

BRIDGING LANGUAGES: CONTEMPORARY APPROACHES IN TRANSLATION STUDIES

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Abstract: Despite having a long history and tradition, translation studies have previously been seen as a 'mechanical' rather than 'creative' process. The art of translation is a supplementary and derivative discipline that is never accorded the respect due to original work. According to anthropological studies, it was present for many centuries in a variety of regional texts and forms but did not evolve into a separate genre. The field of linguistics has given translation studies a new dimension today, and they are now "considered as sub-sub-discipline of Applied Linguistics." Since the middle of the 20th century, there has been an increased demand for translation at all levels of economic, cultural, and social life. Their study has been the focus of scholarly research, but the majority of translational studies or theories are the result of translators' reflections or perspectives rather than a thorough investigation of the subject. Since the 1990s, translation studies have centered more on critical discourse analysis and functional linguistics, placing the text within its sociocultural setting. The working conditions of translators have improved more recently as a result of technical development and easier access to the Internet, which has expanded the field of translational studies and opened up new avenues for research, such as semiotic research. The current study makes an effort to comprehend the field of translation studies, its range, the types of work completed thus far, and future research directions. (The study is based on Secondary sources: Books, Journals, and Articles in Websites)

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Introduction:-

A translation, in the words of Cees Koster, "is a strange phenomenon because it is always two things: on the one hand, a translation has the status of an independent text; once produced, a translation functions in its own cultural contexts in a manner similar to that of any other text in that context; on the other hand, a translation has the status of a derivative text; a translation is a representation, or a reconstruction, or a reproduction, of another text."

Many academics have offered numerous descriptions of translation at various times. The definitions of translation by Theodore Savory and Eric Jacobson are "act" and "craft," respectively. According to Horst Frenz, translation is neither a "creative art" nor an "imitative art," but rather lies in the middle of the two. The critics' concern with science leads them to view translation as a wholly mechanical operation. Translation is actually more than all these forms of art, craft, and referring to the translation hypothesis. It is a novel area in both literary theory and practice, says Henry Mechonnic. Its contribution to the "theoretical practice of homogeneity of the natural union between the signifier and the signified" is what gives it epistemic significance. This homogeneity is typical of the social business that we refer to as "writing."

In today's globalized society, it is crucial to comprehend how cultural exchanges are developing and becoming stronger. Whether it is for goals connected to science, medicine, technology, business, law, culture, or literature, today's communication heavily relies on translation, and interest in the topic is growing. It is new literature, and A.K. Srivastava claims that "in a translation process, it is the metaphoric *métier* that provokes the problem of ambiguity even when assuming that the core meaning arrived at by the translation faithfully represents the temper and tone of the original."

Brief history:

The Name and Nature of Translation Studies, Holmes' 1972 paper for the Third International Congress of Applied Linguistics, coined the phrase. He described the goal of the area as being to (I) characterize the phenomena of translating and translations as they appear in the world of human experience and (II) create a general theory by which these phenomena may be predicted and explained. Since that time, TS has developed into a multidisciplinary field.

People have long accepted that the Book of Genesis' account of the Tower of Babel is true. Following the Great Flood, Noah's offspring made the decision to establish themselves in a plain in Shinar. They constructed a tower that could reach Heaven, disobeying God. God recognized their desire and used language to manipulate them. He encouraged people to converse in many tongues and disseminate them, which led to an increase in the need for "translation." (Benabdelali. 2006).

Not only in Renaissance Europe but also in the time of Plato, translation was considered heresy and a cause for protest. In the Roman era, Cicero and Horace made a distinction between word-for-word translation and sense-for-sense translation. After these, academics translated and retranslated works by ancient and Roman authors voraciously. George Steiner classified "the literature on theory, practice, and history of translation in four periods" from the Bible translators to the present. (Mcguire.40)

Beginning with Horace and Cicero, the first era began. The 'immediate Empirical aspects' were the focus during this time, according to A.F Tyler's article on 'The Principles of Translation' from 1971. The development of printing methods in the 15th century expanded the area of translation and aided 17th century thinkers like John Denham, Abraham Cowley, and John Dryden, who is renowned for his distinction between imitation translation theory and metaphor, paraphrase, and paraphrase theory. A translator's responsibility to the original author and the intended audience was likened to that of an artist in the 18th century.

The second stage, which spanned from the middle of the 20th century to today, was marked by theory and hermeneutic investigation, leading to the creation of a vocabulary and methodology for tackling translation studies.

The third phase of translation research began with the release of articles on machine translation in the 1940s and is characterized by the inclusion of structural linguistics and communication theory.

A return to hermeneutic, metaphysical studies into translation and interpretation, as well as a "vision which sets" translation in a broad framework that incorporates a number of other disciplines, characterize the fourth phase, which overlaps with the third and has its roots in the 1960s. With Edward Fitzgerald's interpretation of Omar Khayyam's "Rubaiyat" in the 1980s, poetry translations became more significant.

The time is distinguished by a methodical and practical approach to TS. Additionally, it witnessed the birth of new fields in the study of TS, including philosophy, comparative literature, lexical statistics, ethnography, the sociology of classroom discourse, formal rhetoric, poetics, and grammar-syntax that denotes the "life" between languages.

The jobs of translators have grown as a result of technology, the internet, communication, and cross-cultural exchanges; they are now utilizing new technologies and useful approaches to ease out. Cinematographic translation, audio-visual translation, screen translation for TV, movies, and documentaries are the new frontiers of translation. A new age in translation can be seen in the audio-visual translation. Each theorist approaches it in accordance with his or her point of view and area of study, giving it a fluid character.

Nature of Translation and Role of the Translator:

According to Basnett, all texts that are a part of literary systems that are related to and descended from other systems are "translations of translations of translations," and each text is both original and a translation of another text at the same time. Since language is fundamentally a translation of the non-verbal environment and then of signs, symbols, and other phrases, no text is entirely original. However, a lot of individuals think that without losing any of their validity, all texts are original because each translation is distinct, an invention, and a separate text. Translation theory, according to S. Stephanides, "morally assumes that the translator translates into the mother tongue from the foreign language." As the migrant translator moves between systems, this simple binary—the self as the target or home culture and the source as the other foreign culture—becomes problematic.

Therefore, a literary piece must be translated by a scholar and critic. According to post structuralisms, a literacy text has several meanings that are ambiguous and indeterminate, making the translator's job challenging. While performing the work of translation, the translator must keep three terms in mind: translation, transcription, and transliteration. Since terms across two languages are not equivalent, trying to translate them word for word will be fruitless. Translation that makes sense to sense is more acceptable. In many nations, translators are compelled to swear an oath to the truth and integrity of their work since being faithful has come to be seen as an ethical obligation. 'Transparency principle' has recently been contested by postmodernist and postcolonial critics. According to Lawrence Venuti, domesticating translation is equivalent to "ethnocentric violence," which entails appropriating others and incorporating them into the "worldview" of the Target culture. (Venuti 1995-267)

For instance, T.S. Eliot makes references to both the Upanishads and the Bhagavad Gita, therefore understanding those writings is necessary to comprehend "The Waste Land and Four Quartets." A literary book written in a language that is very different from the target language and target culture is not always simple to translate accurately.

While the majority of Indian languages, including Bengali and Oriya, are S. O. V. languages (subject followed by object and verb order), English is a S. V. O. language (follows subject, verb, and object order). Our language contains many socio-cultural terms that are not translatable into English.

Influence of linguistics:

Without a theoretical foundation, translating tends to be a simply subjective activity. Mounin (1963) recognizes the significant advantages that developments in linguistics—particularly the work of Saussure—have given to translation studies.

The benefit of linguistics was that it gave it a scientific basis while taking attention away from its intuitive approach. The academic examination of translation, according to Nida (1964), "began to mark out the territory in many ways with the more systematic and scientific approach."

According to Mounin, advances in contemporary linguistics have made it possible for us to accept that: 1) personal experience, in its singularity, cannot be translated; 2) in theory, the fundamental components of any two languages (phonemes, monemes, etc.), are not always comparable; and 3) communication is possible when the circumstances of the speaker and hearer, or the author and translator, are taken into consideration. He thinks it can be done through a dialectical approach with some degree of effectiveness.

Structural linguistics aimed to characterize the behaviour of individual items and categories based on their distribution and to describe language as a system of interdependent pieces. Derrida places emphasis on the "absence of meaning" – words have no clear meaning but are instead marked by ambiguity. Despite widespread mistrust, there is still a healthy interest in linguistics in TS.

The translator intervenes in this process of negotiation to communicate meaning across linguistic and cultural barriers if we accept that meaning is something that is negotiated between the producers and receivers of texts. Additionally, TS now encompasses more than just isolated sentences and notions.

Cultural studies:

Since the 1980s, when TS was marked by the so-called "cultural turn," language models have been disparaged. (1990; Bassett and Lefebvre). Instead of being viewed as a process of "change into another language, retaining the sense" or "substitution of SL textual material in TL" or "a transference of meaning from SL to TL," translation was now understood as a "regulated transformation" (Derrida's term). Theorists have focused increasingly on the cultural dimensions of translation due to the influence of cultural studies in TS, and Snell-Hornby characterizes translation as a "cross-cultural event" in his 1987 definition.

Accordingly, social, cultural, and communication processes and practices, the cultural and ideological importance of translating and of translations, as well as the external politics of translation behavior and socio-cultural aspects, are the main areas of study in modern translational studies. A social phenomenon that is undeniably ingrained in culture is the relationship between language and culture.

The significance of linguistic cultural activity becomes apparent if it is assumed that languages reflect distinct customs, experiences, and values and are thus constructed in divergent ways. Subcultures are now understood to be crucial for translation. Theoretically, if cultural disparities across languages are significant enough, ethnographic knowledge can always help to close them. Russian formalism, the Prague School, as well as American sociology of language, all had concepts of language within the larger cultural framework, where meaning is understood as contextually determined and formed. In terms of translational studies, the most recent reader-response critique theory is also being taken into account.

Globalization:

An important development in contemporary global communication is the adoption of English as a lingua franca or common language. The study of translation is related to globalization. It is discussed in the context of evolving economic, scientific, and technological trends that have made it possible for translators to access online data in lesser-known languages. This new

pattern places new challenges on the discipline while also helping people learn about and understand other cultures.

Translation studies are an interdisciplinary genre because they incorporate ideas and techniques from other fields, including anthropology, sociology, psycholinguistics, communication studies, and sociocultural. 'Where do we stand?' and 'Where do we go?' still remain. The literature is significantly expanding, broadening the field of study.

Research Areas:

The recent publications on research methods and trends in translation studies include *Unity in Diversity* edited by Boucher, Cronin, Kenny and Pearson (1998) and *The Map* by Williams and Chesterman (2002). The Map lists twelve key areas of research and suggests possible research directions for each area.

- 1) Text analysis and quality assessment
- 2) Translation quality assessment
- 3) Genre translation
- 4) Multimedia translation
- 5) Translation technology
- 6) Translation history
- 7) Translation Ethics
- 8) Terminology glossaries
- 9) Interpreting
- 10) The translation process
- 11) Translator training
- 12) The Translation profession

The underlined sub-topics are all research areas of the contemporary world to work now and in future.

Transdisciplinary studies are constantly applying new theoretical advancements to their disciplinary subject. We should identify the discipline from which we borrowed ideas when doing so. Research is divided into conceptual and empirical, quantitative and qualitative methodologies by Williams and Chesterman. They emphasize that conceptual research is a necessary component of all empirical methods, including observation, interview, experiment, introspective methods, case studies, corpus studies, surveys, and historical or archival studies.

In contrast to quantitative research, which gives data for statistical analysis to explore, define, and explain translating phenomena or even predict the likelihood of phenomena occurring, qualitative research's goal is to help people comprehend it. Today the scope of contemporary translation or translation research methods have widened very much. It is important to teach students and scholars format mechanics and research methodology for quality research.

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