

Introduction

A homage volume usually opens by mapping the territory its honoree made their own: the editors name a subfield, sketch its central questions, and show how one scholar redefined it. We found that move unusually hard to make for Anthony Pym, and the difficulty says something true about him.

Pym never settled in a single province of the discipline. He has worked on translation history and on how to write it, on the training of translators and the competences they need, on the ethics of the translator, on the sociology of translators as agents, on localization and machine translation, on risk and uncertainty and on the shape of translation theory itself. Alongside all of this, he kept asking where the borders of the field should be drawn, and whether there should be any borders at all. A scholar who treats the internal frontiers of his own discipline as open doors is hard to place in a particular territory.

This is why the conventional opening essay would misrepresent him. What holds his work together operates beneath the level of subject matter; it's a consistent way of going about research and knowledge. Pym asks for evidence, he reads closely and widely, he argues openly in his publications, and he keeps his eye on the people who translate and those who engage with translations. Those habits travel with him from one subfield of translation studies to the next, which is why he could move among so many without ever seeming to change discipline. This introduction, therefore, takes a different route. It follows the habits across several subareas of translation studies at once and lets the chapters show where they lead.

The book is almost entirely the work of Anthony's former students. Apart from Andrew Chesterman, who writes the foreword as a peer and old friend, every author here studied with Pym, most of them as doctoral students in Tarragona, in the Translation and Intercultural Studies program that he founded almost three decades ago. We now teach and research in Spain, Croatia, Türkiye, Hong Kong, Japan, Australia, Singapore, the United Kingdom and the United States.¹ There is no better way to assess the impact of a teacher than to see the impact on his students.

The volume also comes home in another sense. It appears in Translation Research Projects, the series Pym founded and edited at the Intercultural

¹ One of Anthony's former doctoral students, Mehrnaz Pirouznik, had hoped to contribute. A prolonged internet blackout in Iran during the 2026 war cut off her access for more than eighty days and made it impossible for her to submit in time. We note her absence here with warmth, and look forward to seeing her work in the future.

Studies Group, which, from the start, published its volumes online for anyone to download in open access, years before the term was in common use and well before funders began to require it. It seems right to give his students' work back to him in the series, and in the open form he chose for it, because that is how he has treated scholarship: as something to be shared freely, and as work that ought to reach the people it concerns.

Pym came into translation studies from outside it, by way of a doctorate in sociology, as well as experience in language teaching and professional translation. That combination marks everything he has done. His working life has been as mobile as his subject. For the most part, it has been split between Spain (La Laguna, the Autònoma de Barcelona and the Rovira i Virgili in Tarragona) and universities on five continents, among them Monterey, Stellenbosch, Beijing and Melbourne, with collaborations reaching to Ca' Foscari in Venice, Vienna, Singapore and others. He is drawn at once to the practical problems of translating and to the people who teach or do the translating. Several threads from that work run through this book. From his first monograph, *Translation and Text Transfer* (1992), he considered translation a form of intercultural communication and the translator as someone who works in the spaces where cultures overlap. In *Method in Translation History* (1998), recently fully revisited and published with Routledge (2026), he argued that the history of translation should be a history of translators as people. On training and competence, he has been steadily skeptical of elaborate models and attentive to what students actually need. His two books on ethics, beginning with *Pour une éthique du traducteur* (1997), shifted the question from the qualities of a translation to the responsibilities of the translator, and put cooperation and trust at its center. His recent work presses on uncertainty, risk and automation, and asks what a human translator is for once a machine can produce a plausible draft. That last question runs through much of what follows.

Behind all of it sits the stance Chesterman describes in the foreword: a defense of evidence and empirically testable claims, held together with a genuine willingness to say, "I don't know." Pym argues and counter-argues, points to gaps in the evidence, and invites others to do the same to him. Chesterman portrays Pym as a writer on borders, someone who has inhabited intercultural borderlands across Australia, Germany, France and Spain, who brings personal experience into academic prose as though the line between the two was never quite impervious, and who reads across esthetics, history, politics and sociology as if those borders, too, were there to be crossed. We borrow that image to open this collection, because it names something essential both about how Pym writes and about what he studies. Translation, on his account, happens in the overlaps between cultures—in intercultures—and it is sustained by people willing to negotiate, to cooperate and to take responsibility for moving meaning across a line.

The contributions gathered here aim to extend Pym's work. They share a set of concerns that map onto the concepts he has done most to put into circulation: risk and risk management (applied in Hui), the relevance of translation theory (as discussed by Pavlović), translator training (meta analyzed in Yilmaz-Gümüş), ethics (linked to literature in the article by González Núñez and reflecting on interpreting in Takeda), cooperation and trust (linked to technologies in Raigal-Aran and Ayvazyan), critical integration of technologies (see Ekici and Eraslan on interpreting and Hao on emergency translation) and the idea of interculturalism (present in Qiu, but also in Majhut). What gives the volume its coherence, beyond the figure it honors, is a shared question that several chapters pose in different registers: in an age of capable translating machines, what is the human translator's distinctive contribution, and how should we train, judge and think about it?

That question turns out to be a deeply Pymian one. It is answered here in the way he taught us to work: through classroom data, reception studies, close textual reading, archival reconstruction and careful arguments.

Thus, Nataša Pavlović's chapter investigates the empirical relevance of translation theory in translator education, especially when technological change, generative AI, platform labor and employability pressures are revolutionizing both the translator profession and the humanities. Drawing on student responses to a flipped translation theory course at the University of Zagreb, the chapter argues that translation theory remains valuable when it is connected to practice, critical reflection and professional self-understanding. It echoes Pym's longstanding proposition regarding the empirical use of theory. As Pavlović's study shows, theory can work as a mode of trial-and-error testing and reflexive inquiry, helping translators explain their choices and trade-offs and hopefully reach a more ethical judgment.

Still linked to theory, Volga Yilmaz-Gümüş sets out to provide a meta-look at Pym's contribution to translator training research based on a systematic reading of fifty-four works published between the 1990s and 2025. Her review divides Pym's contributions into five principal topics: distance learning, transferable skills, technology in translator training, employability and other areas. This last section encompasses several real-life empirical studies in translator training, a focus on less discussed areas, like internships and exchange programs and the active dialogue between language education and practicing translators that Pym encouraged. This chapter summarizes key outcomes that can offer guidance on how to approach translator training today and tomorrow. Answering this call for integrating technologies into pedagogy in ways that are both exploratory and critically informed, Judith Raigal-Aran and Nune Ayvazyan report on an experiment designed to move beyond self-report studies towards the systematic analysis of interaction logs. A 90-minute translation task done by students was tracked by an API and reported on by the students. The methodological approach allows for a comparison between

what students report and what they actually do, opening new avenues to a critical reflection on technological use.

Maggie Hui draws explicitly on Pym's emphasis on risk management as a foundational translator competence to engage in a single-case exploratory study on a student group that must carry out a technical translation from English into Chinese using a GenAI-supported computer-assisted translation (CAT) tool. By documenting specific risks in the workflow, such as additions or terminological drifts, in a constraint-aware classroom, this empirical study makes a strong case for training that puts risk management ahead of tool enthusiasm.

While often researched within translation, technologies also affect interpreting. Against the background of the increasing use of automatic speech recognition (ASR) tools in professional interpreting, Enes Ekici and Şeyda Eraslan examine whether students can take advantage of such tools to improve their numerical rendition accuracy in English-Turkish simultaneous interpreting. The results of an experiment of students interpreting number-dense speeches with and without ASR-simulated captions are analyzed through Gile's Effort Model and Seeber's Cognitive Load Model as well as Pym's risk management framework.

With a critical approach to a realistic use of technologies, Yu Hao's chapter revisits what counts as a "good" translation in multilingual crisis communication, in which translated messages must be timely, understandable, trustworthy and actionable. The chapter argues for a reception-oriented perspective grounded in the experiences of actual recipients, especially culturally and linguistically diverse communities, during health crises and disasters. It offers a tribute to Pym's intellectual influence *Down Under* over the past decade and offers a forward-looking account of translation effects in an age of crisis and uncertainty.

Building on Pym's (2020) insight that new forms of translation, such as adaptation, rewriting and transcreation and drafting, and bridging technologies and sociological approaches to translation, Qiu investigates the phenomenon of cyberdubbers. Moving away from discussions on quality or ethics, Qiu argues for a cooperative interpretation of authenticity built on the interactions between cyberdubbers and audiences creating in the process an alternative audiovisual translation product.

Gabriel González Núñez reflects on the ethics of literary translation in an age increasingly oversaturated and affected by machine translation and generative AI. Drawing on Pedro Figari's philosophy of aesthetics, the chapter argues that literary translation remains a human activity insofar as it concerns emotional appeal, esthetic responses and an ethical aspiration to better the human condition. Applying Figari's ethics of the ideal to literary translation, González Núñez critically engages with Pym's scholarship on translator ethics. Focusing on readers, this chapter attempts to extend Pym's

cooperation-based ethics to human agency and ethical decision-making in literary translation.

Following Pym's call for focusing on translators in the study of translation history, Snježana Veselica Majhut examines how translators are recognized in the peritext of "Zabavna biblioteka", a publishing project that continuously released translated fiction into Croatian from 1913 to 1941. While motivations for concealing or revealing translators' identities are analyzed, an in-depth inquiry into three translators' biographical data indicates the fluid professional profiles of those who engaged in translation in this project.

Last, Takeda looks back on how her academic horizons were broadened through the doctoral program in Tarragona, including the fact that conversations with Pym inspired her pursuit of characteristics unique to interpreting as opposed to written translation. Referring to Pym's discussion of immediate feedback in face-to-face communication as well as translator ethics, Takeda presents the risks interpreters can face in the context of war crimes. Given the ever-diversifying methods of interlingual communication, however, Takeda concludes with her shifting attention to "human v. AI" in interpreting, which is directly connected to Pym's recent works and most of the other contributions in this volume.

At its core, this volume shows that Pym's questions outlast any single tool or technique. The machines will change again, and these chapters will date; the habits of mind behind them, evidence, close attention, a refusal to look away from the person doing the work, are what the contributors carry forward from him. That is the lesson, and this book is our way of acknowledging it.

For Anthony, with our heartfelt thanks.

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Nune Ayyazyan and Bei Hu.*

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