural community may not share aspects of what is considered general knowledge within the source language culture and, in such cases, translators often need to include explanations in translations" (Klaudy, 2009, p. 106–107). Thus, for example, names of places or other locations might not mean anything to target-language audiences

while the source-language audience knows instantly what a certain name signifies. However, explicating on every element of the source text in the target language would be extremely impractical, both for the reader and for the translator. Finally, according to Klaudy (2009), *translation-inherent explicitation* focuses more on the translation process, and it means “formulat[ing] ideas in the target language that were originally conceived in the source language” (p. 107).

One should also mention *multilingualism* in this study. According to Grutman (2009a), multilingualism “evokes the co-presence of two or more languages” (p. 182). Grutman (2009) continues that while “in principle, texts can either give equal prominence to those languages or merely add a liberal sprinkling of foreign tongues to a dominant language”, the latter solution is a more prevalent one (p. 183). Grutman (2009, p. 183) cites examples such as Tolstoy’s *War and Peace* where French passages are incorporated into the narrative. Nevertheless, many of the event descriptions under investigation in this study are aimed to be read either only in Finnish or only in English: if the reader understands one language, it is enough to understand the content of the text, and there should be no need to read the same information twice, only in a different language. Only linguists or perhaps people studying Finnish might want to read both versions of the text.

However, it could be argued in a cultural setting that is a heterogenous university community of more than 10,000 students, instead of bi- or multilingualism, *linguaging* is the phenomena one should examine. According to Madsen, Karrebæk and Spindler Møller (2016), linguaging means using linguistic features or resources of languages fluidly and dynamically, rather than seeing each language as a distinct entity, clearly separate from each other. Turner (2011) shares this view, and states that linguaging underlines the active and lively way language is used and worked with, and it manages to convey the “dynamic cultural process” we partake when using languages (p. 39). According to Lin (2018), the emphasis changes from focusing on code-switching to the interaction that is done by the participants. While this linguistically hybrid practice is evident especially in spoken language, it can also be easily applied to written texts as well, as combining elements of multiple languages breaks socio-cultural and socio-historical borders. Linguaging focuses on language as a social phenomenon, and it aims to understand the social goals that language users pursue. Therefore, for the purposes of this

study, this mostly means utilising words belonging to Finnish semiotic register in the English event translations. Do also note that languaging in this study does not refer to the mental process of creating meaning through language, but the aforementioned theories of utilising multiple languages within the same setting.

In the following chapters of this study, these translation theories are applied to the research material and the findings are explained and analysed in detail.

## **5 Analysis of the event descriptions**

In this section of the thesis, the event descriptions are analysed. This chapter is divided into two sections: first, the general layout and recurring elements are analysed and explained in detail (subsections 5.1.1 and 5.1.2). This is followed by an analysis of the translation strategies utilised in the translation process of the event descriptions (subsections 5.2.1–5.2.3).

### **5.1 General layout and recurring elements**

The first section of the analysis of the event descriptions outlines the layout and the recurring elements they contain.

#### **5.1.1 Layout of the event descriptions**

Based on the accumulated data for this research, most event descriptions follow roughly the same format. The text often contains an introductory paragraph or a sentence to make the audience interested in this particular event, sometimes this is a question to engage the reader and make them read the text further. This introduction is then followed by a more descriptive part, detailing the event and its peculiarities; for example, mentioned in this part quite often are if there is a preferred dress code, or how the theme of the event is visible at the venue. If there are tickets sold for the event, that is usually described next, such as their pricing and where they are sold, and if there are any discounts for certain groups. Finally, there is a brief summary of the previous information, or a piece of text where one can find the relevant information at a brief glance. Usually this information is presented with four lines of text, each of them answering respectively to “what, where, when, and why” regarding the event. There are also a few variations on this, as some events contain additional question-answer pairings, such as “what does it cost” and “what to wear” as well (“Olympialaisten jatkot”, 2019). Sometimes this text is preceded with the abbreviation of TL;DR (‘too long; didn’t read’), an acronym used online sometimes for a lengthy text that can be summarised in an extremely concise way. In the



case of the event descriptions, the answers to the questions what, where, when, and why provide this summary.

The medium for these event descriptions, Facebook, places quite heavy restrictions on the visuality of the texts. For example, only text is allowed in the description field, and though it can contain hyperlinks to other sites, no other formatting can be done, i.e. the font and its size cannot be changed from the default one, nor can italics or bold typeface be utilised. One could draw comparisons between these event texts and early newspapers with their “densely printed page[s]” (Kress & van Leeuwen, 1996, p. 185). However, while the newspapers originally were meant to be read linearly (from left to right, and top to bottom), the event descriptions are clearly meant to allow for different kinds of readings. According to Kress and van Leeuwen (1996), if a page is structured as a semiotic unit by principles of visual composition, reading of such a text is “not necessarily linear, wholly or in part, but may go from centre to margin, or in circular fashion, or vertically” (p. 185). Thus, while the event descriptions follow a rather strict pattern and a code, this code allows the reader to skip and skim through them, focusing on what they think is relevant to their interests.

On Facebook, the width of the frame where the text is located is fixed to around 500 pixels, therefore, even on a widescreen computer monitor one can only see a limited amount of characters per line. As there is hardly any horizontal component to the event texts, the most striking visual aspect is the verticality of the descriptions. According to Kress and van Leeuwen (1996), the upper part of such a text tries usually to convey an emotive appeal to the audience while the lower section is more practical and informative. Furthermore, “directions for action, for instance coupons for ordering a product in advertisements [...] tend to be found on the lower half of the page” (Kress and van Leeuwen, 1996, p. 193). This theory is supported by the format of the event texts, as the brief call to action, such as the aforementioned information on where tickets can be bought, is presented in the latter part of the descriptions. Kress and van Leeuwen (1996) summarise this differing information value of the top and bottom parts of a text so that the top part presents the Ideal, “the idealized or generalised essence of the information”, and the lower part presents the Real, more “down-to-earth” or “practical information” (pp. 193–194). Figure 1 on page 27 is a typical example of an event description: it contains

an introductory exclamation, a detailed description on who is organising the event and why one should attend it, information about ticket sales, and a summary section. It is also worth noting that in Figure 1, apart from two empty lines between paragraphs, there is no clear marker informing the reader that the language of the text has changed. See subsection 5.1.2 for the most common marking tools for this shift in language. As is evident, in this example there are a few smileys used among the text, with the yellow winking face the only non-textual element allowed in the description field. Do note that while the event pages often also have a cover photo (not visible in Figure 1), this research limits its scope only to the text found in the field titled Details.

## Details

\*\*\* In English below! \*\*\*

Ystävänäpäivä on jälleen ovella!

Huippusuositut Bad Valentines -bileet järjestetään tänä vuonna ystävänäpäivänäattona 13.2. Menossa mukana tuttuun tapaan Suma, Kultu, Tiima ja Verba! Saavu paikalle rakkauden väreihin koristautuneena ja tuo mukanasasi sydänpöytäsi. Jos sellaista ei vielä ole, kenties löydät sellaisen paikan päältä. 😊 Tarjolla rakkautta, edullisia virvokkeita ja ihanaa bilekansaa. ♥♥♥ Järjestämme myös pienen tehtäväkilpailun, jossa 50 ensimmäiselle jaetaan pieniä palkintoja. ;)

Ennakkolippuja etukäteen 2 €:n hintaan vihreitä naulakoilta:

maanantaina 11.2. 10–14

tiistaina 12.2. 10–14

keskiviikkona 13.2.10–14

LP;EL:

MITÄ: Bad Valentines ♥

MISSÄ: Ravintola Kaarlenholvissa

MILLOIN: Ystävänäpäivänäattona 13.2.2018

MITÄ YLLE: Haalarit ja rakkauden värit, totta kai!

MITÄ MAKSAA: 2 € etukäteen, 3 € oveilta

Valentine's Day is around the corner!

Super popular Bad Valentines party by Suma, Kultu, Tiima and Verba is here again! Partying will take place in Kaarlenholvi 13.2. Arrive on spot dressed in the colours of love and bring your loved one with you, or in case you don't have one, find a new one from the party. 😊

We offer you: love, cheap drinks and lovely party people. ♥♥♥ We also have a small task for you, and first 50 people completing the task will be rewarded. ;)

Pre-sales for tickets:

Green coat racks

Monday the 11th 10–14

Tuesday the 12th 10–14

Wednesday the 13th 10–14

TL;DR:

WHAT? Bad Valentines

WHERE? In Kaarlenholvi

WHEN? On Valentine's Days Eve 13.2.2018!

WHAT TO WEAR? Your student overalls and the colours of love.

WHAT DOES IT COST? 2 € beforehand, 3 € from the door

Figure 1. Example of an event description. Text from the event "Bad Valentines 2019" (2019).

### 5.1.2 Recurring elements

As most of the event descriptions contain some recurring elements and similar layouts to one another (e.g. one must buy tickets for entrance), it is worth examining how these recurring elements are translated from the Finnish source texts into the English descriptions.

Quite often there are differently priced tickets if the student buys ticket beforehand or from the door of the nightclub. The most commonly used Finnish phrase seems to be *ennakkoon* ('in advance'), while the English version vary somewhat. There are phrases such as "pre-tickets", "beforehand", and "in advance". At times there is no mention of what the different prices mean, but instead they are presented with a slash between the two prices, for example as "2/3 €" ("Meemibileet", 2019), therefore the reader should be familiar what this way of marking the prices means. On the other hand, there are instances where there are up to three ticket prices, and this is then explained for the reader that the first price is for students who belong to a certain group eligible for a discount, the second is for people who buy the ticket beforehand, and the last one is for tickets sold at the door ("Fuksilakitukset ja Lakinlaskijaiset 30.9.", 2019).

Most of the punctuation in the descriptions also follows Finnish conventions. For example, the pricing of tickets usually has the numerical price first and the sign for the currency after that. This is against the guidelines issued by the European Commission, as it recommends that when using the English language, the currency sign should be placed first ("Rules for expressing monetary units", 2019). As mentioned in the previous subsection, most event texts follow roughly the same pattern in their layout. Based on the data, there are quite a few conventions in translating the Finnish version of the final "what, where, when" summary of the text into English. Some of these texts are simply copied from the Finnish text, and they follow the Finnish conventions in marking dates, times, and other numbers. There are also plenty of variations: for example, the weekday might be in English, but the form of the date is in Finnish (e.g. "Thursday 28.3."). It seems that in terms of presenting time, the most common method was using the am/pm marking style, though a few event descriptions had the 24-hour clock as well, sometimes using the previous one in another part of the description and the latter in another: for example, the

tickets for one event are sold at “klo 10-14” (note the use of the Finnish *klo*, abbreviation of *kello*, ‘clock’) while the party itself takes place at “7 pm – 3.30 am” (“Viinadisko”, 2019). The Finnish convention for compound words and the use of hyphen is also often evident, as there are instances where the first part of the event name is treated as a proper noun and it is followed with the word “party”, separated by a hyphen. For example, an event called *Humanistit ekana -bileet* is translated into “Humanists first -party” (“Humanistien Wappu 2019”, 2019).

There are also multiple ways of notifying the reader that the English version of the event description is located after the Finnish one. The phrase “In English below” is used almost in all the texts, but the stylistic choices how to highlight it for the possible participants vary. Sometimes it is written in capital letters, other times it is emphasized with multiple stars (\*) or hyphens (-), sometimes it has one or multiple exclamation marks (!) after the text. However, there are a few exceptions: in some descriptions, there is no mention of the English version existing at all, but it simply is located after the Finnish text; perhaps indicating that usually readers of these event descriptions are familiar with them already and know where to look for the English version.

The way to separate the Finnish and English text also varies. At times, the English version starts instantly after the Finnish summary, with only one line change in between. In a few event descriptions, there were multiple line breaks between the Finnish and English texts, creating a sense of space and marking a clear shift for the reader (see Figure 1). Another convention to mark this change in language was to have multiple hyphens, dashes, underscores, or stars after the Finnish text. The text “In English” was also used in some cases.

## **5.2 Translation strategies utilised in practice**

As mentioned in Chapter 2, the data for this research comes from the event descriptions for events organised by student societies at the University of Oulu between the spring of 2018 and the end of the year 2019. The following sections analyse the translation strategies utilised in practice in these event descriptions. This section is divided into three subsections: explicitations (the translated text explains and expands upon some elements from the Finnish description), omissions (elements from the source text are omitted from the translated version), and languaging (utilising multiple languages within the same description), as they are the most relevant strategies being used. Each of the analysis sections is concluded with a brief summary of the findings, aiming to generalise the examples.

### **5.2.1 Explicitations and explanations**

In this first part of the analysis section, translations that differ from the source language by explicating, explaining, and expanding upon the original Finnish event description are examined. In the English translations, completely new sentences or brief explanations of Finnish socio-cultural terminology can be added to the target language descriptions; i.e. making explicit in the target language what the source language text implies. At the end of this chapter, a brief summary of the examples and generalisations based on them can be found.

There are some cases where the English text deviates greatly from the original Finnish source text; instead of a “direct” translation, the reader is offered a more expansive, explanatory description of the event text in English than in Finnish. As mentioned in Chapter 4, this style of translation can be interpreted as being an adaptation of the original message, focusing more on relaying the function of the original Finnish text rather than its form. A prime example of such an adaptive, expansive translation that simultaneously explains some elements of the student culture comes from the “Kalsarikännit” event description (2018) in Example 1.

Example 1. Text from “Kalsarikännit” (2018) event description.

Finnish text	English text
Tuttuun tapaan juhlistamme Suomen synttäreitä Teekkaritalolla! Vaikka kyseessä onkin syntymäpäiväjuhla, rento pukeutuminen on sallittua ja jopa suotavaa! Laita siis päällesi kalsarit tai muu oloasu.	6th of December is a big day for Finns as our dear country celebrates its birthday. We as students of course want to cherish that with the traditional Kalsarikännit! And what is that? Urban dictionary defines it as: "Drinking by yourself at your house in your underwear with no intention of going out". Only in this party you're not celebrating alone, nor at your home, but with dozens of other students at the official student party cave, Teekkaritalo!

In this text, the event title is explained in great detail in the English version. While the Finnish word *kalsarikännit* is rather self-explanatory, the English description divulges into detail to explain this peculiar Finnish word. There is even a somewhat credible source, as the website Urban Dictionary is used as a source when defining the term *kalsarikännit*. The English description also makes it explicit that naturally there will be other people in the party as well: while the theme might come from specifically drinking alcohol alone at one’s home, that will not be the case in this event. The place of the event is also expanded upon, as the Finnish version states that the event takes place in a location called Teekkaritalo, the English version calls this “the official student party cave”, explicitating the name for people possibly unfamiliar with the location, and making it clear that the venue is frequented by students. The English translation also contains the street address of the location, something that is omitted from the Finnish text.

Furthermore, even the word *kalsari* is explained: “The word ‘kalsari’ means underpants, so wear your most comfortable long-johns, boxers or onepiece and come to celebrate with us all night long! You can forget about worrying what to wear, as this party is all about feeling relaxed in your clothes!” (“Kalsarikännit”, 2018). The Finnish version mentions that participants can wear something

comfortable, and the English version expands on this, giving a few options on what the recommended clothing might be. The English text mentions that one should not worry what to wear, while the Finnish one emphasizes that one should wear loose or relaxed clothing.

There were surprisingly few mentions of music in the event descriptions. However, in the afterparty text for the rowing boat competition “Kirkkovenesoudut & Jälkisoudut” (2019), the genre of the main artist of the evening is explained. The Finnish version just mentions that an artist called MÄKKI is performing, while the English version expands on this with an additional sentence stating that “MÄKKI is a very popular Finnish [sic] rap artist.” (ibid.) This is an interesting example, as the organisers apparently trust that Finnish readers will recognise the name of the artist, while for the non-Finnish speaking participants the genre and popularity of the artist is explicated.

Another example of explicitation can be found in the event text for the “freshman orienteering” event (“Fuksisuunnistus 2019”, 2019), organised by the umbrella guild *Kaski ry* for all the new first-year students in the Faculty of Education, in Example 2.

*Example 2. Text from “Fuksisuunnistus 2019” (2019) event description.*

Finnish text	English text
<p>Mahtavat fuksijoukkueet suunnistavat Oulun keskustassa yrittäen maksimoida pistemääränsä rastitehtäviä suorittaen sekä rastivahteja lahjoen.</p>	<p>It is a team competition where the freshmen go from checkpoint to checkpoint completing different fun tasks. The goal is to get as many points as possible by performing well in different challenges and of course by bringing bribes to the people in charge of the checkpoints.</p>

In this event description, the English version expands on almost all the Finnish terms used in the source text. However, both leave some cultural terminology for the reader to interpret: for example, one might wonder what bribery means in this context. While it is not explained in this event description, in these type of events, often the competing teams bring something to eat and drink for the people who run the



checkpoints, both as a means to perhaps increase their score from the assignments, and to show appreciation for the voluntary work being done, as the students at the checkpoints have to stay at their spots for the duration of the event. The exact nature of the different tasks is also left somewhat ambiguous, apart from the mention that they are supposed to be amusing. The competitive nature of the event is also perhaps slightly exaggerated in the English text, as in the Finnish text the emphasis is partly on going through the various checkpoints, while the English version states that the event is a competition. Comparable emphasis on the competitive aspect is also evident in another orienteering type event, the Wappu Checkpoint Race, as the English description states that the teams have a chance to “compete against each other”, while the Finnish version reads that the students can take part in the orienteering; or more precisely orienteer (“Humanistien Wappu 2019”, 2019). This *Wappu* event description also avoids using the term orienteering altogether in the English description; a stylistic choice that perhaps makes it more explicit that the event is not a sporting event. The conundrum of translating the Finnish word *suunnistus* is resolved with an explanatory translation in the Wappuorienteering event description (“OLuT:n Wappusuunnistus”, 2019): the text explains that “[t]he idea is to go through every checkpoint doing different tasks and get as much points as you can” (idib.).

Another example of an event where the participants are supposed to perform various tasks, and this explained to the reader of the English description, is the freshman orienteering for technical or engineering students. Much like in Example 2 of *Kaski ry*'s freshman orienteering event text, the English description for this event adds additional information in English compared to the Finnish counterpart. For example, the whole event is summarised as “[t]he point of “Fuksisuunnistus” is to perform different tasks in the checkpoints with your team during the navigation” (“OTY:n Fuksisuunnistus 2019”, 2019). The style of the event is also at one instance described as urban orienteering, making it clear for the participants that they will most likely not be traveling in a forest, looking for control points. If the explanations and explicitations in the English event description are not clear enough, it is also mentioned that the orienteering instructions are available in English, allowing easy passage through the event for the participants. However, it is unclear if these instructions are given out to the participants or if the instructions refer to the event description, as it goes into some detail, such as that the participants need to form a group of at least three students and be on time at the starting place. In

this event description, bribing the checkpoint officials is also mentioned, but it is also explained that the bribing is harmless and that participants should bring something edible or drinkable for the students controlling the checkpoints.

Another prime example of explaining the event in more detail in the translated text can be found in the “Franzénin lakitus” (2019) event description, in Example 3. The annual event takes place on the 30<sup>th</sup> of April, and it is organised by the umbrella guild for the students in the Faculty of Humanities, *Oulun yliopiston Humanistinen Kilta ry*.

*Example 3. Text from “Franzénin lakitus” (2019) event description.*

Finnish text	English text
Tule seuraamaan humanistien tärkeää wappuperinnettä eli Franzénin lakitusta ja juhlapuhetta	[...] the ‘crowning’ of the Franzén statue with a graduation cap, and hear the festive speech which accompanies this tradition.

The Finnish text describes that a cap will be placed on the statue of the poet and clergyman Frans Mikael Franzén and that there will be a speech. The English version explains this tradition by stating that a graduation cap will be placed on the statue during the event. It is also mentioned that the speech is an integral part of the tradition, while the Finnish version simply states that there will be a speech. However, neither description mentions specifics of the cap; as the head of the statue is rather large, the cap itself is large as well in diameter to cover the whole head.

There are a few event descriptions where the locations are explicitated for the readers. In the aforementioned “crowning” of the Franzén statue, it is also mentioned in the event description that the park is near the city centre, something that is not stated in the Finnish text, as perhaps it is implied that Finnish students know where the park is located. Another example where locations are explained in more detail in the English text can be found in the text for the rowing boat competition *Kirkkovenesoudut* (“*Kirkkonevesoudut & Jälkisoudut 2019*”, 2019). The description states in Finnish that the tickets are sold at *Vihreät naulakot* and at *Lääkis*. The English version states that they are sold

at “Green coat racks at Linnanmaa campus” and at “Kontinkangas campus (med school)”, making it more explicit where these locations are, in case the reader is unfamiliar with the terms. The description for the “Wappu Olympic Games” event follows this pattern as well, mentioning in brackets that the place called Hollihaka is “situated near the city centre”, while again the Finnish version simply mentions the Finnish name of the location (“Wappuolympialaiset”, 2019). Much like in the “capping” of the Franzén statue (Example 3), the Finnish word *puisto* is also translated into ‘park’, thus explaining to the reader that the location is a park, instead of something else. In one instance, in text for the “Möntti picnic” event, the event takes place near a shopping mall, but as the mall is part of a large retail chain, it is specifically mentioned in the English description that the location is not the supermarket-type grocery store near the University campus, but rather a different one (“Humanistien wappu 2019”, 2019).

In a few cases, the abbreviations used in the Finnish text are clarified in the English description. For example, the Sinful Wappusitsit event description uses the Finnish abbreviation of “OPMx2” in both the text body and in the summary section of the description, while not explaining to the reader what this combination of letters means (“Syntiset WappuSitsit”, 2019). *OPM* (*oma pullo mukaan* in Finnish, ‘bring your own bottle/beer’) is usually used to signal to the reader that they are allowed to bring their own drinks to the event, thus the party takes place in a semi-private setting, i.e. not in a nightclub or a similar public venue. If the abbreviation of “OPMx2” or “OPPM” is used, it means the possibility of bathing during the event, as sauna or similar will be available to participants, and they should thus bring an own towel with them (*pyyhe* in Finnish). Conversely, in this event text, the English body of text recommends that people will bring their own towel and beer, as both sauna and a *palju* (a bathtub) will be warm and open during the evening. In the summary part of the text, this sentence is then abbreviated into “BYOB + towel”, i.e. bring your own beer and towel, matching the Finnish abbreviation OPMx2.

There are some instances where the event title is not mentioned at all in the English text, but rather a descriptive and explicative version of it is introduced for the audience. For example, in the sporting event “OLuT-Kyykkä 2019” (2019), the Finnish text mentions the name of the event again, while the English version explains the title by stating that the organising societies are hosting “an intro and a

tournament about kyykkä” (ibid.). The event called “Viinadisko” (2019) follows a similar pattern of not explaining the title of the event in the English description. The Finnish name is used instead of “booze disco” or a similar translation. A similar occurrence takes place in the description for the Halloween themed party “HutKijoiden Yö -19” (2019): in this text, the name of the title is entirely absent from the English description, and it is only mentioned that the event is a “legendary Halloween party”.

Then again, there are multiple cases where the event name is translated from the original Finnish title into English. The *Wappusuunnistus* event (“OLuT:n Wappusuunnistus 2019”, 2019) is translated into English as “Wappuorienteeing”. Another such event is the meme-themed party titled *Meemibileet* in Finnish and “Meme Party” in English (“Meemibileet”, 2019). A third example from the data is the party that opens the two-week long *Wappu* period for students of humanities, titled *Humanistit ekana -bileet* in Finnish and “Humanists first -party” in English (“Humanistien Wappu 2019”, 2019). These examples utilise a rather direct translation of the original Finnish name.

The following extract, Example 4, has an instance where the translated English text follows the original Finnish version rather closely, yet it aims to create a communicative translation through a more idiomatic use of the English language, abstaining from using Finnish words within the translated description.

*Example 4. Text from “Wappuolympialaiset” (2019) event description.*

Finnish text	English text
Siispä tervetuloa sankoin joukoin tiistaina 23.4. klo 17.30 Hollihakaan. Luvassa on leikkimielistä kisailua ja huikaaa wapputunnelmaa!	The event is held on Tuesday, 23rd of April at 5:30 pm in Hollihaka (situated near the city centre) and will consist of cheerful sporty activities with a lovely touch of splendid spring atmosphere, not to mention the fair dinkum exquisite company.

In Example 4, the English language description omits the Finnish word of *wappu* completely. Instead, it focuses on the joyous atmosphere the event (and the whole lengthy *wappu* period) apparently

contains. Also, as opposed to some of the earlier examples, in this event text it is specifically mentioned how the games are cheerful, instead of focusing on the competitive nature of the event. Contrary to some other examples where the term *Wappu* is used, here it is notably completely omitted from the English description, apart from the event title.

Based on these examples and the gathered data, it could be summarised that various items in the event descriptions are explicitated in the translations. These can vary from elements related to student culture, to the location or other details of the event, or other semiotic items the event and its description depend on to convey its theme and meaning. It seems that the idea of the event, or the reason why the event is organised, is also often explained, i.e. the reader is told why the event takes place at all and what the participants are expected to do in it. Most often this is related to the social aspect of the events, such as emphasizing the joyous aspect of the occasions (“the goal is to have fun”).

Some cultural items pertinent to the student culture are expressed with a single word or a short phrase in Finnish text, with no clear English equivalent. If these words are vital to the theme of the event, such as the orienteering events, they seem to be quite often explained in the English translation. The name of the event can be translated also directly, while using another term at other parts of the text for the title; i.e. referring to the event in a more general way after mentioning the title of the event at the beginning.

For the orienteering-type events, multiple differing translation strategies are clearly applied. While the key elements of the events are conveyed in all of them, they are achieved with differing methods. For example, the naming conventions of these types of events are varied: some call it orienteering, others a checkpoint race, and yet others do not translate it at all (see also Chapter 5.2.3 *Languaging*). As the orienteering events also require providing some instructions for the participants, these are sometimes explained in more detail in the English translation.

The locations of events are sometimes explicitated. It seems that if the location is not well known (e.g. it is not located near the University campus or the city centre), it is worth pointing out a more exact

location for the English reader, to ensure that they arrive at the correct location. The type of location is also sometimes mentioned, for example, if the event takes place in a park.

### 5.2.2 Omissions

Contrary to explaining and explicating the terminology, not translating the text fully from Finnish into English is another clearly recurring phenomenon in the material. The omission of various utterances extends from introductory wordplays to entire paragraphs of text, or simply shortening the longer Finnish passages into a more succinct event description in English. In this chapter, examples of such omissions that take place during the translation process are presented. This section ends with a summary and a generalisation of the findings.

In Example 5, one can find multiple instances of omissions between the Finnish and the English descriptions. It is worth comparing and contrasting this extract with Example 2 which was from a similar, orienteering-type event description.

*Example 5. Text form “OLuT:n Wappusuunnistus” (2019) event description.*

Finnish text	English text
Jos kompassin pyöritys ja kartanlukutaito on unohtunut, pääsee nyt niitä verestämään. On siis aika vuosittaiselle Wappusuunnistukselle! Kokoa ympärillesi voittajajoukkue ja lähde havittelemaan OLuT:in himoittua voittajatitteliä haluamallasi teemalla. Totuttuun tapaan fuksit toimivat rastivahteina ja vanhemmat opiskelijat suunnistavat. Tietenkin jos rastivahteja on jo tarpeeksi, voivat fuksitkin suunnistaa.	The traditional Wappuorienteering is here again! Gather your friends and come on Thursday 25th of April to have fun. The idea is to go through every checkpoint doing different tasks and get as much points as you can.

The English description for this Wappuorienteering event has compressed the intent of the original Finnish text rather heavily while also omitting multiple sentences and ideas (“OLuT:n

Wappusuunnistus”, 2019). The Finnish text begins with the introduction of *[j]os kompassin pyöritys ja kartanlukutaito on unohtunut, pääsee nyt niitä verestämään* (could be roughly translated as “If you have forgotten how to use a compass and read a map, now is your chance to refresh those skills”) while the English text omits this completely, instead stating that the traditional event is happening again. The element of competitiveness is also somewhat absent from the English translation: the Finnish version recommends that the participants gather a winning team and go hunt the extremely coveted victory trophy of the event, while the English version states that the idea is to get as much points as possible (a reversal of the findings from the “Fuksisuunnistus 2019”, 2019, event examined in Example 2). The Finnish version in this event text also mentions that the winning team will win the title granted by the organisers, the umbrella guild for the students of natural sciences (*Oulun Luonnontietelijät ry* or simply *OLuT* in Finnish). Some of the rules regarding the event are also not translated, such as that the first-year students will be hosting the checkpoints and the teams participating in the event will consist of older students. A similar lack of information on details in English can be found in the Wappu Olympic Games event description: the Finnish version contains information that the mandatory sign-up for the teams to compete in the event begins on the 12<sup>th</sup> of April or the 17<sup>th</sup> of April (the date depends on whether the students are members of the organising societies; the registered members have the earlier date to ensure they can take part in the event), but the English version has no information on the registration process (“Wappuolympialaiset”, 2019). From the English translation, one can assume that the teams do not even have to register beforehand for the event, but rather just appear at the start of the event to register on site (which might be the case, as the event focuses more on having fun instead of it being a hardcore competitive sporting event). In comparison, descriptions for events such as “Fuksilakitus ja Lakinlaskijaiset 30.9.” (2019) give detailed descriptions in both Finnish and English how to, for example, find the location of the event and from whom one could ask further instructions.

The following example, another extract from an event where the participants are supposed to perform some kind of activities, displays a translation strategy of combining of two lengthy sentences from Finnish into English, leading to the target language description omitting many aspects of the original message.

Example 6. Text from “Olympialaisten Jatkot” (2019) event description.

Finnish text	English text
<p>Mikä olisikaan ihanampaa rankan olympialaisrupeaman jälkeen kuin siirtyä Hollihaasta pari korttelia kohti keskustaa? Kun alkuillan urheilut on urheiltu, on siis aika tanssahdella kohti Kaarlele jatkoille!</p>	<p>What would be a better way to cool down after rough Olympic Games than afterparty at Kaarle?</p>

There seems to be a tendency also to omit various names of places in the descriptions. In Example 6, from the afterparty for the “student Olympic games” (“Olympialaisten Jatkot”, 2019), the Finnish version mentions Hollihaka, the place where the main event before the afterparty takes place, while the English version omits this. Left untranslated are also mentions of the distance from this place to the nightclub where the party takes place (“just a few blocks”); instead the English version simply mentions the venue of the afterparty. Therefore, rather than explicitating the locations, they are omitted entirely from the target text. One could speculate that the translation assumes that for the non-Finnish speaking participants the distance from the location of the original event to the nightclub is irrelevant, only the location of it matters. Also, if one participates in the Wappu Olympic Games taking place before the afterparty, the students already know the location, and if they take part only in the afterparty, then perhaps they do not need the information where the proper event took place. The articulate and descriptive language of the original text is also completely omitted: the Finnish text recommends the participants to prance or dance to the nightclub after a lovely period of Olympic games, while again the English version does not mention this at all.

The same phenomena occur also in the “Freshmen orienteering” event description (“Fuksisuunnistus 2019”, 2019): the Finnish version mentions that the event takes place and the checkpoints are located in the city centre of Oulu, but the English translation fails to mention this. However, as the starting place of the checkpoint race is the Toripolliisi [sic] statue in the city centre (“the Bobby at the Market Place”, although the Finnish name in this text also includes one extra letter to convey the local Oulu dialect), one could safely assume that the event itself takes place in the urban setting as well.



More examples of omissions of locations can be found in the Wappuorienteeing event description by OLuT ry (“OLuT:n Wappusuunnistus”, 2019). The Finnish version notes that the event takes place in three city districts near the Linnanmaa campus of the University (Linnanmaa, Syynimaa, and Kaijonharju), while the English text does not mention this. However, in the summarising What-Where-When section of the description text, the location of Linnanmaa is mentioned. In this event, the summary part is also shortened in the translation process, and another location is omitted: the Finnish overview part reminds the possible participants that the registration for the teams for the event happens at the green coat racks, while the English text does not remind students of this. However, as the English text is already noticeably shorter than the Finnish counterpart, it could be argued that there is no need to repeat the information about registration as it can be found just a few lines above the summary section.

In Example 7 from the *Kirkkovenesoudut* rowing event description (“Kirkkovenesoudut & Jälkisoudut”, 2019), there are again multiple elements omitted from the translated version of the text, varying from highly descriptive adjectives to additional things to do during the event.

*Example 7. Text from “Kirkkovenesoudut & Jälkisoudut” (2019) event description.*

Finnish text	English text
Rannalla on tarjolla monenlaista oheistoimintaa mm. wappukyykkää ja -mölökkyä sekä pikniktyylistä ajanviettoa! Juhlavuoden kunniaksi oheistoiminta on viety uudelle tasolle ja rannalta löytyy niin pomppulinnaa kuin sumopainia. Myös ekstraherkkuja on tarjolla perinteisen makkaramyynnin lisäksi. Paikalla myös UNICEFin janopäiväkeräyksen hyväksi Oulun nopein sitsitempaus.	You can also take part in the Wappukyykkä- and mölökky tournament at the beach.  In celebration of the 20th anniversary of Kirkkovenesoudut, there will also be a bouncy castle and sumo wrestling. You can also buy sausages and other treats at the beach.

In this example, one can see that whole sections of the text are omitted from the English translation. For example, in Finnish it is described how the rowing competition has plenty of other activities to participate in apart from the main event (it even includes the Finnish abbreviation *mm.*, ‘among other things’), but the English version mentions only that there is a bouncy castle and sumo wrestling. The Finnish version also mentions that there is a quick *sitsit* event for charity as well as “picnic style” entertainment. A curious omission is also that the Finnish text mentions the companies that are supporting the event while the English version omits the names of these companies; surely the local or national companies would want to maximise their exposure to international students as well. In the same event, the rules of the rowing competition are also left untranslated (e.g. that two teams compete at the same time, and that the two fastest teams will have a final round in the end), though the English version does mention that exchange students wanting to participate in the competition should contact the executive board of their own guild or student society.

Comparable to Example 7, the additional activities are also removed in the translated event description of “Finanssi pre-Christmas party” (2019). The Finnish text describes how there is a chance for the participants to have their picture taken and thus they can immortalize this unforgettable autumn period as a member of the organisation, and that in the event they might even get to sit on Santa’s lap. Another omission of details is that the Finnish description states that there is some kind of a lottery or a raffle, as well as an award ceremony for the tutor of the year.

Another similar example of omitting or condensing information are the instructions for participants in the half marathon running event (“OTY:n Puolimaraton”, 2019). The information for non-Finnish students is relatively shorter and more condensed than the Finnish description.

*Example 8. Text from “OTY:n Puolimaraton” (2019) event description.*

Finnish text	English text
Mukaan pääsee tulemalla Teekkaritalolle klo 14:00, jossa otetaan nimi ylös ja annetaan numeroliivi.	You can participate by coming to registration to Teekkaritalo at 14:00.

Once again, as evident in Example 8, the English version excludes information the Finnish version has. While it can be assumed that when one registers for the event, their name will be written down, there is no mention in the English version that the runners also get some kind of a bib number to wear during the competition. One paragraph in the event text is also omitted from the English version completely; therefore, the English version does not mention the further encouragement to all the participants that the occasion would be a great way to test one’s limits in this long-distance running event, or that the event can be used to collect the “freshman points” (*fuksi pisteet* in Finnish; basically collecting points by doing activities listed in a leaflet for first-year students). A comparable loss of details in the translation can be found in the Wappu Olympic Games event: both the Finnish and the English version state that the event starts at 5.30 pm, though only the Finnish version declares that it is at this time that the registration for the teams starts, and the proper event begins at around 6 pm; the latter part being omitted from the English description (“Wappuolympialaiset”, 2019).

In the following example from “Kalsarikännit” event description (2018), there are instances where Finnish cultural terminology and vocabulary has been omitted from the English version.

*Example 9. Text from “Kalsarikännit” (2018) event description.*

Finnish text	English text
Luvassa on linnan juhlien katsomista, juomapelejä, saunomista, hyvää musaa, parempaa seuraa ja parasta meininkiä, sekä palju!	As what every good party has, here's of course a chance for playing drinking games and beer pong, dancing to good music, trying out sauna and meeting new friends! Please B.Y.O.B. and B.Y.O.T. (a towel, if you want to go to sauna).

There also seems to be a slight tendency of removing specific Finnish terms from the English translation, as is clearly visible in Example 9. For example, the Finnish version of the event states that the party will contain watching the Independence Day Ball hosted at the Presidential Palace on the television as well as a hot tub (*[I]luvassa on linnan juhlien katsomista, juomapelejä, saunomista, hyvää musaa, parempaa seuraa ja parasta meininkiä, sekä palju!*). However, the English translation omits many parts from this

sentence. The traditional viewing of the Independence Day Ball is not mentioned, as this tradition might be perhaps difficult to explain briefly, and it is clearly not the main attraction of the event. Neither the possibility of going to the hot tub is mentioned, though curiously the possibility of “trying out” sauna is stated. Also, the English text reminds the participants that they should bring their own towel if they want to go to the sauna, a reminder that is omitted in the Finnish text; perhaps presuming that the reader understands that going to the sauna requires having a towel, so it is therefore not mentioned. “Trying out sauna” also quite clearly assumes that the participants might not have tried it out before, but that the Independence Day of Finland would be a great occasion to familiarize one with this Finnish custom. Curiously, the English text states that there is also the possibility of playing beer pong, a game that is not of Finnish origin but rather from the United States. The Finnish text omits this possibility, although it could be argued that the drinking games mentioned in the Finnish text include this activity in them as well.

In the event descriptions, there was a single instance where a link to an external internet site was provided in the event description to allow participants to read more information, and this was regarding the sport game of *kyykä* (“OLuT-Kyykä 2019”, 2019). However, the link to the referred website is only in the Finnish version of the text, as apparently there is no English version of the website. Then again, it might have been worthwhile to have the link to the site with a disclaimer “more info (unfortunately only in Finnish)”, as there could be some illustrations that might be easy to understand even for people who do not understand Finnish. However, even without the link to the external website, the English translation of this event does give an extremely brief overview of the sport, and it does convey the basic idea of the game.

Another example of omission is from the Valentine’s Day event description (“Ystävänpäivä Humuksessa”, 2019). The description states in Finnish that *[m]olempina päivinä luvassa erilaisia ystävänpäivätarjouksia sekä Kansainvälisen kondomipäivän kunniaksi Humanistinen Kilta jakaa kondomeita opiskelijoiden hyvinvoinnin edistämiseksi! Tämä on siis loistava tilaisuus sopia treffit Humukseen kumppanin, ystävän, kurssitoverin tai vaikkapa lipastoihastuksen kanssa* (ibid.). The latter sentence is not translated into English, but instead the preceding sentence is divided into two parts,

thus splitting the rather lengthy Finnish text (“There will be special Valentine’s Day deals available on both days in the café and in the spirit of the International Condom Day the Humanities Guild will be giving free condoms to everyone! This is our way of improving student well-being!”). It is implied in the Finnish version that it is worthwhile to ask a friend or a potential romantic interest on a date, as there are free condoms on offer, but the English version simply states that there are free condoms at the café, ignoring the dating aspect of the Finnish version. It is unclear why the list of persons (a friend, a classmate, etc.) one could ask on a date has also been left untranslated.

Another event related to Valentine’s Day is the party called Bad Valentines (“Bad Valentines”, 2019). The Finnish version of the event description mentions that the party takes place on the eve of Valentine’s Day, but the English version omits this from the body of the text. The event text also has a peculiar utterance omitted: the Finnish text recommends *Haalarit ja rakkauden värit, totta kai!* (translated in the English version as “Your student overalls and the colours of love.”) as a dress code, while the English text does not contain the final utterance (one could translate it to ‘of course’ or ‘naturally’). There seems to be a tendency to omit similar utterances or information that can be viewed as unnecessary, as fluffing or reinforcing the Finnish text. For example, in the description for the Speakeasy-themed party the Finnish summary of the event has one line asking and answering the question why one should participate in the event (the answer being “because it is legal”; a humorous attempt to assert the theme of the party), and this is not translated into the English text (“Salakapakka”, 2019). A somewhat similar example is the encouraging greeting for participants in the half marathon running event: the Finnish description welcomes the participants to race for glory and honour (*Tervetuloa kisaamaan maineesta ja kunniasta!*) but this utterance is translated into English simply as “Welcome to race!” (“OTY:n Puolimaraton”, 2019). While the intention of the original sentence remains the same, i.e. you are most welcome to participate in this event to run, the nuances of the source language are clearly left untranslated.

In Example 10, there is some terminology that relates to the Finnish education system and nostalgia people might feel towards their time spent in elementary school. As this is another example of a party in the location called Teekkaritalo, the full event description is rather short as presumably people have

attended events at this venue before, but nevertheless attempts to encourage people to take part in it by having a clearly defined theme for the event.

*Example 10. Text from “Viinadisko” (2019) event description.*

Finnish text	English text
<p>Haluatko kokea ala-asteen limudiskot uudelleen monien vuosien jälkeen? Communica, Oulun luokanopettajaopiskelijat ja Prosessikilta mahdollistavat teille tämän nostalgisen viinadiskon nuorisotalolla aka Teekkaritalolla torstaina 3.10.</p>	<p>Do you miss the good old school discos? Communica, OLO and Prose invite you to the nostalgic viinadisko at Teekkaritalo on Thursday the 3rd October.</p>

The term *nuorisotalo* (‘youth club’ or ‘youth centre’) is not translated into English. The writing style also omits some of the cultural context: whereas the Finnish version specifically recalls disco events from the grades one to six of elementary school, the English text is a bit more ambiguous in this matter. Instead of explicating on this socio-cultural vocabulary (compare with the “Kalsarikännit” event in Example 1), the terminology is omitted from the English version, therefore leaving the cultural background of the event description rather ambiguous. One could reasonably, for example, think that the event has a 1970s theme, as disco was rather popular during that decade. It might also be unclear to the reader if the first sentence in the event description means school discos or old school discos (as in *old-fashioned*). Further in the event description, the Finnish source text uses the highly culture-specific word *lipastus*, a portmanteau of *lipasto* (a colloquialism for ‘university’, lit. ‘a drawer’; most likely derived from the Finnish word for ‘university’, *yliopisto*) and *ihastus* (‘a crush’, ‘a passing infatuation towards someone’). This word is translated into English as simply as “crush”.

Another event description that focuses on a certain theme and that omits information from the English version is the following meme-themed party event (“Meemibileet”, 2019). The memes here refer mostly to image macros on the internet shared by various users and re-edited and remixed by them. As

the original Finnish text is partly translated from English image macros, it creates a peculiar sense of broken Finnish, as probably was intended.

Example 11. Text from “Meemibileet” (2019) event description.

Finnish text	English text
<p>Onko seuraavana aamuna luentoja? Jos ei nuku, ei voi nukkuu pommiin :D EBIN :DDDDDDDDDDDDDDDDDDDDDD sprölölöööööööö</p>	<p>Do you have lectures the next morning? If you don't sleep, you can't sleep too late:D</p>

Interestingly, in Example 11, the last part of the text with continuous capital D-letters forming the smiley is omitted, even though it would not even require translating, just copying and pasting the source. The final utterance, *sprölölöööööööö*, is also omitted. This weird expression most likely is related to the Finnish meme of “Spurdo Spärde”, thus not translating it into English is another culture-specific omission. Another sentence omitted during the translation process is the question posed in the Finnish text *rasahtaako rusinasi pelkkään opiskeluun* (a somewhat fitting translation would be ‘are your jimmies really rustled by just studying all the time’; a direct translation of this idiom would be ‘my raisins are rustled’). Much like in previous examples, such as Example 5, the almost repetitive aspect of the Finnish description is condensed, with just a few key sentences being translated, and they carry the meaning and function of the source text: in this event, the four introductory questions to pique the interest of the reader are condensed into three questions in the English version.

The following extract is a prime example of the loss of details that can occur when translating from the source to the target language. While the English translation conveys the necessary information as succinctly as possible, there is a noticeable difference in the descriptions when comparing the two texts. Thus, while the function of the message in the descriptions is largely the same, they vary greatly in detail and even in length.

Example 12. Text from “Finanssi goes Ruka 2019” (2019) event description.

Finnish text	English text
<p>Lauantaina kovinkin krapula selätetään takuuvarmasti RINNERIEHASSA, jossa jano ja nälkä pelastetaan kylmällä mintulla, kuumalla makkaralla, raikkaalla ulkoilmalla sekä tietenkin mäenlaskulla!</p> <p>Rinneriehan jälkeen valmistaudutaan NAAMAJAISIIN. Naamajaisissa mökkiseurueet pukeutuvat sopimansa teeman mukaisesti, ja lähtevät tekemään tuttavuutta muiden mökkeilijöiden kanssa.</p>	<p>Saturday morning starts with the slope party with traditional Finnish Minttu shots and grilling sausage. In the evening it is time for the legendary costume party where your cabin decides their own theme for costumes.</p>

Example 12 includes several instances of omission in the translated event description. As the weekend-long event in the location clearly comprises of various sections for different activities, these are separated in the Finnish text into different paragraphs and the reader’s attention is drawn to them by capitalising their names. The English text has the two activities in chronological order within the same paragraph. Much like in Example 7, the additional activity of riding, sliding, or skiing down a hill is omitted from the translation; although it could be argued that an event titled “slope party” might include some kind of activities for the participants. There is also a clear difference in the presentation of the beverages offered in the event: the Finnish text contains an assumption that the reader knows that “cold mint” means an alcoholic drink, while the English version quite explicitly states this, or at least describes the drink as a shot. Much like in some of the previous examples, the details of the costume party are also left ambiguous. The name of the costume party is left untranslated (see also the Chapter 5.2.3, Linguaging). As the name of the costume party partition of the event is an apparently humorous spelling error of the Finnish word *naamiaiset* (meaning ‘a costume party’; *naamajaiset* could be roughly translated as ‘actively seeking intoxication’, ‘being extremely drunk’, and vulgarly translated



into ‘shitfaced’), it might be hard to find an equivalent or a near equivalent translation. However, the English version does describe the costume party as being legendary, something that is omitted from the Finnish text, so there is some elaboration on the event.

There is also a tendency to omit or condense information pertinent to Finnish culture or peculiar words of the Finnish language. For example, words belonging to the semiotic domain of weather and nature are either left untranslated or are translated in a simplified form.

*Example 13. Text from “Salakapakka” (2019) event description.*

Finnish text	English text
Tällöin suomalaisia koetteli, kuten meitäkin nyt, lähestyvän talven synkkyys ja kylmyys. Vinkuvaa tuulta ja talven ensimmäisiä lumihiutaleita paettiin kaduilta kellareihin ja pirtteihin.	Back then Finns faced the same adversities as the people of today including the approaching, harsh winter. People ran away from the first snow flakes of winter in to cellars and cabins.

In Example 13, from the Speakeasy-party description, the Finnish text describes the (approaching) weather conditions as dark and cold, and that people would cover away from the howling wind and the first flakes of snow. However, the English translation condenses these descriptions and states that the conditions are “harsh”, and that people run away only from the first snow, not the wind. The translated text also changes the perspective of the text, as the Finnish version utilises the first-person plural (we) in the description, while the English text refers to the third-person plural (they).

In a Halloween-themed party (“HutKijoiden Yö -19”, 2019), the Finnish event description contains an ingress, a complete introductory paragraph, and then another paragraph describing the event and its theme. However, the English version is heavily condensed, almost to the point that the English version is not a translation of the original text at all, but rather a brief summary, and extreme simplification of the function of the source text. Example 14 from the event description displays this type of concise translation strategy.

Example 14. Text from “HutKijoiden Yö -19” (2019) event description.

Finnish text	English text
Tsaikedeelisin ja kuumottavin puku palkitaan flirttailevilla katseilla, suosionosoituksilla ja yllätyspalkinnolla.	Remember to dress up: the most horrifying costume will be rewarded!

The event also has a costume contest for the participants, advertised in Finnish as *[t]saikedeelisin ja kuumottavin puku palkitaan flirttailevilla katseilla, suosionosoituksilla ja yllätyspalkinnolla*. However, the English version simply reminds participants that they should wear some kind of a costume for the event, and there will be a reward for the best costume. The nature of the reward is not revealed in English, even though the Finnish version states that the most “tsychedelic [sic] and hottest” will apparently be rewarded with “flirting glances, applause, and a surprise reward.”

In an event for the students of natural sciences for trying out the game Finnish or Karelian skittles (*kyykkä* in Finnish), the condensing of information is extreme, but most of the relevant information is still presented in the English version (“OLuT-Kyykkä”, 2019). The English version states that “[f]or the first timers, there is an introduction”. While this is an overly simplified translation of the Finnish description, it nevertheless might be sufficient in conveying the function of the source text. Even though the Finnish version expands on the rules of the game somewhat, the game of *kyykkä* can be rather hard to explain even in Finnish without any physical presentation. Therefore, the brief text might even be more attractive for participants, as having a detailed description of the sport might seem confusing for people who have never heard of the sport.

As a summary, while there are plenty of varying examples of omissions in the data, it could be said that in general the information carried in the English translation differs somewhat from the Finnish description. There seems to be a pattern that the translation process removes words or sentences that are unnecessary for conveying the most simplified meaning; the core message of the event. As an example, a Finnish description might say that “dress up nicely and come to the event”, and this would be translated into English as “come to the event”; simply encouraging people to participate in the event.

As mentioned in Chapter 4, in many cases the fidelity of the translated text is evidently subordinate to relating the function and purpose of the text.

Among the semiotic elements of the Finnish event descriptions that might be omitted in the translation process are descriptive words that arguably differ slightly from the regular register; or rather, the use of these words is fitting in the context of the event descriptions as they attempt to distinguish themselves from other student events. For example, the original Finnish text might have highly descriptive and expressive language, while the English translation can be simplified and utilise more basic, less descriptive words. The Finnish description might have elaborate verbs (for example, *rasteilla*; 'to go around checkpoints', *verestää*; 'to recap something' or 'to refresh one's memory') and the English translation uses perhaps more often used, common verbs, such as 'to do'. One could also argue that this is a clear difference in the language pairing of Finnish and English, which have very different grammatical and syntactical rules and structures.

Apart from omitting some of the more descriptive words, there also seems to be a tendency to omit some of the humoristic elements in the English event descriptions. Some of these are puns or wordplays (such as the "naamajaiset" event in Example 12), and finding a matching English idiom that then could be modified to be humorous and match the intention of the original could be extremely challenging.

If the original Finnish description has multiple adjectives describing something, usually only one of them will be translated. For example, if an event has some sort of a contest in it, and the conditions for winning are described in Finnish with multiple adjectives, the English translation might simply state that the best one wins. The same generalisation can be applied to the introductory parts of the event descriptions: while the Finnish description usually attempts to attain the reader's attention by having a list-like chain of sentences, such as multiple declarative statements ("the greatest party of the year is here!") or by questions ("what could be better than attending this event?"), these might be shortened noticeably in the English translation or omitted completely. For example, if the Finnish version poses three questions for the reader, the English description might contain just one.

A clear generalisation one can also make based on the findings is that instructions are shortened in the translation process. Whether it is a question of an event where the participants are required to do something (like going from checkpoint to checkpoint) or dress in a certain way (a costume party), the English version often has more generic information compared to the Finnish text. Omissions can include more exact times for performing certain actions (for example, the Finnish text might state that registration begins half an hour before the proper event starts, but the English version mentions only one time). Activities that can be described as extraneous in the events are often also omitted: while usually the main attraction and theme of the event is conveyed, the smaller activities the participants can also enjoy are frequently not included in the English translations, or only some of them are mentioned.

Nevertheless, as a result of these type of omissions mentioned, the English descriptions might be less repetitive for the reader, as the important information is often found only once in the text. Then again, as some of the information from the Finnish event description is lost due to the utilised translation strategies, the message is arguably slightly different depending on the language one reads.

### **5.2.3 Languaging**

This section analyses instances of languaging in the event descriptions. In such cases, the English texts contain elements of Finnish language within them, thus utilising the two languages simultaneously. Although this is not a very frequent phenomenon in the data, it is worth analysing in some detail, as it displays a combination of the student culture in Oulu and the English language. Languaging seems to mostly take place when the event descriptions contain well-established terminology related to the Finnish student culture, and this terminology is either left untranslated, or it is explained the first time it is utilised, but the Finnish version is used later on in the text.

In the data, there were only two event titles that were already in English, and therefore unnecessary to translate. The Valentine's Day party "Bad Valentines 2019" (2019) therefore perhaps tries to emphasize

the romantic nature of the event, rather than the more platonic friendship the Finnish name of the day (*ystävänäpäivä* in Finnish, ‘friend’s day’) implies. Another reason might also be that as the student society for the students of English Philology at the University of Oulu is one of the organising parties, it might be more natural for them to utilise the Anglophone culture in their events and their titles. The other event, “Finanssi goes to Ruka” (2019), utilises English for some reason in its title. Perhaps this is an example of the dominance of English language in the academic world, or the organising student society has plenty of international and exchange students as members, or simply having two titles for the trip might be confusing, and the English expression sounds better for the organisers, as it seems to be utilising the idiom “X goes Y”, though usually it is used without the preposition ‘to’. Then again, the reader must be familiar with the two Finnish names, Finanssi and Ruka, in the title in order to comprehend it.

Example 15 below is from an event aimed at the first-year students of technology (“Fuksilakitus ja Lakinlaskijaiset 30.9.”, 2019). In this event description, multiple student-culture related items are not translated, but the Finnish terminology is used directly in the English description. According to the description, the event also has two distinct parts; the main event and the afterparty.

*Example 15. Text from “Fuksilakitus ja Lakinlaskijaiset 30.9.” (2019) event description.*

Finnish text	English text
Lakinlaskijaiset (fuksilakituksen jälkeen) = 2p	”Lakinlaskijaiset” aka the afterparty (after the Freshmen capping) = 1p

In Example 15, the Finnish version does not explain what the “Lakinlaskijaiset” event is, only that it seems to be at a nightclub so therefore one can assume that it is a typical party. However, the English version does not translate the name of the event, nor does it offer even an explanatory translation, such as “the lowering of the caps”, or “placing the caps to rest”. In this excerpt, there also seems to be a typo in the English version, as participating in the “Lakinlaskijaiset” afterparty offers only one (1) point for the freshman pass, instead of the two (2) that the Finnish description states is available in the event. There are a few other typographical errors as well in the English version of the event description.

The Finnish colloquial word for technology students in higher education institutes, *teekkari*, is also used in the English version of the event description. As there is no clear short English equivalent word for this term, and the Finnish word is rather established and often used (often even in more official contexts), it is easier to use the Finnish term instead of trying to translate it. It is also used as a part of compound words, such as translating *teekkaritarra* into “teekkaristicker” (i.e. a sticker a student can have on their student card, verifying that they have joined their own guild) or *teekkarilakki* as “teekkari cap” (the white cap technology students often use). However, there was one exception where the word “OTY-sticker” was used instead of “teekkaristicker”; thus signalling perhaps the membership of the student society rather than the field of study (“OTY:n Fuksisuunnistus 2019”, 2019). This same event displays a good example of using the word *Teekkarilakki* as well, as it is placed within the English text with no explanation what it is, only that people hosting the checkpoints will be wearing one. The word is also written with a capital letter for some reason in this instance, perhaps signalling to the reader that this is an important term; then again, the same capitalisation is in the Finnish text as well, so it might just be a typographical error.

Another example of using the word *teekkari* comes from the collection of *wappu* events for students of humanities (“Humanistien Wappu”, 2019). One of the last events the students are encouraged to attend is called *Teekkarien fuksiuitot* that is translated as “Teekkari Floating”. While the translation might be meant as humorous, it is nevertheless misleading, as one could get an image of the event that the first-year students will be floating on the river or at sea. In the event itself, the first-year students of technology slide down a slope into a river, submerging completely for a brief period of time. Thus, ‘floating’ might be better substituted with ‘dipping’ or a similar word.

Another comparable word to *teekkari* is *kylteri*, meaning students of economics, managerial economics, business, or other similar fields. It seems to be utilised in much the same way as the technical student counterpart, with it simply being placed in the English descriptions with no explanation nor attempt at translation (“Finanssi goes Ruka 2019”, 2019).

As one of the most notable features of the student culture in Oulu (and in Finland) is the celebration of the end of the academic year during May Day, the word *vappu*, *wappu*, or *Wappu* is often used in the English descriptions as well. While it might be explicitated in some events so that *wappu* means the whole period leading up to the First of May, there does not appear to be a similar short English expression. Being an arguably iconic part of modern student culture, it is often used in event names, such as “Wappuorienteering” or “Wappu Olympic Games”, thus utilising it in the English descriptions is understandable and should even perhaps be encouraged.

In one instance, translating the title of the event moved it from one cultural setting to another. The “Salakapakka” (2019) event is translated as “Speakeasy-party”, and while it arguably is the most direct and shortest translation of the original name, it nevertheless is extremely specific in referring to the illegal saloons of the 1920s American prohibition -era, mixing the Finnish culture of the event description with this clearly American cultural item. In this case, in order to maintain the cultural connotation, a more generalised name for the party might be preferred.

Apart from the “naturally” occurring bilingualism and languaging, such as using the proper Finnish names of places or locations in the English descriptions, there are a few examples where the Finnish term is used for clarification in conjunction with the English version. For example, the “official freshman checkpoint race” organised by the Guild of Humanities lists one step in the instructions to the participants as follows: “collect your team and sign up to the tutors (*pienryhmäohjaajat*)” (“Humanistisen Killan fuksisuunnistus”, 2019). While the English word “tutor” might be abundantly clear and is the official term used by the University of Oulu for the student tutoring system, the Finnish term nevertheless clarifies on this. However, to complicate matters, the student tutor for international or exchange students is called a *kummi*, thus the use of the word tutor here perhaps implies or supposes that international students are integrated in the mostly Finnish-speaking small groups (“Student Tutoring | For Students”, 2020).

One notable feature is the lack of modifiers or complements in the English language texts. While not exactly omissions per se, the prescriptive grammatical rules of English might encourage the use of such

items. This could possibly lead to some confusion, if one is not familiar with the proper Finnish noun used. As an example, a Valentine's Day party is organised in an establishment called Kaarlenholvi ("Bad Valentines 2019", 2019). The English text uses the name of the place without any modifiers or even a definite article, while a more accessible text could say "the nightclub Kaarlenholvi". The Finnish version also calls the place "Ravintola Kaarlenholvi" (direct translation would be 'the Kaarlenholvi Restaurant'), but this Finnish word for restaurant is omitted from the translation. Another such case where the apparently official name of the restaurant/nightclub is omitted is from the afterparty of a freshman orienteering event ("Fuksisuunnistus 2019", 2019). The Finnish version notes that the afterparty takes place in "Viihdemaailma Ilona" (directly translated as 'the entertainment world of Ilona') while the English version calls the place simply "Ilona". These translations are quite understandable, as using the complete Finnish title of the venue might be confusing for reader unfamiliar with the Finnish words, and the shorter titles are most likely used more often. Another such example is from the half marathon running event description, where it is stated that "[t]he running starts from [Teekkaritalo] to Auranmaja and little bit beyond" ("OTY:n Puolimaraton", 2019). The name Auranmaja ('the cottage of Aura') is not explained in any way for the reader, leaving it quite ambiguous what the participants should expect when they approach the halfway point of their route. However, contrary to these examples, one event description had a translated venue name in it, calling the "Ravintola Kaarlenholvi" establishment as "Restaurant Kaarlenholvi" in English ("Finanssi ry:n pikkujoulut / Finanssi's pre-Christmas party", 2019).

There are some instances where the event title is left untranslated, and the Finnish name is used in the English text. One such example is the annual rowing competition, *kirkkovenesoudut* ("Kirkkovenesoudut & Jälkisoudut", 2019). In the event description, the translation simply states that the event is a rowing competition, but the exact details are omitted. The Finnish version includes some of the rules (for example, that the two fastest teams will compete in the final) as well as the equipment used (*kirkkovene*, a long rowing boat which were originally used for travelling to church by water), while the English translation does not mention any of these.

Interestingly, the name of the event is sometimes left untranslated in the descriptions. Some events have the title translated within the text, while others simply reuse the Finnish one. Some event



descriptions translate the perhaps peculiar Finnish name into a more generalised version in English, such as calling *naamajaiset* [sic] simply a costume party in Example 12. One reason for having the event title only in Finnish could be due to the restrictions of the social media site Facebook, as a longer event title might not be displayed correctly on all platforms (i.e. mobile phone might cut off the title, leaving the English part invisible to the viewer). Facebook also places restrictions on event names; as of writing this thesis the character limit for an event name is 64 characters (including spaces). It might also be confusing for students to promote the same event with two different names, so the Finnish one might be simply easier to use. For annually repeating events, the Finnish title might also be well-established within the student community, and the original title could have been in use for years or even decades, thus the organisers could deem it unnecessary to translate the name of the event. As student societies often have a poster accompanying the event, a short and concise name is also easier to read than a lengthy title. The only discrepancy to this is the pre-Christmas party by *Finanssi*, where the Finnish and English titles are separated by a slash.

The *Kirkkovenesoudut* rowing competition uses some English idioms in the translated text. For example, while the Finnish description states that students will be rowing once again in the event, the English version (mis)quotes the nursery rhyme and opens the introductory paragraph with “[r]ow, row, row the boat” [sic] (“Kirkkovenesoudut & Jälkisoudut 2019”, 2019). It is also mentioned that the music in the event is handled by DJ Maza (written in all capital letters in the Finnish description), and he will be entertaining the crowd with “sick beats” (ibid.).

In Example 12 (see section 5.2.2 for the full extract), an alcoholic beverage is described as a “traditional Finnish Minttu shot” (“Finanssi goes to Ruka 2019”, 2019). The Finnish version of the event calls this drink simply a ‘cold mint’. Thus, in the Finnish description the brand name of the liquor is generalised to perhaps cover all the liquors that have a taste of mint in them, while the English one specifically uses the brand name, as the word is written with a capital letter. Neither text mentions the word booze or liquor in it, so the presumption is that the reader is familiar with this type of alcohol.

There also does not seem to be much consistency in the way the Finnish acronym for registered associations, *ry* (*rekisteröity yhdistys* in Finnish), is utilised in the English descriptions. This phenomenon is also evident in the original Finnish texts, as sometimes organisations are written with the suffix attached to their name, and other times not. For example, in the pre-Christmas event by *Finanssi ry*, the Finnish text states that the event is for *Finanssi ry:n jäsenille*, and the English translation removes the abbreviation and simply states that the event is open for “Finanssi members”. Then, for example, the Karelian skittles *kyykkä* introduction event has the suffix attached to the name of the first organizer, but not the second one, with the description stating that the event is hosted by “OLuT ry and the OAMK” (“OLuT-kyykkä 2019”, 2019). However, most often *ry* is completely omitted from both the Finnish and English text. One instance (see Example 10) also had an interesting change taking place in the names of the organising parties, as the Finnish description had more extensive names for the organising societies than the English translation. The Finnish descriptions states that the event is hosted by *Communica, Oulun luokanopettajaopiskelijat ja Prosessikilta*, while the English one uses acronyms for the latter two, i.e. “OLO” and “Prose” (“Viinadisko”, 2019). This instance circumvents using Finnish language, as using a lengthy word such as *luokanopettajaopiskelija* might be confusing for the reader. Instead, the example utilises colloquially used, shorter forms of the names of the organising parties.

As mentioned in subsection 5.1.1, another abbreviation often used in the descriptions is “TL;DR”. This abbreviation is also used in the Finnish texts apart from a few exceptions, such as *lp;el* (*liian pitkä; en lukenut* in Finnish, a direct translation of the English version) used in the Meme Party event description (“Meemibileet”, 2019). This is an example of languaging acting in another direction, as instead of the source language affecting the target text, the target language influences the source. Although, it could be argued that in this instance, the translation might be done humorously, as the whole event description for the party seemingly attempts to disrupt typical writing conventions.

As a summary of findings related to the phenomenon of languaging, it could be stated that the most commonly used form of languaging in the event descriptions is utilising an established Finnish term related to student culture within the English translation. Examples of these are the use of *wappu* or *teekkari* throughout the texts, often in conjunction with another word. A sometimes-utilised

convention is also to have the Finnish name of the event in the English text with quotation marks, while perhaps it is translated the first time, with simply the Finnish version used later in the text similarly to the Finnish description. Apart from event titles, it would also seem that there are two different cases of languaging that can affect proper nouns in the descriptions: 1) either a shorter, more colloquial form is used in the English version, often akin to the Finnish one, or 2) the official, full title is utilised. For example, if an event takes place in a nightclub called Kaarlenholvi, quite often the shorter form of the venue is used in the Finnish event description (i.e. the event takes place simply in *Kaarle*), and the English text can have the same, shorter variation on the name, or use the full title of the venue (*Ravintola Kaarlenholvi*).

## 6 Discussion

In this chapter, the findings of the previous sections are discussed in detail. The analysis is placed into larger context and the implications of the translation processes and strategies are discussed. The fidelity of the findings is also commented on, as well as the perceived quality of the translated event descriptions.

It could be argued that the student culture in Oulu has become more accessible for non-Finnish speaking students as well over the course of the past few decades, based on the findings of this study, as the event descriptions are mostly translated into English. Then again, while reading through hundreds of student events and selecting the event descriptions to be analysed in this study, there were a multitude of event descriptions that contained information only in Finnish, without even a brief English summary written in the event details. It is unclear if the texts in these events are not translated due to time constraints, or are the organisers expecting only Finnish participants, as events limited to, for example, only members of a certain student society might only have Finnish students as potential participants, if the member base of the student society comprises entirely of Finnish students.

Creating bilingual event texts, i.e. in both Finnish and in English, seems to be a relatively recent trend, as a cursory glance at events from, for example, 2014 or 2015 reveals that some event descriptions were only in Finnish then. Further research should be conducted regarding this matter, especially for the time period before the widespread use of social media, circa before the 2010s. For example, a few advertisements or notices for events in the *Oulun ylioppilaslehti* ('the Oulu Student Magazine', a newspaper-type publication published by the Student Union of the University of Oulu) were written either entirely in Finnish or entirely in English in 1994, such as a music evening organised by the students of music education ("RockPedot ja Mukavaa muzaa", 1994) and a call to foreign students for a day excursion to the lake Oulujärvi organised by the division of international and environmental issues of the student union [sic] ("Foreign Student!", 1994). A cursory glance into the archives of Verba ry, the society for students of English, Swedish or German languages at the University of Oulu, reveals that the organisation originally hosted a Halloween party with exchange students from the United States, and

continued this tradition even after ESN Oulu, the local branch of the Europe-wide Erasmus Student Network organisation, was founded for exchange students in Oulu, and one might assume that this event was advertised in English. Furthermore, the event description for a Valentine's Day party from 2011 follows approximately the same pattern as almost all the present-day events ("VERBA & TIIMA present: Valentine's Bileet!", 2011). One can only speculate when this current format of event descriptions was adopted into wider use and it became the de facto standard way of presenting event descriptions; perhaps the widespread use of mailing lists and electronic communication in the late 1990s created the need for a somewhat unified code for the event texts. The large increase in the number of international and exchange students studying at the University of Oulu might have also influenced the way organisations communicate, as the need for bilingual communications increased with the growing international student pool in the 2000s ("Pohjoinen alma mater — 2000–2010", 2019).

While there were not that many examples of languaging in the data, it is still an extremely interesting phenomenon that seemingly affects both the Finnish and the English descriptions. Halloween works as an example of terminology and names influencing the Finnish event descriptions. In Finland, Halloween has not been celebrated on a large scale nor is it a public holiday, yet the student events that take place at the end of October utilise the English word instead of a Finnish equivalent, such as *pyhäinpäivä*. Another example of English language utilised in the Finnish text is the game of beer pong, a term that seemingly was never translated in the Finnish descriptions (although one could argue that this game is included in the often-mentioned possibility of playing drinking games in the events). The "Kalsarikännit" event description (2018) also used the English word "to host" in the Finnish description as *hostaa*, so clearly there is a back-and-forth exchange of cultural ideas and terminology between the varying translations, and the student culture in Oulu is not in isolation nor is it based solely on Finnish terminology but borrows elements from other countries and cultures as well.

Translating event names within the text is another interesting finding. There seems to be at least four differing methods of presenting the event title in the English descriptions: 1) simply using the Finnish title, 2) using the Finnish title but translating it when the name is mentioned the first time, 3) translating

the title into English, or 4) omitting the title completely and using a more generalised version of the name. Translating the event name seems to be related to the content of the event. If the name itself implies some kind of activities or actions, such as “trying out a new sport”, it is translated. However, if the name of the event does not really carry significant meaning, the fourth alternative is used more often (see Table 1).

Due to the strictly limited length of this thesis, the historical continuity of the translations of repeating events has hardly been analysed. However, as an example, a brief examining of the translation of the pre-Christmas party arranged by the students of the business school in 2018 shows that the text utilises entirely different translation strategies and is a thoroughly more complete translation of the source text than the translation published for the 2019 event (“Finanssi ry:n pikkujoulut / Finanssi's Pre-Christmas party”, 2018). It is unclear why this distinctive change in the event description has taken place: has the translation of the 2018 event been done by someone who is more fluent in the English language than the people who translated the 2019 event, or was simply less time and effort spent on translating the latter event description? Stylistically the event texts also differ, as the former one even has a poem as the introductory part of the description.

Regarding explicitations and explaining the student culture in more detail in the event descriptions, many student societies also have guides for the first-year students. These can include a kind of dictionaries (both in Finnish and also in English) of the student culture that the new students are supposed to familiarise themselves with (see, for example, Junttila, Jäntti and Uusitalo (2019), or “Freshman dictionary”, n.d.). Thus, explaining in detail all or most of the vocabulary and terminology in the event texts might be seen as excessive and unnecessary, and thus seemingly the preferred translation strategy is to present the information in English the same way as the Finnish description or in a condensed form. While this research has not exactly focused on the style of the texts, there seems to be two major stylistic choices for the descriptions: either they are informative with just slight use of descriptive language, or grandiose and highly stylised. The latter style option seems to be the one that will be mostly omitted during the translation process.

Event descriptions with instructions seem to be translated also with two differing translation strategies: clearly expanding and explaining the instructions, or omitting information, and leaving the reader with perhaps more questions about the event. One should discuss, is it enough for the reader if the instructions are compact and as precise as possible, with the option of contacting people for more information if necessary, or should the information for the participants be as in-depth as possible. One might assume that the more compact the information is, the less there might be translation errors (then again, vice versa, if the abbreviated translation fails to convey the meaning, there is a possibility of a larger misunderstanding). Also, if the audience for the events is not completely fluent in English, using simplified phrases and sentence structures might even be better at conveying the function of the original Finnish text into the English language.

Another interesting and constantly changing element is the type of events the student societies organise. Although many of the events organised by the student societies are, if not centred around, then at least encourage students to use alcohol, in recent years the trend has been that students have been using less alcohol than before (Kunttu, Pesonen & Saari, 2016). According to the University Student Health Survey conducted in 2016, up to 13.5 % of students never use alcohol, though at the same time, 17 % of answers showed that there is a social pressure for consuming alcohol. This increasing percentage of people who abstain from using alcohol is supported by a few other sources as well, such as the research published by the Finnish National Institute for Health and Welfare (Mäkelä, 2018) and the “drying” of the student culture as reported by Nousiainen (2018). It has also become more acceptable to not consume alcohol while partying. Thus, student societies and guilds have apparently responded to this change in their communities and requests from their members by providing more social occasions which either promote a healthier lifestyle, such as sporting events, or social gatherings that do not encourage participants to drink alcohol, such as patch-sewing events (“Marttakerhoilta”, 2019). As evident in the data for this study, many *sitsit* events also feature alcohol-free drink choices for participants (such as “FYRE-sitsit”, 2019). Then again, there are events such as the excursion featured in Example 12 where it is mentioned that the bus will stop at the local liquor store and weekend will be spent either consuming alcoholic beverages or recovering from a hangover. In the event translations, this shift of event types might be evident in having more condensed translations for

the English texts in events that are not “typical” parties: it seems that the vocabulary required for translating a traditional party in a nightclub seems to be easier to master than an event with complex rules or varied activities for the participants to attend.

While mentioned in the second chapter of this thesis that the quality of the translations would be excluded from this study, it is nevertheless worth discussing briefly the perceived quality of the event descriptions in this section. It could be argued that all the translated texts were of at least adequate quality: though there are clear and perceivable differences in the fidelity of the translations, there was rarely a chance of a large misunderstanding. There were a few examples of odd or arguably wrong word choices being used, like using the nautical or aeronautical term “navigation” when describing an urban orienteering event (“OTY:n Fuksisuunnistus 2019”, 2019). It would also seem that some of the texts that achieve a lesser fidelity in the translation utilise simpler sentence structures. For example, the Finnish event description might have a lengthy run-on sentence with various interrelated elements, and the English translation might be a simple declarative sentence, perhaps even without any subordinate clauses.

As evident in Table 1, omissions were more frequent in the data than explicitations. While parties are events that are organised perhaps more often than other types of events by the student societies, their translations do seem to have the greatest number of omissions (see Table 1). This could be due to the nature of the events, as it would seem that typically a party in a nightclub or other public venue does not contain much extraneous activities, and thus the main function and message is simply to convey where and when the event takes place, and possibly its theme. Conversely, events that require the participants to prepare for the event or perform various tasks during it, such as the orienteering-type events, seem to require more explanative translation strategies for the descriptions. As mentioned in 5.2.2., additional event details, such as minor activities, also seem to be omitted or condensed in the translation process.



Table 1. Summary of the examples.

Translation strategies	Ex.	Event type	Organisers	Translated textual elements			Translated content		
				Event title	Event details (location, main activity, rules)	Additional event details (minor activities)	Cultural elements	Humour	Highly expressive vocabulary
<b>Explicitation</b>	1	party	Motiva, Kone, Index, Kultu	X			X		
	2	activity (orienteering)	Kaski		X				
	3	other	Humanistinen Kilta	X	X				
	4	activity	Verba, Tiima, Lastarit, Atlas		X				
<b>Omission</b>	5	activity (orienteering)	OLuT				X	X	X
	6	party	Verba, Tiima, Lastarit, Atlas		X				
	7	other/activity	Prosessikilta			X			
	8	sporting event	OTY		X				
	9	party	Motiva, Kone, Index, Kultu				X		
	10	party	Communica, OLO, Prosessikilta				X		
	11	party	Humanistinen Kilta, Kaski			X		X	
	12	other	Finanssi	X		X			
	13	party	OLTO, Sigma, Valenssi, OLK						X
	14	party	Kultu, Tiima, Index			X			X
<b>Languaging</b>	15	other	OTY	X					

Quite unsurprisingly, the most fidelity and equivalency seemed to be achieved in translations that one presumes are written by a student of the English language. Thus, events that are hosted by either the student society for the English students or the umbrella guild for the students in the Faculty of Humanities have the greatest fidelity achieved in the event descriptions. In addition, student societies with presumably a large number of international or exchange students as their members also have more extensive translations for the events. However, as the number of events analysed for this research was relatively small, one should not draw too much conclusions from these findings. As Table 1 also shows, in events that are hosted by multiple different student societies, it is unclear which party is responsible for the translation process, or if the translation process might even be outsourced to a third party.

As some of the Finnish event descriptions are rather lengthy or contain numerous cultural allusions and vocabulary that is generally hard to translate succinctly, some of the event descriptions might be shortened simply because the translator or translators thought it is not worthwhile to spend too much time and effort in trying to translate items that even a professional translator might struggle with. A prime example of this is *naamajaiset* in Example 12, where the Finnish text combines a costume party and consuming alcohol in excessive amounts into one word. Such examples might be deemed unworthy of spending too much time on by the translator, if the function of the event can be conveyed to the reader with a simpler translation. The event description texts can also be updated by the organisers. Therefore, in some instances, it might be possible that the English translation of the event text is done from the first version of the Finnish text, but once the Finnish version is updated (e.g. to include more details of the event), the English counterpart is not updated concurrently, thus losing some of the fidelity the text originally had.

Clearly events aimed mainly or only at first-year students are more explanatory. Not only are the Finnish descriptions at times more extensive than some of the more general events aimed at all students, but the translations continue to explain some of the major elements of the events in greater detail. This is quite natural, as people most likely need more information the first time they are doing something or pondering whether to attend an event or not. Contrasting the urban orienteering events aimed at first-

year students to the *Wappu* orienteering events aimed at students who have studied longer (second-year students or older) clearly highlights this difference, as the latter often follow a simplified pattern in both the Finnish and the English event descriptions.

As mentioned in the summary of subsection 5.2.2 Omissions, the English descriptions might be less repetitive than the Finnish ones, as the important information is found only once in the text. Therefore, if the main text body of the description is already relatively short, one might argue that there is no need for the summary part at the end, or vice versa, why not have simply the summary and not translate the Finnish text at all. One translation strategy that was not used in the data but could be utilised is stating that the English version is not a direct translation at all, but rather a brief summary of the Finnish text. This might also enable the translator to focus on the key function of the original text, as only the most important information would need to be translated.

Nonetheless, in terms of omissions, it would be worthwhile to ponder is the condensed information enough for the reader to participate in the event. As mentioned in Chapter 3, as there are multiple student events organised each week, simply informing the readers that there is an event happening might not be enough to make the students attend the event. Then again, examining only the translations of the event descriptions ignores the social aspects and other influences for the students; as it might well be that people simply attend events that their friends are attending, and the description of the event has only a minor influence on their actions. Another point to ponder could be that if the translation is poorly done or non-existing, it could signal to the reader that the organisers have not thought extensively about the inclusion of international and exchange students in their activities, as they have not bothered to translate the event into English. Therefore, even a short, extremely simplified translation of the event text in English might be preferred in order to improve the inclusion of international students.

There are also some rather contradictory findings. As mentioned in Chapter 5.2.2 when examining Example 12, there is a tendency of removing or altering weather-related words. Then again, one of the events mentioned that participants should follow social media updates by the organisers, as events

might be cancelled due to poor weather, thus translating the Finnish word *säävaraus* in a more explanatory way (“Humanistien wappu 2019”, 2019). Another slight contradiction is evident when examining Example 1 and Example 9: these are extracts from the same event description, yet one of them is an explicitation and one of them is an omission, even though both could be categorised as being a cultural reference in the text. Presumably the translator or translators explicitate on the most important items of the text, and the less important information is then either heavily edited or omitted completely.

## 7 Conclusion

The student culture at the University of Oulu is varied and so are the translation strategies applied to the event descriptions by the student societies. As is the case with any intercultural communication, the message of the events by the student organisations must cross the borders of cultural separation, as a local tradition must first be given form and meaning in Finnish, and it is then translated into English, and this is then read by someone who perhaps is not a native speaker, and then further translated into their mother tongue. Thus, while the translation process from the Finnish source into the English target text is just one part of this complex continuum of communication, there are conclusions one can draw from the findings when analysing the different translation strategies applied.

This thesis examined how the student culture at the University of Oulu is being translated from Finnish into English in the event descriptions. There seems to be a trend that by omitting or not explaining certain items in the translated text, the translators and organisers emphasize the message and function of the text differently based on the language of the audience. Arguably one clear finding of the analysis is that the translations, as well as the original texts, require plenty of cultural knowledge from the reader already. In most event descriptions, the cultural terminology is either left unexplained or explained so briefly that the reader must either know the necessary information already, or they must be able to discover it from some other source. For example, mentioning that the ticket sales for an event take place at the “med school” (*lääkis* in Finnish), requires the reader to be familiar with the location of said faculty, and perhaps even familiar with the ticket sales customs in the building, as the building for the Faculty of Medicine at the University of Oulu is a rather large one. Another example is the *fuksilakki* or “freshman cap” for students of technology: the event descriptions assume that the reader already is familiar with the traditions regarding this practice, and therefore do not offer any in-depth explanation in Finnish or in English. However, there were a few instances contrary to this, and they provided instructions who one should contact if something about the event is unclear for the possible participants. Also, it might feel rather tiresome for a reader to have everything about the event explained to them in detail, as reading what could be called a wall of text is perhaps not the best way to convey information to the reader. As most of the student events are also organised mainly for the

members of the organising societies, the members are most likely familiar with the student culture, at least in some capacity.

Proper nouns are also something the reader supposedly should already be familiar with. One notable feature of the translated event descriptions was that proper nouns could either be omitted or explicitated, and there does not seem to be any easily recognisable pattern or clearly visible rules to this, but rather, this phenomenon seemed to happen almost randomly. In the data, there was just one occasion where it was mentioned that the afterparty would be hosted in a nightclub; the rest simply stated the name of the venue, therefore the reader should already be familiar with the location or should assume that all afterparties are hosted in nightclubs. There is very little pragmatic explicitation therefore to help the reader understand the names. At times, the proper nouns of the organising societies are also not explicitated, at some instances they are, e.g. “the educational sciences students’ Kaski ry” (“Humanistien Wappu 2019”, 2019). The reader should thus be able to know the organisations by name: a student might attend an event because students of the same subject are in the event, but if one is not familiar with the student organisations, it can be hard to recognise what major subjects the organising societies are representing. Nevertheless, as the names of the student societies are something that the students are in constant contact with, one should be able to do this rather quickly after entering the university community, or in some cases even before, as there can be a greeting messages from the guilds in the acceptance letters the students receive from the University.

The amount of information conveyed to the reader in English can be insignificant to fully communicate the effect of the Finnish text, as quite often the English language descriptions are condensed from the Finnish ones. However, there are exceptions to this, as some events go to various lengths to explain the event in greater detail than the Finnish source text. Hence, it is perhaps implied that the information has been told to Finnish students in some other way and thus they possess the required cultural competence, or the information is so implicit in the Finnish terminology utilised that it requires no explanations. As the event description texts are aimed at a specific audience, it seems that the organising societies place high emphasis on the audience’s communicative competence. As Heller (2011) mentioned, if the inadequate translations can be seen as a starting point for intercultural

communication, one must ask how and where this communication takes place, and how much are the events discussed among students.

It was also interesting to notice that there was eventually very little multilingualism in the event texts, though assumed otherwise initially. However, there were some clear cases of Finnish language influencing the translation process, leading to somewhat broken English that makes little sense if one is not familiar with the Finnish terminology being translated. For example, one event took place near the Faculty of Humanities, calling the location “humanistic end” (*humanistipääty* in Finnish) (“OLuT-Kyykkä 2019”, 2019). There are some instances where the source and target text vary so greatly that the English version is not a translation but rather a new original text, an adaptation of the source material.

In some event descriptions, the inferred audience is implied with the translation or the lack of translation regarding certain elements in the original text. There were some cases where the Finnish version details how to host a checkpoint in an orienteering event, but the English version omits this, leading one to assume that exchange or international students either are unable to host the checkpoints, or that they must be able to find out how to host them themselves. In these events, the event organisers therefore enforce certain roles to groups of students, or perhaps reinforce them; if, for example, the international students have previously only attended the event as regular participants instead of hosting the checkpoints, the organisers might continue with this assumption the following years as well. Though there is rather limited data on this, it seems there is also a slight difference in events aimed mainly at first-year students versus events aimed at all students regardless of their study year: as naturally any new arrival in a community would need more extensive support and more detailed explanations of events to achieve a desired level of cultural literacy, repeating the same items later on would be unnecessary. However, this approach does not take into account students who enter the community later, such as exchange students, or students who do not participate in student events during their first year of studies, only becoming active members later on in their studies.

As mentioned before, there are also still event descriptions that have only Finnish text and lack any English information. Analysing these events and their attendees might prove an interesting look into the student culture as well: are the events still attended by students who do not understand Finnish, for example, can they ask someone to translate the event text for them. Naturally, people might also attend the events without having read any detailed information on the events. Further historical research might also be worth doing, as based on the data, nowadays it seems that most event descriptions are translated into English, but this has not been the case previously, as mentioned in the discussion section. This ethnographical research could include elements on how internationalisation has been considered in the student community and how the inclusion of non-Finnish speaking students has developed throughout the years. For a more linguistic approach, further research could be done regarding the translation processes themselves. As asked by Grutman (2009b) regarding the process of self-translation, are the texts created simultaneously, “cross-fertilizing each other” (p. 257) or are they created at different times, the target-language text being simply a translation of the source text.

While this study had to be limited to focus only on certain aspects of the translation process, a quantitative analysis of the event descriptions might also yield some interesting results. For example, simply examining how many of the texts are translated from Finnish into English might tell us more about the inclusion of international and exchange students into the student community. Analysing also what type of event descriptions are translated in more detail would be interesting. The historical continuity of the event texts would be an intriguing research topic as well: as many of the events are arranged annually, and have years or even decades worth of history, the changes taking place in the event descriptions and in their translations would make for a compelling subject. The customary formatting and the similar visual aspect of all the event descriptions is also interesting, and it is unclear if the uniformity of the visuality has developed organically throughout the years. However, while the visual formatting of the event descriptions is rather similar to one another, the style and the utilised translations strategies for the texts are clearly something that vary greatly, and there does not seem to be any clear “style guides” within the student societies how to translate the event descriptions.



As mentioned in Chapter 3 of this thesis, student culture is not a static entity but is changing constantly. Therefore, while this study focused only on the student societies at the University of Oulu, major changes such as the merging of organisations of the University of Oulu and the Oulu University of Applied Sciences will probably change the way students in these higher education institutes interact, how the student societies organise their activities, and even how the translations are done for the events. As there already is an extensive field of differing types of events, from parties in nightclubs to radio shows, from urban orienteerings to sporting events, it seems that there will be unlimited possibilities to what kind of events the student societies can organise. As a conclusion, the student culture in Oulu is varied, and so are the event description translations. As the culture itself is comprised of numerous sub-cultures, and they can possibly be divided into even smaller segments, the event descriptions and their translations reflect this multifaceted community.

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