



# **Manonmaniam Sundaranar University**

*DIRECTORATE OF DISTANCE AND CONTINUING EDUCATION  
TIRUNELVELI - 627 012, TAMILNADU*

***B.A ENGLISH (FOURTH SEMESTER)***

## **Translation: Basic Concepts and Practice**

*(From the Academic Year 2023 - 2024 onwards)*

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# Unit – I

## The Early History of Translation

The term “translation” is derived from the Latin phrase “to bring or carry across,” emphasizing the transfer of meaning from one language to another. Another influential term is “metaphrasis,” from Ancient Greek, meaning “to speak across,” which laid the foundation for the word “metaphrase,” or “word-for-word translation.”

## The First Known Translations

Translation’s origins date back to the Mesopotamian era, where works like the *Epic of Gilgamesh* were translated into other languages. Other ancient translation practices include Buddhist monks translating Indian texts into Chinese.

It is said that the first known significant translation was of the Hebrew Bible, dated back to the 3rd century. The need for more translation continued to increase with the expansion of spiritual theories and religious texts. The result of religion brought the drive to spread religion and strengthen faith, which means there was the need to translate religious content into multiple languages. Among the first known religious translations is the translation of the Old Testament Bible into Greek in the third century BC. The translation is called the “Septuagint”, the translation of the Bible from Hebrew into Greek. The translation of the Bible into Greek became the basis of future Bible translations that followed in multiple languages.

Because religion played a huge part in the development of translation history, the early church named Jerome as the translation patron saint. In the fourth century AD, Saint Jerome translated the Bible to Latin, and the Latin Bible became predominantly used in the Roman Catholic church. Protestantism was introduced, which also created the necessity to continue translating the Bible and other religious content into other languages. One significant difference between Catholicism and Protestantism was the contrast between crucial passages and the disparity during the translation.

The Renaissance period saw a renewed interest in translating ancient texts. During this time, many classical works of Greek and Latin were translated into vernacular languages, facilitating the spread of knowledge in fields such as philosophy, science, and literature. This helped lay the foundation for the scientific revolution and the Enlightenment, where translation played a key role in the dissemination of new ideas across Europe.

## The Origin and Development of Translation: A Global Perspective

Translation, the process of converting text or speech from one language to another, has been a fundamental activity in human civilization for thousands of years. From its early beginnings, translation has played a crucial role in fostering communication, understanding, and exchange between diverse cultures. The history and development of translation are deeply intertwined with the evolution of language, trade, religion, science, and culture across the globe.

## Origins of Translation

The roots of translation can be traced back to ancient civilizations where multilingualism was common due to the interactions between different peoples. One of the earliest recorded instances of translation occurred in Mesopotamia around 2,000 BCE. The Akkadian and Sumerian languages, were frequently translated to facilitate communication between the ruling elites and their diverse subjects. In Ancient Egypt, hieroglyphic inscriptions were often translated into Greek during the Hellenistic period. However, it was the translation of religious texts that significantly shaped the early history of translation.

of the most notable examples is the translation of the Hebrew Bible into Greek, known as the Septuagint, during the 3rd and 2nd centuries BCE. This marked a pivotal moment as it introduced the concept of translating sacred texts across cultural and linguistic barriers, a practice that would influence many subsequent translations in the centuries to follow. Similarly, in India, the Sanskrit epics like the *Mahabharata* and *Ramayana* were translated into various regional languages, promoting cultural unity while preserving the richness of the original narratives.

## Medieval and Renaissance Developments

During the medieval period, translation became essential for the transmission of knowledge. The translation of Arabic texts into Latin during the Islamic Golden Age (8th-13th centuries) was crucial in preserving and disseminating classical Greek philosophy, scientific knowledge, and medical texts. Scholars in the Islamic world, such as Al-Farabi and Avicenna, translated and enhanced the works of Aristotle, Plato, and Galen. These translated works were later reintroduced to Europe, sparking the Renaissance.

The Renaissance (14th-17th centuries) marked a golden age for translation in Europe. The printing press, invented by Johannes Gutenberg in the 15th century, greatly expanded the accessibility of translated works. Humanist scholars, inspired by classical antiquity, sought to translate Greek and Latin works into the vernacular languages of Europe, making them more accessible to the public. Translating texts like Homer's *Iliad* and Virgil's *Aeneid* into English, French, and other European languages helped stimulate the growth of national literatures and the standardization of languages.

## Modern Translation: Globalization and Technology

The modern era of translation has been shaped by globalization and technological advancements. The spread of colonialism in the 18th and 19th centuries led to an increased demand for translation, particularly in terms of legal, political, and missionary activities. The rise of international organizations, such as the United Nations in the mid-20th century, further emphasized the need for accurate and reliable translation between multiple languages.

The digital age has transformed translation in profound ways. Computer-assisted translation (CAT) tools, machine translation (MT) systems like Google Translate, and artificial intelligence (AI) have revolutionized the speed and efficiency of translating vast amounts of text. While these technologies have made translation more accessible and practical, they also raise questions about the preservation of cultural nuance and the potential loss of context in automated translations.

Translation has evolved from an ancient tool of communication to a sophisticated global industry that bridges cultural, political, and economic gaps. The history of translation is not merely the history of words being swapped between languages, but the history of human interaction, intellectual exchange, and cross-cultural dialogue. Today, translation is an indispensable part of our globalized world, enabling cooperation, diplomacy, and mutual understanding. Despite technological advancements, the role of the human translator remains essential in preserving the subtleties of language, culture, and meaning.

## **Objectives:**

### **Introduction**

The role of translation is increasing as a conductor of the concept of world literature. Cultural dialogue between Europe, West Asia, East Asia, Latin America, and South-East Asia has taken place in various forms of translation. Global translation is the medium of migration and dissemination. In an article titled *Translation, Literature and Letters*, authored by Octavio Paz, it has been told that the world in which we live, translation is the main means of understanding it. (Theories of Translation from Dryden to Derrida - p. 192) It was only through translation the whole world came to know about famous writers like Gorky, Chekhov, Marquez, Derrida etc. and their roles in the origin and development of various literary movements.

### **Literature and Globalization**

Despite being bound by country, time and culture, literature is a world treasure. It is a world heritage site. It cannot be said when and where to find the formula of a literary work or idea. That's why Goethe was impressed by Kalidas's *Abhigyan Shakuntalam*. The translation of Sanskrit literature has played an important role in Saussure's linguistic analysis. Similarly, the poetic work named '*Shuk Saptati*' reaches Europe traveling in Western Asia under the name '*Totanama*'. Let us see the role of translation of '*Abhigyanashakuntalam*' in the background of Romantic Movement in Europe. Poet and critic T.S. Eliot's essay '*Tradition and Individual Talent*' was translated by Agyeya into Hindi under title *Rudhi aur Maulikta*. The global journey of this work is also interesting. Due to Eliot's influence, the agnostic Indian tradition comes to the picture and makes it possible to 'compose'.

### **Globalization and Global Translation**

This is the era of globalization and it is not only globalization of individuals, goods, techniques and capital, but human thoughts, thinking and creative work are also in its flow. To be globalized means to have a certain universal culture. In this version of globalization, the Western world, especially the Anglo-phonic world, has a major role to play. In this age of information and communication revolution, as the influence of computer and internet is increasing, the nature of global translation is also changing. The geo-cultural structure of the world is changing. A global society is emerging in the form of virtual world. World citizens are coming into existence. In the globalized post-colonial times, there is a leak in the embankment of the geographical boundaries of the nation-state. It is breaking at some places. In place of the geographical boundaries of nation states, their new linguistic-cultural demographic boundaries are coming into existence. In this process nation bound collectivises have been created. That's why while talking about global translation, its effects and consequences cannot be limited to 'translation' only. It is not an issue confined only to

authors, publishers, translators and sellers. It is meant to say that while considering global translation and its impact on literature and society, it is necessary to take a look at the historical and cultural contexts as well. As soon as a translation from the language of a particular culture is published in the language of another culture, a sequence of gatherings starts around it. Conditions are created for the application, cancellation, rejection or acceptance of the translated work. In the process of translation two different cultural traditions are combined, first of all the points of difference are made immediately. In the culture in which the text of that translation enters, there arises a situation of doubt and protest about the differentiating points of that 'other'.

Access to a translation text from a dominant culture is not safe. Poles of agreement-disagreement, opposition and support are formed around. Translation of American literary texts to other third world countries including India has to go through all these processes. After initial opposition to the translated text, the process of acceptance and coordination of that text also starts over time. This process of equalization of differences is called self-colonialization of the imperial text. In the context of India, in the light of all these points, Ramesh Chandra Shah believes that India has resisted the European culture the most, but it is the Indians who understand the European culture most sympathetically in the world. Reflecting on the role of translation in cultural context, Graham Hughes pointed out that native languages around the world Since the rise of the Europeans and the self-fragmenting global spread of European culture, translation has been the means by which a common culture could be saved. Tejaswini Niranjana also quotes western scholars to underline that since the European renaissance, translation has been adopted as an intrinsically humanitarian activity in bridging the distances between people.

### **Politics, Culture and Global Translation**

In fact, the issue of language is also an issue of political system. The authoritarian dominant patterns are expressed. It is also necessary to consider global translation from this point of view. Although the history of global translation is very old, but if we consider in set up norms, it can be understood that 20th Century is the formal beginning stage in a systematic manner at global level. DH Lawrence, Charles Dickens and Virginia Woolf are a few eminent authors of the west whose works have been spread over between 1890 to 1930, through translation. Even in 19th century, the West was left awestruck when that read these translations including translation of Kalidas's *Abhigyan Shakuntlam* translated by William Johnes. A similar surprise happened to the western world in the last years of the eighteenth century, when orientalist like Charles Wilkins and William Jones translated Sanskrit literature. JJ Clarke named it Oriental Enlightenment. But these translations of oriental literature were, in the words of Edward Said, "the harbingers of more effective colonization in times to come" rather than translations of the World Literature.

It is a well-known fact today that translation in those days was in step with the European colonial campaign. Susan Bassnett and Harish Trivedi point this out in *Post Colonial Translation: Theory and Practice*. According to Edward Said, the purpose of these translations was "to make it the province of European knowledge while incorporating the oriental." And the hidden intention behind this translation was that Indians are not reliable interpreters of their tradition, so by giving this right to Europeans through translation, they

should be presented as the spokesperson of Indian culture. Indians were deprived of the right of their own interpretation. According to Homi Bhabha, 'Translation is a function of cultural communication'. (Location of Culture, Routledge Publications, London, 1994). Culture, being a context, is also global. Translation is not merely a linguistic exchange or the substitution of a work in one language for another. It does not function, but it creates an intricate harmony between different voices of cultures. Global translation becomes more important in the context of multiculturalism resulting from migration from third world countries to developed countries. Certainly, that has been the role of global translation as a cultural aspect of the world.

### **Nature of Modern Indian Literature**

What we call modern Indian literature, in spite of its diverse existence, is bound by the thread of basic unity. Due to the shared rain of specific cultural and historical experiences, this unity happened at the time. With the advent of the modern era, tradition and modernity prevailed all over the country. Modern Indian literature is developing in the midst of its mutual conflict. Even today, there are two versions of modernity in India, one is developing in dialogue with tradition and the other is non-traditional. But it is important to underline that tradition and modernity are not absolute categories in India. Sometimes these two end up with each other in a friendly way. There is another aspect of the development of modern Indian literature, that is Strong presence of Native American literature. English has emerged as a powerful global language. Literature from all over the world is being translated and published in this language. Thus, in the Indian context, English is present as a dominant 'other'. The campaign to find, carve and save the essence of the world under the dominance of this 'other', which started before independence, is still going on. It is interesting that it is 'other', enemy, but intimate. In fact, modernity in India is made up of complex traps, sources and some self-imports from the very beginning of its development.

The image of modern Indian literature emerges with its problematic and multifaceted nature. Global translation has played an important role in building this image. Translation theorist Tejaswini Niranjana believes that when translation occurs between disparate languages, it is governed by strong language contexts. This is the place of a global language like English in India. In India, the reference point of 'modernization' is the literary principle of this language and the process of transplantation of modernization is accomplished by this language through translation from all over the world. In the context of many literary discussions, this process continues unabated.

### **British Rule in India and Translation**

After the establishment of the British Rule in India, the alienated presence of the other began to be felt in the Indian context. Britain, riding on the chariot of modernity itself, enters the land of India as a colonial imperial power. After their entry in India, India faces west. India is introduced to the heritage of world literature and various processes of literature through English and translation from English. The colonizers tried to under estimate Sanskrit and Persian languages during colonial period. Native languages are influenced by the European literature that came to India through English and translation. In the initial years, there was definitely some political attitude among the writers of modern Indian languages, but gradually it got eroded. Systematic institutional intervention of the British Rule started in the year 1800 AD. In the same year Fort William College was established in Calcutta and

Baptist Mission Press was established in Srirampur near Calcutta. Both, the establishment of the Fort William College and the Press have a distinct historical significance. The declared purpose of establishing the Fort William College was to 'provide a comprehensive translation of law, religion, language and literature to British bureaucrats in India'. This gives a global perspective to Indian literature.

It has an impact on modern Indian languages. But the colonial intention was working behind the translation work done by the British. The translation work completed in Fort William College was strengthening the British Rule; on the other hand, the goal of oriental epistemology was also to establish official knowledge-discussion in the corridors of power. In the light of modernity, the British rulers also snatched away the right of recovery and interpretation of their tradition from the Indians. In this way, the British took away from the colonial subjects the right of self-knowledge and interpretation of that image. Translation is a different kind of creative act and every creative act is known as a discursive presence in the context of its time and power. The translations of institutions of power often carry implications for power itself. Through these translations, points of dialogue, agreement, transition of disagreement and integration are sought between the power and the people. The same is correct of the translation of literature from British India. Whether this translation is from European languages to modern Indian languages or from Indian languages to English, each translation often reinforces the colonial knowledge drive.

### **Nature of Global Translation in India**

According to translation theorist Tejaswini Niranjana, the power of a language does not come from its linguistic elements, but rather from the political power of the people who speak it. This is the situation of English in India. Here English is creating the height of modern Indian literature. The direction of literary flow is being decided for the translation of various languages in English. From the colonial period to the early postcolonial conditions, English has been determining the major discourses of modern Indian literature. Native languages are following them. Anglo-American ideas, literature and literary theories are imported into India and these imported concepts and concepts are popularized in India in the name of 'modernization'. The question arises whether Indian modernity is imported modernity? Could there have been a version of 'modernity' in the context of India, in which Indian traditions get a useful and important place.

The fact is that our attention is drawn to the same important elements of our tradition, which the West underlines. In the context of postmodern discourse, we can see the list in the context of Bhartrihari (Vakya Padiyam) and Nagarjuna. The circle of historical and cultural experiences is the same in the whole country. That is why interlingual translation between Indian languages is easy but cultural context of English, French, German and others is more difficult. That is why global translation with reference to India seems to be easier. What should be taken care of is that common points of convergence between world literature and modern Indian literature should be shown. The fact is that the entire global translation is in English. Whatever is better in French, German, Russian, Spanish, Japanese, Chinese, Arabic, Persian, Sanskrit, Bangla, etc., is translated into English. The translated works of English get a worldwide market. This is the reason why in the era of globalization, the form of world literature which is emerging from its cultural aspect, definitely the Anglophonic world is

getting preference. On the other hand, there is a dearth of translations into the modern vernacular languages of India. There is even more lack of good translation.

In 1997 AD, Amit Chaudhary had prepared a compilation of post-independence Indian literature. The bulk of the anthology was given to Indian English literature and the lack of good translations of Indian literary works has been pointed out, giving less space to Indian languages. Well, this is all a one-sided assessment of the situation. Undoubtedly, the works written in the English language like *Midnight's Children*, *Golden Gate*, *An Autobiography of an Unknown Indian*, *The Serpent and the Rope*, *English Teacher*, and *God of Small Things* had a worldwide impact. '*Midnight's Children*' was considered epoch-making. But it is worth mentioning that the *Midnight Children*, which was presented as a great achievement of Indian literature as an epochmaking publication in Indian English writing, included fancy dress, parties, lavanis, gossip, music, sex, silly tricks, booze feasts and rock and roll. Is the roll full? In relation to such writers, should those Indian writers be ignored who write in vernacular and creating literature in the background of the problems of modern Indian society as compared to Rushdie etc.? Odia writer Fakir Mohan Senapati, who struggled with supremacy, Hindi writer Premchand who opposed tradition and depicted the sufferings of farmers should also be taken into account while considering the Indian Modernity in global perspective. Bankim Chandra Chatterjee, Sarat Chandra, Rabindranath Tagore, Mohammad Iqbal, Firau, Vibhuti Bhushan Bandyopadhyay, Premchand, Nirala, Prasad, Mahadevi Verma, Renu, Agyeya, Nirmal Verma, Jainendra, Vijayan, Daya Pawar, U.R. Ananthmurthy are among those who focused Indian identities in their own way with global translations of their works. It should be noted that literatures like Ananthamurthy, Vijay Tendulkar, Amrita Pritam, Ismat Chughtai, Indira Goswami, R.K. Narayan and other writings are expressions of Indian tradition and modernity. In the writings of these writers, both Indian tradition and modernity have been expressed in a complex, problematic and very emotional manner. There has also been dialogue between Indian languages in the form of mutual translation. Before independence, Indian literature was being introduced to world literature through individual or institutional efforts. Indian society has been bilingual or multilingual. Often Indian litterateurs had knowledge of English, Sanskrit or other Indian languages apart from their mother tongue. For example, take Bhartendu Harishchandra, apart from Hindi, Sanskrit and English, also had knowledge of Marathi, Urdu and Bangla. This power of modern Indian writers again facilitated the spread of global literary methods in India. European literature reaches India through translation during the British rule. Some important works were also translated into Indian literature. Important works of some Indian languages have still not been translated at the global level. Nevertheless, Sitakanta Mohapatra, in his travelogue written during his travels to Eastern European countries, mentions the spread in these regions through translations of the works of Tagore, Premchand Ismat Chughtai, Khushwant Singh and others.

There is still a lot of work to be done. Now we have to read the restlessness of the Urdu language of world literature which it suffered at the beginning of colonialism. The confrontation with colonialism was direct and sharp. Mirza Hadi Sastha's novel *Umrao Jaan Ada* establishes a very direct and clear dialogue with its times. In this, the sad story of a woman entangled in the feudal environment is expressed in a very sensitive way. It changed the course of Indian novel writing. Its English translation was done by Khushwant Singh under the name *The Courtesan of Lucknow*. Bankim Chandra Chatterjee's *Ananda Math* had



a wide impact; it was translated into many languages of the world including Indian languages, who wrote the first Indian English novel titled *Rajmohan's Wife* in 1861. It was translated into many languages. Acharya Ramchandra Shukla translated Haeckel's *Riddle of the Universe* into Hindi under title *Vishwa Prapancha*. He also translated Edwin Arnold's *Light of Asia* into Hindi. Hindi criticism got its benefit. He was acquainted with the writings of Croce and Richards. In the criticism of Acharya Shukla, there are many translated words of English are available including Idealistic, Utilitarianism, Expressionism etc. Agyeya translated T.S. Eliot's *Tradition and Individual Talent* under title *Roodhi aur Parampara* into Hindi which had a wide impact on Hindi literature. Similarly, Prabha Khaitan translated Simone de Beauvoir's book *The Second Sex* under title *Stree Upekshita*. The publication of this translation became very popular for Hindi readers. It played an important role in giving direction to feminist discourse.

### **Global Translation and Identity Discourse in Indian Literature**

After the translation of postmodernist literatures from all over the world, identity-discourse began in Indian languages as well. In India, it takes the form of women and Dalit-identity discourse. By the way, Bankimchandra Chatterjee, Rabindranath Tagore and Jainendra etc. created an unforgettable image of the Indian woman before the formal beginning of women's discussion in India. Sharadchandra Chatterjee is like a storyteller dedicated to feminism. Jaishankar Prasad wrote the epic *Kamayani* focused on women characters. In Urdu, Ismat Chughtai herself puts many issues of life on the world stage with outspokenness. In Marathi, Vasumati Yaskar put the image of Indian woman in front of the world through her works between 1950-50. She was way ahead of her time. His works were translated into many languages. Similarly, Smriti Chitra is an autobiography written by Laxmibai Tin in Marathi.

Autobiographies are considered to be the readers of the modern ideas. Both women and Dalits have written very sensitive autobiographies in Indian languages. By the way, self expressions have been a powerful medium of self-awareness since long ago. In this sequence, the first autobiographer of Indian literature, Banarsidas Jain should not be forgotten. This Jain merchant of the seventeenth century wrote *Kathanak*. It was beautifully translated by Mukund Lath. Marathi Dalit autobiographies emerged in the last years of the last century in modern Indian literature. With this, for the first time in Indian literature, the underprivileged get a voice. Marathi Dalit literature is translated into many languages around the world. Gail played an important role in giving a global shape to Marathi Dalit literature. The Dalit literature of Kannada is very similar. AK Ramanujan creatively translated the works of Kannada Dalit story writer Devanuru Mahadeva into English. Certainly, the representation of Dalits on the horizon of Indian consciousness is distinctive and global.

### **Sum-Up**

Literature is the medium of self-expression and self-reflection of an individual, community, country or culture. Translation has been playing an important role in the dynamics of this expression and interpretation. Modern Indian literature today in its various forms is involved in this process. Literature written in many Indian languages including Manipuri, Assamese, Konkani, Dongri, Nepali, Bangla, Hindi, Tamil, Kannada and Marathi is included in this whole process. Many institutions of different states including Sahitya Akademi, Bharatiya Jnanpeeth, and National Book Trust are engaged in translation works in

India. It is a matter of fact that good literature of a language becomes available all over the world through translation. This process has accelerated in the era of globalization. Now in terms of translation from modern Indian languages, we are in good position. Although it is a global phenomenon, but only in its presence, the literary beats of Indian languages will have to be narrated to the world community through translation.

### **Exercises**

- 1) Explain the nature of global translation.
- 2) Outline the literary form of structures of hegemony in global translation and explain its manifestation in translation.
- 3) Illuminate the nature of Indian English writing in the modern era in the Indian context.
- 4) Discuss the effects of global translation on the development of modern Indian literature.
- 5) To what extent has global translation been successful in expressing the characteristics and uniqueness of Indian literature?
- 6) Explain the role of translation in the context of identity discourse in India.
- 7) Write short notes on the following
  - a) Indian Novels and Translations
  - b) Status of post-independence Indian English literature and translation
  - c) Culture and Translation
  - d) Vernacular languages and translation

## Unit-II

Translation's development spans millennia, evolving from early handwritten translations to sophisticated machine translation and AI-powered systems. The present scenario sees machine translation, particularly neural machine translation (NMT) and AI, playing a significant role, enhancing speed, accuracy, and cultural sensitivity. However, while technology advances, human translators remain crucial for nuanced and culturally sensitive translations, especially in fields like literature and legal documents.

### Early Development:

- Translation began as a means of communication between different language groups, with early examples dating back to the third millennium BC in Babylon.
- In India, translations and adaptations of works like the Ramayana and Mahabharata shaped early literature.
- Over time, translation became a recognized profession, particularly in trade, politics, and literature, according to Language Network.

### Machine Translation and AI:

- The 1950s saw the emergence of early machine translation (MT) systems, driven by the Cold War and technological advancements.
- Google Translate launched in 2006, making MT accessible to the public and revolutionizing accessibility.
- Neural MT and AI, particularly generative AI, are now key players, producing faster, more accurate, and culturally sensitive translations, according to Mirora.

### Present Scenario:

- **Machine Translation's Impact:**

While machine translation is improving, it still faces challenges in accurately capturing nuanced meanings and cultural contexts.

- **Human Translators' Role:**

Human translators remain essential for specialized fields, particularly when cultural sensitivity, accuracy, and stylistic precision are paramount.

- **Translation Technologies:**

Translation technologies like translation management systems (TMS), computer-assisted translation (CAT) tools, and cloud-based solutions enhance efficiency and collaboration.

- **Future Trends:**

AI-powered translation, including generative AI, is expected to continue to evolve, offering even more sophisticated and nuanced translations.

In essence, translation has evolved from a manual process to a sophisticated field leveraging technology, with both machine translation and human expertise playing critical roles in bridging language barriers and facilitating global communication.

Translation is crucial in the modern world for facilitating communication and understanding across languages and cultures. It's a multifaceted process that involves transferring meaning from one language to another, while considering linguistic, cultural, and contextual nuances. The field is constantly evolving, with advancements in technology playing a significant role in shaping its present and future.

### **Importance and Scope:**

- **Bridging Communication Gaps:**

Translation serves as a vital bridge for connecting people, ideas, and cultures across linguistic barriers.

- **Facilitating Knowledge Exchange:**

It enables the sharing of information, knowledge, and expertise from diverse sources, fostering intellectual growth and understanding.

- **Promoting Cultural Understanding:**

Translation helps to appreciate the richness and diversity of different cultures, fostering empathy and tolerance.

- **Driving Economic Growth:**

In a globalized world, translation is essential for international business, trade, and tourism, contributing to economic development.

- **Enhancing Accessibility:**

Translation makes information and resources more accessible to a wider audience, regardless of their native language.

### **Present Scenario:**

- **Technological Advancements:**

Machine translation, particularly neural machine translation, has improved significantly, offering faster and more accurate translations.

- **Rise of Online Translation Tools:**

Platforms like Google Translate have made translation readily available to a global audience.

- **Increasing Demand for Specialized Translation:**

As industries and fields become more specialized, there's a growing need for translators with expertise in specific areas, such as technical, legal, or medical translation.

- **Growing Importance of Localization:**

Localizing content, adapting it to the specific cultural and linguistic context of a target audience, is crucial for effective communication.

- **Focus on Quality and Accuracy:**

Despite technological advancements, human translation remains vital for ensuring accuracy, nuance, and cultural appropriateness, especially in sensitive or complex contexts.

## UNIT – III

The Institute of Translation and Interpreting (ITI) is a professional association representing translators, interpreters and language services businesses in the United Kingdom. ITI is affiliated with the International Federation of Translators (FIT). ITI was founded in 1986, as a successor to the IOL's Translators' Guild.[1] As the principal professional association of translators and interpreters in the United Kingdom, it has become one of the primary sources of information on translation and interpreting to government, industry, the media and the public. It was one of the bodies consulted regarding the creation of the EN 15038 European quality standard for the provision of translation services.

The Institute of Translation and Interpreting aims to promote the highest standards in the translation and interpreting professions. It achieves this through the publication of a bimonthly bulletin (the ITI Bulletin), blog posts and pamphlets, the organisation of regular conferences and courses linked to continuing professional development, rigorous criteria for full membership including examinations and peer assessment, and a mentoring scheme for newcomers to the profession. The institute also worked together with the CioL on the establishment and administration of the new designation of Chartered Linguist as well as collaborating with numerous other UK-based interpreting organizations in the umbrella body Professional Interpreters for Justice (PI4J/PIJ), to campaign against the new Ministry of Justice framework agreement for public service interpreting.

### **Aim:**

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### **Membership**

Although most of its members are based in the United Kingdom, ITI has members from across continental Europe and other countries where English is commonly used. The main grades of individual membership are Fellow, Qualified Member, Associate, Affiliate, Project Manager and Student, and there are categories for individual Supporters and Academics, with some Corporate Members, classified into Corporate – Language Services Providers, Corporate Education and Corporate Affiliate. In January 2022 the numbers included 62 Fellows, 1535 Members, 444 Associates, 301 Students and 87 Corporates, along with a handful of honorary and concessionary members, making a total of 3165. Members are bound by the institute's Code of Professional Conduct. Fellows and Qualified Members are

entitled to use the postnominals FITI and MITI; the equivalent AITI for Associates was abolished when the precise definition of ‘Associate’ changed several times in around 2005, but was reinstated in 2013.

## **Bulletin Magazine**

The Bulletin is published four times a year and has an estimated readership of 7000. As well as publicising ITI events, including conferences, workshops etc., it contains articles relating to translating and interpreting. Some editions include interviews with authors and articles on world issues running alongside regular features on the pitfalls of poor translation, reviews of translation software, taxation, money matters, and the many uses of translation and interpreting.

## **A collage of recent ITI Bulletin covers**

### **Conference**

One of the highlights in the ITI Calendar is its conference, held every two years at different venues across the UK. The last face-to-face event before the pandemic was held at Cutlers’ Hall in Sheffield in May 2019 and was attended by 375 people, while previous editions in recent years were held in locations such as Cardiff, Newcastle, Gatwick Airport, Birmingham and London. In years when there is no conference, the Institute organises a one-day event, with the first held in London in 2018. It was planned to hold the next event in Bristol in June 2020, but this had to be cancelled due to COVID-19. ITI’s 2021 conference was held online in May 2021. As Covid restrictions were reduced, the 2022 conference was held as a hybrid event, online and in Brighton on 31 May - 1 June 2022. 250 people attended the event, held at the Grand Hotel, Brighton, with a similar number online. Sessions were held across four streams, with three focused on translation, while the fourth stream was devoted to interpreting matters. In 2023, ITI held two one-day events, the first took place in Harpenden in May and the second in Manchester in September.

In 2024, the ITI Conference was held in Edinburgh on 4–5 June. Once again, it was a hybrid event, with 300 people on-site at the John McIntyre Conference Centre, with a further 120 watching online. The event had four streams, following the same format as the previous conference, with access to recordings available for a full year after the event.

### **Covid-19**

During the COVID-19 pandemic, the ITI continued to work to support its members by moving events online. During the early part of the first UK lockdown, an online coffee morning was held weekly, along with other online webinars offering training in a range of subjects. These were supplemented by online activities and events offered by regional groups and networks. Online events have continued and been developed into a permanent feature of the post-Covid CPD offering, with members getting access to a library of past events.

### **ITI networks**

From the beginning, ITI members have sought to form groups based on regional, language and specialist lines. ITI has groups across all geographical areas of United Kingdom, including the ITI Scottish Network, ITI Cymru Wales, ITI London Regional Group. Language groups such as the German Network, Polish Network, French Network and

Japanese Network (J-Net), as well as subject-based networks such as STEP and infotech, maintain internet-based groups for purposes such as the clarification of terminological queries, discussion of best practice, sharing work, and organizing social events.

Several institutions play a crucial role in promoting translation and translation studies. These include professional organizations like the American Translators Association (ATA) and the Institute of Translation and Interpreting (ITI), which set standards and provide resources for translators. Additionally, government initiatives like the National Translation Mission (NTM) in India and the Central Translation Bureau in India focus on making knowledge accessible in multiple languages. Furthermore, academic institutions like Kent State University offer degree programs and research opportunities in translation studies.

**Here's a more detailed look at some important institutions:**

#### **Professional Organizations:**

- **American Translators Association (ATA):**

A leading organization in the US, providing certification and resources for translators.

- **Institute of Translation and Interpreting (ITI):**

A UK-based organization that promotes excellence in translation and interpreting, offering certifications, training, and networking opportunities.

- **European Society for Translation Studies (EST):**

A network for translation researchers and professionals, fostering collaboration and exchange of knowledge.

#### **Government Initiatives:**

- **National Translation Mission (NTM):**

A government initiative in India aimed at making knowledge accessible in all 22 official languages of the Indian Republic.

- **Central Translation Bureau (CTB) in India:**

The only central government organization in India involved in translation and translation training.

#### **Academic Institutions:**

- **Kent State University:**

Offers a well-established translation program with various language specializations.

- **Universities with Translation Studies Programs:**

Many universities around the world offer programs in translation studies, focusing on research, teaching, and professional development.

These institutions play a vital role in promoting the development and application of translation, both in professional settings and in academic research.



## UNIT – IV

Translation studies is an academic interdisciplinary dealing with the systematic study of the theory, description and application of translation, interpreting, and localization. As an interdisciplinary, translation studies borrow much from the various fields of study that support translation. These include comparative literature, computer science, history, linguistics, philology, philosophy, semiotics, and terminology.

The term “translation studies” was coined by the Amsterdam-based American scholar James S. Holmes in his 1972 paper “The name and nature of translation studies”, which is considered a foundational statement for the discipline. Writers in English occasionally use the term “translatology” (and less commonly “traductology”) to refer to translation studies, and the corresponding French term for the discipline is usually traductologie (as in the Société Française de Traductologie). In the United States, there is a preference for the term “translation and interpreting studies” (as in the American Translation and Interpreting Studies Association), although European tradition includes interpreting within translation studies (as in the European Society for Translation Studies).

### History

#### Early studies

This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. (February 2025) (Learn how and when to remove this message) Historically, translation studies has long been “prescriptive” (telling translators how to translate), to the point that discussions of translation that were not prescriptive were generally not considered to be about translation at all. When historians of translation studies trace early Western thought about translation, for example, they most often set the beginning at the renowned orator Cicero’s remarks on how he used translation from Greek to Latin to improve his oratorical abilities—an early description of what Jerome ended up calling sense-for-sense translation. The descriptive history of interpreters in Egypt provided by Herodotus several centuries earlier is typically not thought of as translation studies—presumably because it does not tell translators how to translate. In China, the discussion on how to translate originated with the translation of Buddhist sutras during the Han dynasty.

#### Calls for an academic discipline

In 1958, at the Fourth Congress of Slavists in Moscow, the debate between linguistic and literary approaches to translation reached a point where it was proposed that the best thing might be to have a separate science that was able to study all forms of translation, without being wholly within linguistics or wholly within literary studies. Within comparative literature, translation workshops were promoted in the 1960s in some American universities like the University of Iowa and Princeton.

During the 1950s and 1960s, systematic linguistic-oriented studies of translation began to appear. In 1958, the French linguists Jean-Paul Vinay and Jean Darbelnet carried out a contrastive comparison of French and English. In 1964, Eugene Nida published *Toward a Science of Translating*, a manual for Bible translation influenced to some extent by Harris’s transformational grammar. In 1965, J. C. Catford theorized translation from a linguistic

perspective. In the 1960s and early 1970s, the Czech scholar Jiří Levý and the Slovak scholars Anton Popovic and František Miko worked on the stylistics of literary translation.

These initial steps toward research on literary translation were collected in James S. Holmes' paper at the Third International Congress of Applied Linguistics held in Copenhagen in 1972. In that paper, "The name and nature of translation studies", Holmes asked for the consolidation of a separate discipline and proposed a classification of the field. A visual "map" of Holmes' proposal was later presented by Gideon Toury in his 1995 *Descriptive Translation Studies and beyond*.

Before the 1990s, translation scholars tended to form particular schools of thought, particularly within the prescriptive, descriptive and Skopos paradigms. Since the "cultural turn" in the 1990s, the discipline has tended to divide into separate fields of inquiry, where research projects run parallel to each other, borrowing methodologies from each other and from other academic disciplines.

### **Schools of thought**

The main schools of thought on the level of research have tended to cluster around key theoretical concepts, most of which have become objects of debate.

### **Equivalence**

Through to the 1950s and 1960s, discussions in translation studies tended to concern how best to attain "equivalence". The term "equivalence" had two distinct meanings, corresponding to different schools of thought. In the Russian tradition, "equivalence" was usually a one-to-one correspondence between linguistic forms, or a pair of authorized technical terms or phrases, such that "equivalence" was opposed to a range of "substitutions". However, in the French tradition of Vinay and Darbelnet, drawing on Bally, "equivalence" was the attainment of equal functional value, generally requiring changes in form. Catford's notion of equivalence in 1965 was as in the French tradition. In the course of the 1970s, Russian theorists adopted the wider sense of "equivalence" as something resulting from linguistic transformations.

At about the same time, the Interpretive Theory of Translation introduced the notion of deverbilized sense into translation studies, drawing a distinction between word correspondences and sense equivalences, and showing the difference between dictionary definitions of words and phrases (word correspondences) and the sense of texts or fragments thereof in a given context (sense equivalences).

The discussions of equivalence accompanied typologies of translation solutions (also called "procedures", "techniques" or "strategies"), as in Fedorov (1953) and Vinay and Darbelnet (1958). In 1958, Loh Dian yang's *Translation: Its Principles and Techniques* drew on Fedorov and English linguistics to present a typology of translation solutions between Chinese and English.

In these traditions, discussions of the ways to attain equivalence have mostly been prescriptive and have been related to translator training.

## **Descriptive translation studies**

Descriptive translation studies aim at building an empirical descriptive discipline, to fill one section of the Holmes map. The idea that scientific methodology could be applicable to cultural products had been developed by the Russian Formalists in the early years of the 20th century, and had been recovered by various researchers in comparative literature. It was now applied to literary translation. Part of this application was the theory of polysystems (Even-Zohar 1990[9]) in which translated literature is seen as a sub-system of the receiving or target literary system. Gideon Toury bases his theory on the need to consider translations as “facts of the target culture” for the purposes of research. The concepts of “manipulation” and “patronage” have also been developed in relation to literary translations.

## **Skopos theory**

Another discovery in translation theory can be dated from 1984 in Europe and the publication of two books in German: *Foundation for a General Theory of Translation* by Katharina Reiss (also written Reiß) and Hans Vermeer,[12] and *Translational Action (Translatorisches Handeln)* by Justa Holz-Mänttari.[13] From these two came what is known as Skopos theory, which gives priority to the purpose to be fulfilled by the translation instead of prioritizing equivalence.

## **Cultural translation**

The cultural turn meant still another step forward in the development of the discipline. It was sketched by Susan Bassnett and André Lefevere in *Translation - History - Culture*, and quickly represented by the exchanges between translation studies and other area studies and concepts: gender studies, cannibalism, post-colonialism[14] or cultural studies, among others.

The concept of “cultural translation” largely ensues from Homi Bhabha’s reading of Salman Rushdie in *The Location of Culture*. [15] Cultural translation is a concept used in cultural studies to denote the process of transformation, linguistic or otherwise, in a given culture.[16] The concept uses linguistic translation as a tool or metaphor in analyzing the nature of transformation and interchange in cultures.

## **Fields of inquiry**

### **Translation history**

Translation history concerns the history of translators as a professional and social group, as well as the history of translations as indicators of the way cultures develop, interact and may die. Some principles for translation history have been proposed by Lieven D’hulst and Pym. Major projects in translation history have included the *Oxford History of Literary Translation in English*.

Historical anthologies of translation theories have been compiled by Robinson (2002) for Western theories up to Nietzsche; by D’hulst (1990) for French theories, 1748–1847; by Santoyo (1987) for the Spanish tradition; by Edward Balcerzan (1977) for the Polish experience, 1440–1974; and by Cheung (2006) for Chinese.

## **Sociologies of translation**

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## **Post-colonial translation studies**

Post-colonial studies look at translations between a metropolis and former colonies, or within complex former colonies. They radically question the assumption that translation occurs between cultures and languages that are radically separated.

## **Gender studies**

Gender studies look at the sexuality of translators, at the gendered nature of the texts they translate, at the possibly gendered translation processes employed, and at the gendered metaphors used to describe translation. Pioneering studies are by Luise von Flotow, Sherry Simon and Keith Harvey. The effacement or inability to efface threatening forms of same-sex sexuality is a topic taken up, when for instance ancient writers are translated by Renaissance thinkers in a Christian context.

## **Ethics**

In the field of ethics, much-discussed publications have been the essays of Antoine Berman and Lawrence Venuti that differ in some aspects but agree on the idea of emphasizing the differences between source and target language and culture when translating. Both are interested in how the “cultural other [...] can best preserve [...] that otherness”. In more recent studies, scholars have applied Emmanuel Levinas’ philosophical work on ethics and subjectivity on this issue. As his publications have been interpreted in different ways, various conclusions on his concept of ethical responsibility have been drawn from this. Some have come to the assumption that the idea of translation itself could be ethically doubtful, while others receive it as a call for considering the relationship between author or text and translator as more interpersonal, thus making it an equal and reciprocal process.

Parallel to these studies, the general recognition of the translator’s responsibility has increased. More and more translators and interpreters are being seen as active participants in geopolitical conflicts, which raises the question of how to act ethically independent from their own identity or judgement. This leads to the conclusion that translating and interpreting cannot be considered solely as a process of language transfer, but also as socially and politically directed activities.

There is general agreement on the need for an ethical code of practice providing some guiding principles to reduce uncertainties and improve professionalism, as having been stated in other disciplines (for example military medical ethics or legal ethics). However, as there is still no clear understanding of the concept of ethics in this field, opinions about the particular appearance of such a code vary considerably.

## **Audiovisual translation studies**

Audiovisual translation studies (AVT) is concerned with translation that takes place in audio and/or visual settings, such as the cinema, television, video games and also some live events such as opera performances. The common denominator for studies in this field is that translation is carried out on multiple semiotic systems, as the translated texts (so-called polysemantic texts) have messages that are conveyed through more than one semiotic channel, i.e. not just through the written or spoken word, but also via sound and/or images. The main translation modes under study are subtitling, film dubbing and voice-over, but also subtitling for the opera and theatre.

Media accessibility studies is often considered a part of this field as well, with audio description for the blind and partially sighted and subtitles for the deaf or hard-of-hearing being the main objects of study. The various conditions and constraints imposed by the different media forms and translation modes, which influence how translation is carried out, are often at the heart of most studies of the product or process of AVT. Many researchers in the field of AVT Studies are organized in the European Association for Studies in Screen Translation, as are many practitioners in the field.

## **Non-professional translation**

Non-professional translation refers to the translation activities performed by translators who are not working professionally, usually in ways made possible by the Internet. These practices have mushroomed with the recent democratization of technology and the popularization of the Internet. Volunteer translation initiatives have emerged all around the world, and deal with the translations of various types of written and multimedia products.

Normally, it is not required for volunteers to have been trained in translation, but trained translators could also participate, such as the case of Translators without Borders.

Depending on the feature that each scholar considers the most important, different terms have been used to label “non-professional translation”. O’Hagan has used “user-generated translation”, “fan translation” and “community translation”. Fernández-Costales and Jiménez-Crespo prefer “collaborative translation”, while Pérez-González labels it “amateur subtitling”. Pym proposes that the fundamental difference between this type of translation and professional translation relies on monetary reward, and he suggests it should be called “volunteer translation”.

Some of the most popular fan-controlled non-professional translation practices are fandubbing, fan dubbing, ROM hacking or fan translation of video games, and scalation. These practices are mostly supported by a strong and consolidated fan base, although larger non-professional translation projects normally apply crowdsourcing models and are controlled by companies or organizations. Since 2008, Facebook has used crowdsourcing to have its website translated by its users and TED conference has set up the open translation project TED Translators in which volunteers use the Amara platform to create subtitles online for TED talks.

## **Children's Literature Translation Studies (CLTS)**

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The study of translating for younger audiences constitutes a relatively young research field that has developed profoundly in the four decades, ever since Göte Klingberg, Swedish researcher and pedagogue, organized an International Research in Children's Literature (IRSCL) conference in Södertälje in Sweden 1976 on the translation of children's literature. Since then, the field has attempted to build its own research area and to gain independence and recognition from other fields. Indeed, children's literature had itself suffered from low prestige globally and its combination with translation studies had made it considered a minor research interest in disciplines of greater standing at the time, such as comparative literature, linguistics and even translation studies.

However, due to the recent economic success of children's and young adult literature, the establishment of international literary prizes like the Astrid Lindgren Memorial Award (ALMA), and the existence of a large number of institutions such as IRSCL (International Research Society for Children's Literature), in addition to IBBY (International Board on Books for Young People), established scientific research/journals (The Lion and the Unicorn: A Critical Journal of Children's Literature, Hopkins Press or Barnboken, The Swedish Institute for Children's Books), as well as courses in children's literature at the university level, children's literature has gained enough prestige since the beginning of the century to be considered its own discipline.

Translation studies is also a relatively new and established scientific discipline, having been grouped together with linguistics or the study of literature after World War II. Despite the seminal work of Zohar Shavit (1986), who studied children's literature through the lens of polysystem theory, children's literature only began to get traction in translation studies around the turn of the century. According to Borodo, "it was not before 2000 that the term 'children's literature translation studies' (CLTS) seems to have first appeared in [an] article by Fernández López" (cited in Borodo 2017:36).[citation needed] At the beginning of the 2000s, the field grew fast, but still, few researchers identified with this field, as the discipline was not distinct (See Borodo's Children's Literature Translation Studies survey from 2007 in Borodo 2017:40).[citation needed] At this point things picked up with the publication of some fundamental books for the discipline such as Riita Oittinen's *Translating for Children* (2000) and Gillian Lathey's *The Translation of Children's Literature. A Reader* (2006). Then, the discipline finally got its own entries in, e.g., *The Routledge Encyclopedia of Translation Studies* (2009) by Lathey, *The Routledge Handbook of Translation Studies* (2010) by Alvstad, then (2013) by O'Sullivan, and much later in *The Routledge Handbook of Literary Translation* (2018) by Alvstad – showing a recognition of the intersection between those two disciplines.

Some international conferences on translation and children's literature were organized: in 2004 in Brussels there was "Children's Literature in Translation: Challenges and Strategies"; in 2005 in London, "No Child is an Island: The Case of Children's Books in Translation" (IBBY- International Board on Books for Young People); in 2012 in London "Crossing Boundaries: Translations and Migrations" (IBBY) and in Brussels and Antwerp in

2017 by the Center of Reception Studies (CERES): “Translation Studies and Children’s Literature” (KU Leuven/Antwerp University), which resulted in a notable publication *Children’s Literature in Translation, Texts and Contexts* (2020) by Jan van Coillie and Jack McMartin. This publication won the IRSCL Edited Book Award 2021, providing official recognition of CLTS.

The pandemic put a stop to international events meeting face-to-face, but to compensate for the need of scholars to meet and interact, Pilar Alderete Diez from the University of Galway (IR) with the support of Owen Harrington from Heriot-Watt University (UK) created the Children in Translation Network (CITN) in 2021 and a webinar series on translation studies and children’s literature. The success was immediate, providing evidence of the interest in the discipline, and gathering more than 150 participants from 21 different countries.

The most recent international conference in CLTS was organized 2024 The Institute of Interpreting and Translation Studies (TÖI) of Stockholm University in Sweden under the banner of “New Voices in Children’s Literature in Translation: Culture, Power and Transnationalism”. The conference was held 22-23 August 2024 in Stockholm in Sweden, and around 120 persons attended from around 40 different countries with more than 80 presentations in two days.

As attested by the number of scientific articles/books in this specific area (e.g., 17,400) results on Google Scholar for the period 2017-2023: 3,338 results on EBSCO host for the same period), the creation of courses at the university level devoted solely to translation and children’s literature, the number of theses and dissertations being defended in this area, recent international conferences and networks like CITN identifying the growing interest for this discipline.

### **Future prospects**

Translation studies has developed alongside the growth in translation schools and courses at the university level. In 1995, a study of 60 countries revealed there were 250 bodies at university level offering courses in translation or interpreting. In 2013, the same database listed 501 translator-training institutions. Accordingly, there has been a growth in conferences on translation, translation journals and translation-related publications. The visibility acquired by translation has also led to the development of national and international associations of translation studies. Ten of these associations formed the International Network of Translation and Interpreting Studies Associations in September 2016.

The growing variety of paradigms is mentioned as one of the possible sources of conflict in the discipline. As early as 1999, the conceptual gap between non-essentialist and empirical approaches came up for debate at the Vic Forum on Training Translators and Interpreters: New Directions for the Millennium. The discussants, Rosemary Arrojo and Andrew Chesterman, explicitly sought common shared ground for both approaches.

Interdisciplinarity has made the creation of new paradigms possible, as most of the developed theories grew from contact with other disciplines like linguistics, comparative literature, cultural studies, philosophy, sociology or historiography. At the same time, it might have provoked the fragmentation of translation studies as a discipline on its own right. A second source of conflict rises from the breach between theory and practice. As the

prescriptivism of the earlier studies gives room to descriptivism and theorization, professionals see less applicability of the studies. At the same time, university research assessment places little if any importance on translation practice.

Translation studies has shown a tendency to broaden its fields of inquiry, and this trend may be expected to continue. This particularly concerns extensions into adaptation studies, intralingual translation, translation between semiotic systems (image to text to music, for example), and translation as the form of all interpretation and thus of all understanding, as suggested in Roman Jakobson's work, *On Linguistic Aspects of Translation*.



## UNIT – V

The primary objective of translation is to accurately and effectively convey the meaning and intent of a source text into a target language, while also considering the cultural and stylistic nuances of the target audience. This involves achieving accuracy, clarity, fluency, and consistency

Translation services must achieve certain objectives to enable effective interaction and cultural exchange. These are as follows:

- The first objective is accuracy. Translations must convey the original text's intended meaning without altering or omitting any information.
- Next, translation services must consider the cultural norms, values, and beliefs of the source and target languages.
- Additionally, these services must be delivered within the specified timeframe to meet the client's needs.
- The fourth objective is confidentiality and privacy. Translations must protect sensitive information and respect the client's privacy. Confidentiality and privacy are important to maintain the client's trust and secure their information.
- Finally, cost-effectiveness is an essential objective. Translations must provide high-quality translations at a reasonable price that reflects the complexity of the translation task.
- The main objectives of translation are to accurately convey the meaning of the source text, ensuring fluency and naturalness in the target language, while maintaining consistency in terminology and style. Translation also aims to be culturally sensitive, adapting the text to suit the target audience's linguistic and cultural norms. Ultimately, the goal is to achieve functional equivalence, ensuring the translated text has the same comprehensive effect on the reader as the original.