

Block 4

Instruments of Translation

Unit 8

The Importance of Translation Training

Unit 9

Language : Culture and Environment

Unit 10

Text and Discourse of Language

INTRODUCTION TO BLOCK 4

In translation work, the nature of the source language and the target language, along with their linguistic culture and environment, are of great importance. During translation, it is also necessary to know about the precautions required in the use of words, idioms, proverbs, sentence constructions etc. While translating, the problem of word usage keeps coming up. Language forms have their own characteristics in different life situations and work areas. Therefore, understanding the nature of the text, words and sentences have to be selected from the source language according to the culture of the target language. In this process, there is a need for contrastive analysis of the statements of both languages. Through this, the right word has to be selected from the words that seem synonymous and the decision to add or omit has to be taken. The difference, non-difference and partiality between words and statements has to be identified. The translation has to be presented in an effective manner by understanding the linguistic nature of different mediums. This is a process of language use. In the three Units of this fourth block titled Instruments of Translation, namely, 'The Importance of Translation Training', 'Language: Culture and Environment and 'Text and Discourse of Language', various aspects related to translation training and the translator's use of language have been discussed.



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UNIT 8 THE IMPORTANCE OF TRANSLATION TRAINING

Unit Structure

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Training: Meaning and Dimensions
- 8.3 Translation Training: Meaning and Necessity
 - 8.3.1 Meaning of Translation Training
 - 8.3.2 Necessity for Translation Training
- 8.4 Translation Training Abroad: An Overview
- 8.5 Efforts and Directions of Translation Training in India
 - 8.5.1 University-Level Initiatives
 - 8.5.2 Voluntary Initiatives
 - 8.5.3 Other Governmental Efforts
- 8.6 Translation Training: Directions and Scenario
- 8.7 Stages and Contexts of Translation Training
 - 8.7.1 Translation Training as a Component of Language Training
 - 8.7.2 Translation Training as a Skill
 - 8.7.3 Translation Training as an Independent Field of Study
 - 8.7.4 Workshop-Based Training
- 8.8 Importance of Translation Training
 - 8.8.1 Importance from the Trainee's Perspective
 - 8.8.2 Importance from the Perspective of Training Institutions and Individuals
 - 8.8.3 Importance from Societal, National, and Global Perspectives
- 8.9 Current Translation Training Programmes: A Critical Evaluation
 - 8.9.1 Variability of Subject Selection in the Curriculum
 - 8.9.2 Differences in Minimum Eligibility and Duration of Training
 - 8.9.3 Ratio of Theoretical and Practical Aspects of Training
 - 8.9.4 Limited Availability of Training and Employment Opportunities
 - 8.9.5 Lack of Adequate Source Materials
 - 8.9.6 Absence of Modern Training Methods
 - 8.9.7 Lack of Interpreter Training
- 8.10 Summary
- 8.11 Questions for Practice

8.0 OBJECTIVES

This Unit is focused on the importance of translation training. After reading this Unit, students of the M.A. in Translation Studies will gain a brief understanding of the significance of translation training. Upon completing this Unit, learners shall be able to:

- Analyze the meaning, necessity, and significance of translation training.
- Explain the stages of translation training and its status both domestically and internationally.
- Demonstrate the levels and directions of translation training efforts.
- Critically evaluate current translation training programs.

8.1 INTRODUCTION

Through the various Units covered in the previous three Blocks of this Course, students have learnt about copyright laws and translation rights, professional ethics and codes of conduct, as well as the linguistic competence required for translators. The fourth and final Block of this Course focuses on the knowledge of various tools used in translation. The first Unit in this Block is dedicated to the importance of translation training.

When discussing the significance of translation training, it is essential first to understand the meaning of ‘training.’ When we talk about training, it is important to underline its difference from education or learning. This Unit begins by exploring this distinction. It then highlights the meaning and necessity of translation training. Additionally, the unit provides a broad overview of the translation training programs conducted by various educational institutions across the world while shedding light on translation training efforts and directions in India. The unit specifically examines university-level initiatives, voluntary efforts, and governmental measures related to translation training in the country.

Currently, numerous educational institutions conduct translation training programs in different forms. Some offer translation training as a component of language training, while others approach it as a distinct skill. In contemporary educational methodologies, translation training is considered an independent field of study. Additionally, workshop-based training is another important approach. This unit provides detailed insights into all these aspects. Given India's multilingual society, the unit also discusses translation training based on linguistic diversity. Furthermore, it highlights the importance of translation training from the perspectives of trainees, training institutions, trainers, society, the nation, and the world. Finally, the unit presents a critical evaluation of current translation training programs.

8.2 TRAINING: MEANING AND DIMENSIONS

The term "training" is derived from the Sanskrit root *Śikṣaṇa* (education) with the addition of the prefix *Pra* (meaning excellence, enhancement, forward movement, generation, or practice). From an etymological perspective, *Praśikṣaṇa* (training) denotes "advanced or enhanced education" and signifies excellence in learning.

In general terms, training refers to the systematic and sequential process of acquiring knowledge, practice, and proficiency related to a specific task. This learning and teaching (attaining knowledge or skill) process is aimed at achieving a particular objective. Thus, training can be defined as an organized process of acquiring knowledge or skills to fulfill a specific purpose. Through training, individuals become competent in performing a desired task, acquire knowledge about its complexities, develop problem-solving skills, and understand its limitations.

According to the Hindi Dictionary edited by Kalika Prasad, "training" is defined as "practical education imparted over a period of time concerning a profession, art, or craft." Based on this definition, training refers to a short-term practical education related to a particular skill or craft. This raises the question: Are "education" and "training" synonymous? While many people do not distinguish between these terms, a closer examination reveals subtle differences between education and training.

Both education and training involve the process of acquiring knowledge. However, education focuses on the overall intellectual, cognitive, and creative development of an individual, enabling them to make informed decisions regarding right and wrong. In contrast, training is a practical process aimed at imparting specific skills required to complete a particular task. Training provides learners with knowledge about the rules, methods, and complexities of a task, organizing their skills, competencies, and expertise in a structured manner.

Key Differences Between Education and Training:

Knowledge Acquisition: Education facilitates the acquisition of knowledge, while training is essential for updating this knowledge and gaining practical expertise.

Foundation for Learning: Education serves as the foundation for formal training programs. Minimum educational qualifications are required for admission to most training programs. However, training is not a prerequisite for obtaining education.

Continued Learning: Training continues even after formal education is completed. Whereas before entering employment etc. the person completes his formal education. Training fulfils the eligibility to get employment but the

training process continues even later in contexts such as experience gained while working.

Despite these subtle differences, education and training are interconnected. Often, they also overlap with each other, as every type of training includes some form of education, and every type of education and educational practice contains certain elements of training.

8.3 TRANSLATION TRAINING: MEANING AND NECESSITY

Translation has become an essential component of national, social, literary, commercial, scientific, and technological spheres. Due to its widespread significance, Translation Studies has been recognized as an independent discipline. As a field, translation has rapidly gained prominence worldwide, leading to serious discussions on the necessity of translation training.

Before delving into the need for translation training, it is important to define what translation training entails and why it is essential.

8.3.1 Meaning of Translation Training

As previously mentioned, training refers to the systematic process of acquiring knowledge, practice, and proficiency in performing a specific task. When this particular meaning of training is viewed in the context of translation, training refers to equipping individuals with knowledge about translation methods, complexities, and techniques, thereby enhancing their skills, competence, and efficiency in translation tasks. Translation training involves learning language usage, appreciating literary and scientific texts, and understanding cultural nuances. Translation training is a short-term process that imparts technical knowledge and expertise related to translation.

The scope of translation training is extensive. It encompasses both theoretical studies and practical applications. In addition to teaching translation techniques and theories, training programs may include exercises in vetting of translation, evaluation of translation, and review. Trainees gain insights into the challenges and constraints of translating content across various subject areas.

Translation training, in addition to transferring content from one language to the other, may also involve tasks such as summarization, elaboration-description, interpretation, glossary development, explanation, and other practical aspects like proofreading. Additionally, modern training programs may incorporate the use of technology, including computer-assisted translation tools and online resources. The curriculum may also address legal aspects such as copyright issues and professional ethics. In essence, translation training is a structured theoretical and practical study program aimed at preparing skilled professionals for the field of translation and Translation Studies.

Additionally, trainees can be taught and trained in the application-related aspects of translation through technologies like computers and the internet. Moreover, it can also incorporate aspects such as copyright rights, professional ethics, and codes of conduct. In this way, the translation training program can be termed a 'practice-oriented theoretical study program' which proves to help prepare trained human resources in the field of translation and translation studies.

8.3.2 Necessity for Translation Training

Through translation, the expression of a message is conveyed from one language to another. However, it is also true that the practice of translation is not a product of the modern era, but is thousands of years old. In practice, the tradition of translation is as ancient as the use of language itself. While considering the need for translation training, we also come across the views of some scholars. They believe that good translators are born, not made. Such a notion is often expressed about poets—that "poets are born, not made." Some people further argue that just as language is acquired gradually through use, translation too comes through practice, and one becomes a skilled translator through continued engagement in translation work, as expressed in the verse:

*"Karata karata abhyāsa te, jarṃmati hota sujāna
Rassī āvata-jāta-te, sila para paṛata nisāna."*

This means that just as a rope passing repeatedly over a stone leaves a mark, in the same way, constant practice can turn even the ignorant into the wise. Therefore, people who hold this belief do not see the necessity for formal or informal translation training.

Translation is a specialized skill that demands linguistic expertise, subject-matter knowledge, and an understanding of cultural contexts. Although proficiency in multiple languages is a prerequisite for translation, it alone does not suffice. The ability to translate accurately and effectively is an acquired skill that requires formal training.

The necessity of translation training arises from the following reasons:

Linguistic Precision: Translators must have command over both the source and target languages, including their grammatical structures, syntactic variations, idiomatic expressions, and stylistic nuances. Training ensures that translators develop these linguistic competencies systematically.

Subject-Specific Expertise: Different fields of translation—such as literary, legal, medical, technical, and business translation—require specialized knowledge. Training programs expose translators to domain-specific terminology and contextual understanding.

Cultural Sensitivity: Translation involves not just words but also the transmission of ideas, emotions, and cultural references. Formal training helps translators develop cultural awareness, preventing misinterpretations and ensuring accurate representation.

Methodological Approach: Effective translation is not a random process but follows structured techniques, including text analysis, adaptation strategies, and quality control. Training equips translators with these methodologies.

Use of Technology: Modern translation relies on computer-assisted translation (CAT) tools, terminology databases, and machine translation software. Training programs familiarize translators with these tools, enhancing efficiency and accuracy.

Ethical and Legal Considerations: Translators must be aware of copyright laws, professional ethics, and confidentiality agreements. Training provides insights into these legal aspects, ensuring responsible practice.

Improved Career Prospects: Formal training enhances credibility and employability, as trained translators are more likely to meet industry standards and secure professional opportunities.

Thus, translation training is essential for producing skilled professionals who can meet the growing demands of the field while maintaining linguistic accuracy, cultural appropriateness, and technical precision.

8.4 TRANSLATION TRAINING ABROAD: AN OVERVIEW

At present, Translation Studies has emerged as an adequately recognized independent discipline. What began as a voluntary creative pursuit, driven by personal satisfaction, has now entered the era of professionalism. This evolution has significantly expanded the possibilities within the field of translation, leading to the formal opening of various avenues for translation training. Today, numerous educational institutions abroad are offering translation training programs. These programs focus on translation, interpreting, or other specialized areas related to translation. According to one estimate, more than 250 university-level institutions in over sixty countries across the world are conducting translation training programs. These programs are offered at both undergraduate and postgraduate levels. Through these programs, thousands of students have received formal training in translation. Viewing translation as a means of employment, these students have pursued their studies to become professional translators, interpreters, or experts in specific branches of translation.

In England, postgraduate programs in interpretation and translation were introduced at the university level during the 1960s. The University of the West of England, Bristol, currently offers a distance education program leading to a Postgraduate Diploma in Translation, involving English and

either Arabic, French, German, Italian, or Spanish. A distinctive feature of this program is that it allows progression to an M.A. in Translation Studies. Additionally, the University of Leeds in England offers a "Post Graduate Diploma in Applied Translation Studies" program.

In the field of Translation Studies, the University of Surrey in England is particularly noteworthy. At this university, translation is taught at both undergraduate and postgraduate levels, and research is also actively conducted. At the undergraduate level, the following three programs are offered:

1. B.A. French and Translation
2. B.A. Spanish and Translation
3. B.A. German and Translation

Furthermore, the following seven postgraduate programs are available:

1. Audio-Visual Translation
2. Business Translation with Interpreting
3. Public Service Interpreting
4. Specialized Translation and Translation Technology
5. Translation
6. Translation Studies
7. Translation Studies with Intercultural Communication

In Sudan, at the University of Khartoum, two postgraduate diploma programs and an M.A. program related to translation involving English/French and Arabic languages are offered. These programs are managed by the university's Faculty of Arts through the "Unit of Translation and Arabicization."

The University of Malta offers the following six academic programs related to translation:

1. P.G. Diploma in Translation
2. M.A. in Translation
3. P.G. Diploma in Interpreting
4. M.A. in Interpreting
5. P.G. Diploma in Translation and Interpreting
6. M.A. in Translation and Interpreting

In Australia, the Macarthur Institute of Higher Education offers a Bachelor's degree (B.A.) in Interpreting and Translation. Similarly, Heriot-Watt

University in Edinburgh offers a B.A. program in Languages (Interpreting and Translation).

In addition to undergraduate and postgraduate training programs in translation and interpreting, several countries around the world are running specialized programs focused on Literary Translation. In England, Middlesex University and the University of East Anglia (Norwich) offer such literary translation training programs. Moreover, many universities across European countries such as the Netherlands, France, Slovakia, Ireland, Greece, Belgium, Germany, Spain, and Sweden, among others, provide practical training in literary translation, preparing skilled literary translators.

Additionally, the Professional Certificate in Legal Translation program offered by the Continuing Education Centre at the United Arab Emirates University is also noteworthy.

At the University of East Anglia, there is the "British Centre for Literary Translation," while at the University of Leeds, there exists the "Centre for Translation Studies.

"These are some more leading institutions offering translation training:

United Nations and European Union Institutions: These organizations provide high-level interpreter and translator training programs, ensuring expertise in diplomatic and governmental translation.

Monterey Institute of International Studies (USA): Renowned for its advanced translation and interpretation programs.

University of Geneva (Switzerland): Offers specialized courses in translation theory, methodology, and technology.

Sorbonne University (France): Provides in-depth training in literary, legal, and scientific translation.

Heriot-Watt University (UK): Focuses on practical and professional translation training.

Middlebury Institute of International Studies (USA): Known for its interpreter training programs.

These institutions emphasize both theoretical knowledge and hands-on practice, ensuring that graduates are well-prepared for professional translation careers.

8.5 EFFORTS AND DIRECTIONS OF TRANSLATION TRAINING IN INDIA

Having understood the various translation training programs being conducted in universities across the world, we shall now turn our attention to the efforts and directions undertaken in India in the field of translation training. In India,

several government and non-government institutions are conducting organized translation training programs.

Admission to these programs is granted after fulfilling the minimum eligibility requirements. However, as far as a student's first encounter with the fundamentals of translation is concerned, it often occurs at the school level itself. When a child begins studying English or any other language as a subject at school, they learn the new language through the medium of their mother tongue, regional language, or the language they habitually use. Throughout the entire course of school and college-level education, the translation practices that a student informally learns serve as a foundational training in translation for any generally educated Indian. Nevertheless, this form of training cannot be given a formal designation; it is rather an instance of natural translation.

The organized translation training programs conducted in India can broadly be divided into three categories:

1. University-level initiatives
2. Initiatives by voluntary organizations
3. Other governmental initiatives

8.5.1 University-Level Initiatives

Several Indian universities have introduced translation studies as part of their curriculum, offering diploma, undergraduate, postgraduate, and doctoral programs in translation. Some key institutions include:

The history of translation training aimed at preparing translators within universities or for the nation at large is not unfamiliar. Efforts in this direction began over the past few decades. The credit for initiating a university-level translation training course in Hindi goes to the University of Delhi. A one-year, part-time English-Hindi Certificate Course in Translation was launched between 1960 and 1962. The renowned scholar Nagendra is credited with initiating this course. The principal faculty members associated with this department were Gargi Gupta and Nagin Chandra Sehgal.

The Central Hindi Institute, Agra, deserves credit for presenting translation training programs from a linguistic perspective.

Based on the translation training model of the University of Delhi, Professor Chandrasekharan initiated a part-time Certificate Program in Translation and Administrative Correspondence at the University of Kerala. Gradually, translation training programs began to be introduced in the Hindi departments of various other universities. The School of Translation Studies and Training at Indira Gandhi National Open University (IGNOU) was established in 2009, and multiple programs were launched. In addition to this, numerous universities — such as Andhra University, Annamalai University, Awadhesh Pratap Singh University (Rewa, Madhya Pradesh), Bangalore University,

Barkatullah University, Cochin University of Science and Technology, Gujarat Vidyapeeth (Ahmedabad), University of Delhi, Devi Ahilya Vishwavidyalaya, Dr. Babasaheb Ambedkar Marathwada University (Aurangabad), Dr. Bhimrao Ambedkar University (Agra), Guru Nanak Dev University (Amritsar), Himachal Pradesh University (Shimla), University of Hyderabad, Karnatak University (Dharwad), Kannada University (Karnataka), University of Madras, Madurai Kamaraj University, Maharshi Dayanand University (Rohtak), Punjabi University (Patiala), Panjab University (Chandigarh), Padmavati Mahila University (Tirupati), Sree Śaṅkarācārya University of Sanskrit (Kerala), Mahatma Gandhi Antar-Rāṣṭrīya Hindi Vishwavidyalaya (Wardha), Kurukshetra University, and others — are running translation training programs. These programs vary across institutions: some are at the diploma level, some at the postgraduate diploma level, and some at the certificate level. All these translation training programs maintain their independent identity.

In addition to launching independent translation training programs under university-level initiatives, many educational institutions have incorporated 'Translation' as an optional paper within their study programs. For example, the University of Delhi included translation as an optional paper in its M.A. Hindi program as well as in the B.A. (Honors) and B.A. (Program) curricula. Similarly, the Central Hindi Institute, Agra, included Translation as a paper in its Postgraduate Diploma Program in Applied Linguistics. Undoubtedly, other educational institutions have also made efforts in this direction.

However, at the national level, the first notable effort in the field of distance education was made by Indira Gandhi National Open University (IGNOU), which included an "English-Hindi Translation Course" among its various practical-oriented undergraduate programs (designed to enhance students' practical proficiency in any self-selected field or specialization). This marks possibly the first attempt by a university to offer translation training at the undergraduate level. While it remains a matter of debate as to how effective translation training at the pre-graduate level has been, it can certainly be said that, owing to the flexibility of the academic system at IGNOU, students pursuing general Honors degrees in Science, Commerce, or Arts could select a translation paper as part of their undergraduate program.

In relation to university-level efforts, it may be said that the translation training programs conducted by these educational institutions have proved to be significantly beneficial.

8.5.2 Voluntary Initiatives

Efforts to initiate translation training programs by voluntary organizations within the country are also evident. Among these, institutions such as Maharashtra Rāṣṭrabhāṣā Prachar Sabha (Pune), Kerala Hindi Prachar Sabha (Thiruvananthapuram), Dakshin Bharat Hindi Prachar Sabha, Bharatiya Anuvāda Parishad (New Delhi), and the Evening Hindi Institute (Bharatiya Vidya Bhavan, New Delhi) are particularly noteworthy. These types of

voluntary organizations are running independent postgraduate-level programs in translation training.

The Postgraduate Diploma programs related to English-Hindi translation, conducted by the Bharatiya Anuvāda Parishad and Bharatiya Vidya Bhavan, are recognized by the Government of India. These diplomas are valid for appointments to positions such as translators in government jobs or as Professors/Assistant Professors in Translation Studies at universities. Many individuals who have earned diplomas from these institutions are currently working as Translators, Hindi officers, Translation Officers, or Professors in the field of Translation Studies. In this way, it can be said that voluntary organizations have made commendable efforts in conducting independent study programs related to translation training.

On the other hand, the Dakshin Bharat Hindi Prachar Sabha has incorporated papers on Translation and Administrative Correspondence within its Rāṣṭrabhāṣā Visharad and Rāṣṭrabhāṣā Praveen examinations. It is likely that other voluntary organizations have also made similar efforts and have included translation components within their academic programs.

8.5.3 Other Governmental Efforts

Recognizing the indispensable need for translation in the development of Hindi as the official language and acknowledging its growing importance, the government has undertaken several initiatives in this direction. After independence, alongside the realization of the necessity for a well-organized government body to handle translation work, the importance of translation training at the governmental level was also acknowledged. To translate the Government of India's non-statutory documents (manuals, annual reports, etc.), the Central Hindi Directorate was established under the then Ministry of Education in 1960. However, since the responsibility for the implementation of the official language policy lay with the Ministry of Home Affairs, the task of such translation activities was transferred to that ministry.

Subsequently, under the Ministry of Home Affairs, the Central Translation Bureau (CTB) was established as a subordinate office on 1 March 1971. The responsibility of translating the non-statutory documents of various ministries, departments, offices, and undertakings of the Central Government rests with this bureau. In addition to its translation work, the Bureau has also been entrusted with the task of providing translation training. It is the sole institution of the Government of India tasked with the responsibilities of translation related to the official language and translation training.

Through its Translation Training Division, the Central Translation Bureau provides translation training to employees working in government jobs. The Bureau currently conducts the following four training programs in translation:

Three-Month Translation Training Course

Twenty-One-Day Translation Training Course

Five-Day Short-Term Translation Training Course

Five-Working-Day "Advanced Refresher Translation Training Course"

Among these, the three-month program is a full-time course aimed at officers and employees engaged in official language and translation-related work in government service. This training program was initiated in 1973. Initially, it was conducted only at the Bureau's headquarters in New Delhi. Later, to meet the growing demand from Central Government offices across the country, sub-centers of the Central Translation Bureau were established in Mumbai (January 1985), Bengaluru (October 1985), and Kolkata (October 1987). This three-month program is organized four times a year at the headquarters as well as at all sub-centers. Through this program, trainees receive specialized training primarily in English-Hindi administrative translation.

The Bureau's twenty-one-day translation training program is designed to train employees working in banks and the public sector. This training is conducted not at the Bureau's offices but at the requesting organizations themselves. In such cases, training officers from the Bureau travel to the respective offices to provide translation training.

Additionally, upon request from various offices across the country, the Bureau conducts a five-day short-term training program on-site. Alongside this, the Bureau also conducts an advanced refresher translation training program at its headquarters in New Delhi. In this five-working-day program, serving government officers receive advanced in-service translation training.

The translation training programs conducted by the Central Translation Bureau have proven to be highly effective in terms of administrative translation and in the implementation of the official language policy.

8.6 TRANSLATION TRAINING: DIRECTIONS AND SCENARIO

In a multilingual and multicultural country like India, where more than 1,652 dialects and languages are spoken and twenty-two Indian languages are constitutionally recognized, translation holds immense importance and relevance. Translation permeates every aspect of our daily conduct and all major sectors of activity. In the Indian context, translation training programs based on linguistic diversity can be categorized into the following three directions:

1. English-Hindi-English Translation Training Programs
2. Translation Training Programs between English and other Indian languages
3. Translation Training Programs among Indian languages themselves

Translation is indispensable across a wide range of fields such as creative and scholarly literature, philosophy, trade and commerce, banking, law, engineering, agriculture, administration, journalism, and education. Recognizing and understanding the ever-growing need for translation in new meanings and contexts, many universities and educational institutions across India have launched translation training programs. Given India's socio-cultural and professional landscape, translation has now become a major avenue for employment. Hindi, being the national language of India, is also accepted as the link language in light of the linguistic diversity and the unity of the country.

Within the current employment framework, translation between English and Hindi is especially in demand, and thus these training programs place greater emphasis on English-Hindi-English translation. Hindi today is India's official language, while English functions as an associate official language. Due to the Official Languages Act of 1963 (as amended), and particularly Section 3(3), a situation of long-term bilingualism persists within the realm of administration, making translation a mandatory activity. Consequently, there is a high demand for formally educated and trained translators.

Besides English-Hindi translation, some universities have also initiated training programs for translation between Hindi and other Indian languages. For example, Aligarh Muslim University in Uttar Pradesh offers a Postgraduate Diploma in Urdu Translation, and Karnatak University offers a postgraduate diploma program in Kannada translation.

Recognizing the importance of translation between Indian languages, the School of Translation Studies and Training at Indira Gandhi National Open University (IGNOU) launched two Postgraduate Certificate Programs in Bengali-Hindi Translation and Malayalam-Hindi Translation in July 2009. Programs such as these hold great importance in fostering interlingual activities between different Indian languages and contribute significantly to the integration of diverse linguistic communities into the mainstream, thereby promoting a composite national culture.

8.7 STAGES AND CONTEXTS OF TRANSLATION TRAINING

The fundamental aim of translation training is to enhance the trainee's knowledge of translation and improve their skills to make their work more effective. This encompasses both education about translation studies and the practice of translation. Such training fosters an individual's dedication, morale, and broadens their perspective towards translation, thus underscoring its significant importance. Considering skills and linguistic knowledge, translation training can be understood through the following four levels:

1. Translation Training as a Component of Language Instruction
2. Translation Training as a Skill

3. Translation Training as an Independent Field of Study
4. Workshop-Based Training

8.7.1 Translation Training as a Component of Language Training

As previously discussed, language teaching is a major domain closely linked with translation. Language teaching does not only involve pedagogy but also incorporates linguistic elements and skills pertaining to a specific language. It relates to developing language use skills (listening, reading, speaking, and writing) to enhance the learner's comprehension and expression abilities. Translation is employed in this skill-centered process to develop linguistic competence, enabling trainees to become skilled language users and stylists. However, it should be noted that during language instruction, the trainee does not aspire to become a professional translator but remains confined to acquiring language proficiency.

Humans have an inherent tendency to learn multiple languages, as communication in a single language often proves limiting. Mother tongue education serves both as a medium for acquiring knowledge and as a subject of independent learning, laying the foundation for holistic development. Learning other languages, whether native or foreign, aids individuals in various spheres of life, be it professional or academic. Life's necessities compel individuals to learn languages both formally and informally.

Throughout human history, the tradition and drive to learn languages has been omnipresent across societies, often linked to religious dissemination, knowledge acquisition, trade, tourism, and education. In today's globalized world, functional knowledge of multiple languages has become essential, and translation is directly related to these needs.

In multilingual societies, native and second language education can be either partially or entirely informal, but foreign language instruction generally requires formal settings. Differences in phonology, morphology, vocabulary, syntax, and embedded cultural elements between languages present challenges, which are addressed through contrastive linguistics—a branch closely aligned with translation.

Translation serves as a crucial medium for presenting the linguistic components of another language—its sounds, words, meanings, and structures—in the learner's mother tongue or familiar language. Practical proficiency in another language is also largely fostered through translation. Whether language training follows the grammar-translation method, direct method, structural method, audio-lingual method, or programmed self-study method, translation remains inherently present.

Thus, translation is accepted as an integral part of language instruction, and formal training programs in linguistics often include translation modules. For

instance, the Central Hindi Institute (Agra) offers a one-year Post-M.A. Postgraduate Diploma in Applied Hindi, which includes translation alongside other linguistic papers. Similarly, Delhi University offers Translation as an optional paper within its M.A. Hindi program.

8.7.2 Translation Training as a Skill

Translation is also taught as a skill, underlying the concept of viewing translation as an art form. Through rigorous training and practice, a translator's craft becomes refined and disciplined, aligning with the English adage, "Practice makes a person perfect." Translation training cultivates proficiency, craftsmanship, and technical skill, collectively forming a functional art.

In developing translation skills, the aim is to enable individuals to become translators or translation officers by mastering practical translation competencies. Originally a voluntary, self-pleasing activity ("*swāntaḥsukhāya*"), translation has now assumed a professional dimension, becoming a means of livelihood. Translation has become necessary across governance, science and technology, education, tourism, law, literature, journalism, mass communication, banking, insurance, and almost every sphere of human life—particularly vital in a multilingual country like India.

Following independence and especially after the enactment of the Official Language Act in the 1960s, the demand for translators rose sharply, driving the need for large-scale, formalized translation training. Programs such as "Postgraduate Diploma in Translation" have been foundational for professionalizing translators and translation officers. Training programs have enhanced translation as a skill, refined the art of translation, and increased the speed and efficiency of translators.

8.7.3 Translation Training as an Independent Field of Study

Translation training also holds an academic context where translation is treated as an independent discipline. Although the history of translation training is relatively recent, the formal academic study of translation is even newer. Initially, translation was studied under Grammar-Translation methods in language teaching, Comparative Literature, or Comparative Analysis frameworks, and it was considered a component of skill development.

However, as an autonomous field of research and education, Translation Studies have emerged relatively recently. The primary goal of such training is to prepare scholars in the field of translation studies, with significance for mass communication, tourism, cultural studies, diplomacy, and creative writing, among others. It is also aligned with employment goals for translators and interpreters across agencies.

The University of Lucknow pioneered the M.A. Hindi Translation program, recognizing translation as a distinct field of study. Today, many universities

offer M.A. programs in Translation, including IGNOU, Annamalai University, Lucknow University, Devi Ahilya University (Indore), Himachal Pradesh University (Shimla), University of Hyderabad, Mahatma Gandhi Antar-Rāṣṭrīya Hindi Vishwavidyalaya (Wardha), Gujarat Vidyapeeth, and Visva-Bharati University.

In addition to coursework, several institutions such as Annamalai University, Jawaharlal Nehru University, University of Hyderabad, Kannada University (Hampī), and Mahatma Gandhi Antar-Rāṣṭrīya Hindi Vishwavidyalaya (Wardha) offer M.Phil. and Ph.D. programs in Translation Studies.

IGNOU's establishment of the School of Translation Studies and Training in 2007 is also noteworthy. Since 2009, the school has offered full-time translation training and M.A. programs in Translation Studies, available through distance education, enabling students from all parts of the country to pursue their studies remotely.

8.7.4 Workshop-Based Training

Organizing translation workshops constitutes an effective method of translation training. Through workshops, participants receive practical translation training using a hands-on approach. Trainees are provided with theoretical instruction as well as material for translation, which they translate during the workshop, followed by group discussions and evaluation sessions.

Sometimes, participants receive materials in advance, complete translations at home, and participate in workshop discussions for critique and refinement. Workshops are typically short-term programs and are most beneficial for individuals already engaged in translation or interested in enhancing their existing translation skills rather than for those with no prior experience.

Given the high demand for translators in administration, industries, media, education, publishing, and tourism sectors, workshops are organized to familiarize trainees with the nuances, challenges, and limitations of translation. Through such workshops, participants gain both confidence and practical proficiency.

Government-employed translators, university and college professors, researchers, and freelance translators have benefited significantly from these workshops.

In light of the importance of workshop-based training, the School of Translation Studies and Training at IGNOU has organized numerous National Translation Training Programs across the country. These short-term programs aim to raise awareness about translation and produce better translators, often conducted in collaboration with IGNOU's regional centers or local educational organizations.

In addition to theory, the workshops offer practical training in administrative, legal, media, and literary translation, as well as in machine translation, terminology, and lexicography.

The School has also been active internationally, organizing International Workshops in collaboration with various embassies based in New Delhi.

8.8 IMPORTANCE OF TRANSLATION TRAINING

After completing the requisite formal education, translation training holds particular importance as a means to refine and enhance skills. This training imparts both theoretical and practical knowledge of translation. In this context, the significance of translation training differs from the perspective of the trainee, the training institution, the trainer, or society and the nation at large.

8.8.1 Importance from the Trainee's Perspective

It is undeniable that training holds immense importance for any translator. Through training, the trainee gains knowledge of translation theories from various countries, insights into different domains of translation, awareness of its challenges and limitations, and foundational knowledge regarding terminology creation. Furthermore, trainees acquire comprehensive understanding of translation across fields such as administration, law, tourism, education, literature, media, and more. Along with translation training specific to these areas, they also develop familiarity with related fields. For example, during training in the translation of media texts, trainees also gain substantial knowledge of proofreading, typography, and printing techniques.

Knowledge of lexicography acquired through training can lead trainees towards dictionary compilation, while understanding the processes of word formation may encourage them to contribute to terminology development.

Training enables translators not only to become competent but also to improve the quality of their translations. It enhances their efficiency, enabling them to produce better translations. As a result of training, the quantity and quality of translated works improve, and errors are significantly reduced. Training refines an individual's talent and provides proper direction to their personal inclinations, allowing for stylistic innovation or distinction in their work. Intellectual, mental, and moral development is fostered through training, deepening the trainee's awareness of the weighty responsibility involved in translation work.

The reduction in errors during translation, and the ability to determine the quality and quantity of translation work, are primarily linked to the trainee. However, it cannot be denied that individual traits may sometimes limit the impact of training. Another utility of translation training lies in its ability to distinguish between skilled and unskilled individuals.

Through training, a trainee begins to adopt translation both as a medium of knowledge acquisition and as a career opportunity. Today, translation is no longer merely a self-satisfying intellectual exercise; it has gained the status of a full-fledged profession.

The truth remains that in today's competitive world, only those translators can sustain themselves who do not produce shadowy or distorted translations but rather understand the essence of translation and recreate the pleasure of the original in the target language. All this is achievable through translation training, which fosters respect and dedication toward work and enhances professional competence.

Since translators express the original author's emotions and ideas in another language, linguistic aspects are emphasized extensively in training. Trainees deepen their understanding of communicative aspects of language and apply them effectively, making the translated text a fair medium for evaluating the learned language skills.

During training, trainees also gain awareness about various translation-related organizations. For example, trainees specializing in English-Hindi-English translation learn about institutions such as the Central Hindi Directorate and the Commission for Scientific and Technical Terminology (CSTT), which prepare dictionaries in different languages. They also become familiar with the Central Translation Bureau, which provides translation training for employees of Central Government offices, undertakings, and enterprises.

One major contribution of translation training is that it prepares future generations through practical training, instilling self-confidence and equipping them to work in accordance with the aspirations and potentials of literature, society, the nation, and the world.

8.8.2 Importance from the Perspective of Training Institutions and Individuals

In India, translation training programs are being conducted through governmental efforts, universities, and voluntary organizations. However, compared to India, other countries have made greater progress in this field. Abroad, translation training is offered extensively in religious, literary, and knowledge-based disciplines. Due to the vast scope of knowledge-based literature, separate training courses are often run for different technical fields.

It can be anticipated that the number of translation training programs will significantly increase in the near future. The growing popularity of translation training programs has enhanced the activity and engagement of individuals and institutions involved in providing training. Numerous books focused on various dimensions of translation have been published, and seminars and conferences have given serious attention to this area. Institutions and trainers associated with translation training have gained public recognition.

The three-month Translation Training Program conducted by the Central Translation Bureau (Government of India) for Hindi-related employees working in Central Government offices, undertakings, and enterprises is highly acclaimed. Due to this program, the Bureau has earned significant prestige. During such programs, both the institution and individual trainers develop their training competencies and employ their capacities to solve trainees' problems effectively.

8.8.3 Importance from Societal, National, and Global Perspectives

Translation has been globally recognized as an academic discipline. It is a fact that translation is the only means of expressing the message, emotions, or ideas of one language into another. Cultural exchange among communities speaking different languages is made possible through translation. Similarly, intellectual exchange, the fostering of friendship among nations, and access to world literature—whether creative or scholarly—are achievable only through translation.

Translation fosters the spirit of "*Vasudhaiva Kutumbakam*" (the world as one family) and promotes the ideal of global unity. Given the rapid developmental changes worldwide, the importance of translation has increased considerably, and people now fully appreciate its utility. Translation plays a pivotal role in establishing meaningful communication among different societies and nations and enables access to the world's rich cultural and literary heritage. In a multilingual context, the indispensable role of translation is universally acknowledged.

It has already been discussed that translation training helps in identifying skilled and capable translators. This contribution can also be viewed from a societal perspective. Individual development leads to collective development. Progressive societal growth is possible only through individual awareness and advancement, and thus the development of the country, the world, and humanity at large is linked to personal growth.

Through their efficiency and the effective utilization of their knowledge, trained translators can work in alignment with the expectations and potentials of society, the nation, and the world. Translation training enables the meaningful understanding of intellectual thought, research, and creative writing happening in different languages and facilitates their effective communication into one's language.

8.9 CURRENT TRANSLATION TRAINING PROGRAMS: A CRITICAL EVALUATION

No task or creation is entirely devoid of faults; despite meticulous care, certain shortcomings inevitably persist. When undertaking a task, the individual draws inspiration and training from established examples, integrating their own experiences throughout the process. In the absence of

previous examples, personal experience is the sole resource, but unforeseen challenges still lead to imperfections. Such circumstances are unavoidable in translation. Translators, whether working with literary or non-literary content, frequently encounter various difficulties, and translation training programs provide potential solutions to these challenges. However, even the instructors conducting such programs are often faced with complex issues. It is essential to address these potential problems within the training framework.

8.9.1 Variability of Subject Selection in the Curriculum

A significant issue in the curricula of translation training programs offered by educational institutions is the lack of consistency in subject matter and the diversity of subject selection. Some programs emphasize administrative translation, while others focus on media, creative literature, or business and commerce. In some cases, linguistic studies take precedence, while in others, office procedures and journalism dominate the training. Lexicography and the introduction to various dictionaries are not uniformly presented. Additionally, the importance of technical vocabulary is often overlooked. To address this issue, there is a pressing need for a national-level foundational curriculum.

8.9.2 Differences in Minimum Eligibility and Duration of Training

Due to the growing significance of translation, the number of translation training programs is expanding rapidly. However, these programs exhibit a lack of uniformity in the minimum admission requirements. Some programs require a bachelor's degree, while others stipulate a Master's degree. For instance, the Indira Gandhi National Open University, Delhi University, and the Indian Translation Institute offer independent translation programs where students with a Bachelor's degree are eligible, whereas the Central Hindi Institute in Agra mandates a postgraduate degree for admission to its "Post-M.A. Translation Theory and Practice Diploma Course." As previously mentioned, translation is also included as a subject in several language study programs. For example, translation is an optional paper in the M.A. Hindi course at Delhi University. At Indira Gandhi National Open University, students enrolled in the Bachelor's Degree Program (B.D.P.) can select translation as one of the courses during their third year as part of practical courses.

Apart from discrepancies in minimum eligibility, variations are also evident in the duration of training programs. Some institutions offer a one-year diploma program, while others provide a postgraduate diploma or certificate program within the same timeframe. In some cases, the postgraduate diploma spans two years. Additionally, training hours vary widely, with some programs offering five-day-a-week sessions of two to three hours, while others conduct classes for three to four weeks with two-hour sessions twice a week.

8.9.3 Ratio of Theoretical and Practical Aspects of Training

It is important to note that translation training is primarily a practice-oriented theoretical program. Trainees are introduced to both the theoretical aspects of translation and its practical challenges. However, there is considerable variation across institutions in terms of the emphasis placed on theory versus practice. Some institutions focus more on theory, while others prioritize practical aspects. The approach to practical training also differs, and not all programs employ a logical, example-based explanation of theoretical concepts. Some programs introduce modern translation theories, while others exclude them entirely. Overall, there is a lack of balance and integration between theoretical and practical elements, a matter that warrants serious attention.

8.9.4 Limited Availability of Training and Employment Opportunities

An analysis of translation training programs both within the country and abroad reveals that opportunities are currently concentrated in a limited number of areas. While some foreign institutions focus on "literary translation" or "legal translation," there is an urgent need for subject-specific translation training programs to meet contemporary demands. This is particularly crucial in India.

The job market for translation professionals in India is significant, with a growing need for skilled translators in fields such as science and technology, social sciences, agriculture, and tourism. While Hindi is the official language of India, English remains dominant in official matters. As a result, translation programs tend to emphasize English-to-Hindi translation. Graduates of such programs often seek positions as translators or Hindi officers in government departments. However, there is also considerable demand for skilled translators in non-government sectors.

8.9.5 Lack of Adequate Source Materials

To operate successful translation training programs, it is essential to have a robust foundation of source materials to enhance trainees' skills. While articles on translation began appearing in literary and linguistic journals in the 20th century CE, the first independent book on translation in Hindi, *"Translation Art: Some Thoughts,"* was published in 1964 CE. Since then, numerous books in both Hindi and English have been published, establishing translation as both an art and a theory, and examining its various facets. However, there remains no standardized reference work in this field.

The current scenario reveals a lack of comprehensive books and journals that introduce contemporary research and theories in translation. Many journals fail to give adequate importance to articles on translation, which is a critical issue. Additionally, there is a shortage of specialized journals dedicated to the

field. Notably, the Bharatiya Anuvāda Pariśada has been publishing the quarterly journal "Anuvāda" for over four decades.

Dictionaries are essential tools for translation, yet there remains a significant scarcity of high-quality bilingual and multilingual dictionaries. A well-crafted lexicon of synonyms, idioms, proverbs, misused words, and abbreviations is essential. Furthermore, there is a need for the development of computer-based and online dictionaries to support modern translation practices.

8.9.6 Absence of Modern Training Methods

Translation training programs often lack modern teaching methods. Most programs still rely on traditional lecture-based teaching, while advancements in science and technology have led to the evolution of teaching methods in other fields. Technological progress has reshaped both daily life and educational practices. Many training programs have incorporated new teaching techniques, but translation programs still need to adopt contemporary teaching methods to remain effective in modern contexts.

8.9.7 Lack of Interpreter Training

Translation training programs worldwide can be broadly divided into two categories:

General translation theory and practice-based diploma/postgraduate diploma programs.

Domain-specific training programs, such as administrative translation, literary translation, legal translation, etc.

For example, Middlesex University and the University of East Anglia in the UK offer programs focused on literary translation, while the University of Sharjah in the UAE offers a professional certificate in legal translation. However, interpreter training is available only at a few institutions. Universities such as the University of Surrey (UK), Macarthur Institute of Higher Education (Australia), Heriot-Watt University (Edinburgh), and the University of Malta offer interpreting programs. However, interpreter training remains rare at many educational institutions.

The term "interpreter" refers to "*Dubhāśiyā*" in Hindi, a position also known as "simultaneous translator" or "oral translator." Interpreter training specifically focuses on simultaneous and consecutive interpretation. In multilingual societies, this type of translation is essential, particularly in international conferences, symposiums, and events organized by organizations such as the United Nations. Additionally, there is a substantial demand for interpreter training in the tourism sector.

Simultaneous interpretation, where translation occurs in real time alongside the speaker's delivery, and consecutive interpretation, where translation is provided after each segment, require advanced skills. Interpreter training is

particularly demanding, as the translator has no time to revise or modify their translations. This is likely why some international universities offer specialized diploma, postgraduate diploma, or MA programs in interpreting. In India, interpreter training is typically limited to a subject title and is not offered as an independent degree or diploma program. The importance of interpreter training should be emphasized more prominently.

8.10 SUMMARY

Training translators who aspire to build bridges between bilingual cultures is an essential need in contemporary times. Such training can help develop scholarly communities capable of translating literature across various domains of knowledge and culture, facilitating dialogue between larger societies. In today's multilingual society, translation training holds immense significance for meaningful communication. For inquisitive translators seeking to attain greater efficiency in translation work, training is a valuable enterprise. This training paves the way for securing translation-related employment opportunities. Various translation training programs are being conducted both nationally and internationally. General training programs, such as postgraduate diplomas in translation, fall into this category, alongside domain-specific programs such as "legal translation" and "literary translation." The utility of these programs is determined by the social, economic, and administrative conditions and needs of the country. While translation may have once been a private pursuit, it has now become a profession. Hence, training is necessary to enhance skills, efficiency, and productivity. The shortcomings observed in translation training programs, both in the country and abroad, are not insurmountable; with minor adjustments, they can be updated. Better training is necessary to bring about the desired improvements in the quality of translation. These shortcomings can be easily addressed through a sense of responsibility and dedication on the part of the institutions and individuals involved. These solutions will be seen as achievements in translation training. Therefore, we see that the importance of translation training is universally recognized, and there is a need to focus on it with proper attention and design a well-thought-out framework for its methodology.

8.11 QUESTIONS FOR PRACTICE

1. What is the meaning of 'training'? What are the similarities and differences between 'education' and 'training'?
2. What is the need for translation training? How is translation training beneficial for an individual?
3. How are various educational institutions abroad conducting translation training programs?
4. At which levels, have translation training been attempted in India?

5. What are the directions for translation training in the Indian context? Provide examples.
6. What benefits do trainees gain from translation training as part of language training? In which sectors can they find employment?
7. What are the employment opportunities in the field of translation through skills acquired from training?
8. Mention the employment possibilities for individuals who have received translation training from an independent study perspective.
9. Discuss the activities of the Translation Study and Training Institute, IGNOU, using the workshop method for translation training.
10. Write your thoughts on the importance of translation training.
11. Discuss the problems in translation studies and provide a critical evaluation of translation training programs.



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UNIT 9 LANGUAGE: CULTURE AND ENVIRONMENT

Unit Structure

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Language and Society
- 9.3 The Interrelationship between Language and Society
- 9.4 Culture and Environment
- 9.5 The Culture and Environment of Language
- 9.6 Culture and Context in the Source and Target Languages
- 9.7 Summary
- 9.8 Questions for Practice
- 9.9 Glossary
- 9.10 Suggested Readings

9.0 OBJECTIVES

This Unit is related to translation training. By studying this Unit, students enrolled in the M.A. in Translation Studies will gain an understanding of the importance of translation training. After studying this Unit, you will be able to:

- Explain the interrelationship between language and society in the context of translation,
- Exemplify the role of culture and environment in translation,
- Analyze the importance of knowledge of culture and environment for understanding a language, and
- Critically appreciate the significance of understanding the culture and environment of both the source and target languages for translation purposes.

9.1 INTRODUCTION

This section provides a comprehensive overview of key considerations related to the practice of translation. Having examined the significance of formal training in translation, we now turn our focus to the necessity of understanding the cultural and environmental context of the languages involved. Language functions as the primary and most effective medium of social communication, and every language is intrinsically linked to the

society in which it evolves. Each language embodies its own distinct socio-cultural structure and environmental context, which collectively shape its meaning, usage, and expressive nuances.

To understand a language in its fullest and most authentic form, one must engage deeply with the culture and environment from which it emerges. This understanding is indispensable in the practice of translation. Effective translation demands not only linguistic competence in two languages—the source language (from which the content is translated) and the target language (into which the translation is rendered)—but also a thorough comprehension of the socio-cultural and environmental frameworks that inform them.

In this Unit, we will explore the critical role that cultural and environmental awareness plays in translation. We argue that such awareness is not supplementary but integral to the translator's ability to convey the right meaning faithfully and contextually. Mastery of the culture and environment of both the source and target languages is, in effect, equivalent to a holistic understanding of language itself. Without this, translation risks becoming a mechanical transference of words, rather than a meaningful act of cross-cultural communication.

9.2 LANGUAGE AND SOCIETY

Languages are not merely systems of communication; they are deeply embedded within the socio-cultural and environmental matrices from which they emerge. The evolution, structure, and usage of any language are inextricably linked to the society that nurtures it. Thus, in the practice of translation, especially when translating between culturally and linguistically distinct traditions, it becomes imperative to understand the role of society in the genesis and progression of a language. A nuanced comprehension of the symbiotic relationship between language and society is essential for ensuring both semantic fidelity and cultural sensitivity in translation.

Renowned sociologist Irawati Karve, in her seminal work *Kinship Organization in India*, underscores the significance of linguistic regions as foundational units in understanding Indian culture. According to her, "To understand any element of Indian culture, three things are essential: the formation of linguistic regions, the caste system, and family organization." Karve emphasizes that India is divided into numerous linguistic regions, each functioning as a distinct cultural unit characterized by kinship, social norms, and customary practices. Within such regions, language operates not only as a medium of communication but as a unifying force that shapes collective identity. Social rituals such as marriage ceremonies, religious festivals, and customary traditions are mediated through language and, over time, become characteristic expressions of that linguistic community. In this sense, language serves as both a repository and vehicle of culture, contributing to its preservation and transmission.

This intrinsic relationship between language and culture is further affirmed by the eminent Hindi critic Ramvilas Sharma, who considered language an essential and inseparable component of cultural life. Language, in his view, is not simply a communicative tool but a cultural artifact—shaped by, and in turn shaping, the material and intellectual contours of society.

When contemplating the origins of human language, it becomes clear that while various animal species engage in communicative behaviors—utilizing sounds, physical gestures, or instinctive signals—it is only humans who have developed language as a systematic, logical, and reflective mode of communication. Birds, for example, may use distinct calls for warning or flock cohesion; some parrots may mimic human speech, and domesticated animals such as cows or buffaloes produce specific sounds to express needs. Yet these do not constitute language in the human sense. What sets human language apart is its symbolic depth, syntactic complexity, and cognitive abstraction.

This evolutionary achievement is made possible by two principal factors: first, humans exist in social and environmental contexts markedly different from other species; second, they possess unique anatomical structures—particularly in the vocal tract, auditory system, and brain, that allow for the articulation and comprehension of complex speech. However, beyond the physiological apparatus, it is the uniquely human faculties of consciousness, intellect, and reason that facilitate the emergence of language as a meaningful and structured phenomenon. Without the integration of these intellectual capacities with physical attributes, human communication would have remained a series of unstructured sounds, devoid of linguistic content.

Yet, even with this remarkable capability, language is not acquired in isolation. It is a collective achievement—developed, sustained, and transmitted through social interaction. Language acquisition, therefore, is not an individual cognitive event but a fundamentally social process. A newborn does not possess an innate, fully-formed linguistic system. If language were entirely innate, all children, regardless of their birthplace, would speak the same language. Instead, children acquire the language of the society into which they are born. If a child were to grow up in the wild, isolated from human contact, it would mimic the communicative behaviors of the animals around it, and human language would remain inaccessible to it. Hence, the process of language learning is intimately tied to the linguistic and cultural milieu of the community.

A child born in a Hindi-speaking region naturally acquires Hindi; one born in Tamil Nadu will learn Tamil; similarly, children born in Japan or England will acquire Japanese or English, respectively. Moreover, the influence of regional society is evident not only in language acquisition but in phonetic and stylistic variation. For instance, though Hindi is spoken in Delhi, Uttar Pradesh, Madhya Pradesh, and Bihar, the accent, intonation, and local idiomatic expressions differ significantly, and these regional nuances are absorbed by children through their everyday social interactions.

Language is gradually internalized from the surrounding environment. Since language conveys not merely sound but also meaning, thought, and worldview, it functions as a conduit for the transmission of collective memory, ancestral wisdom, and cultural values. The social environment—comprising familial relationships, community practices, and ritual observances—shapes linguistic expression in subtle but powerful ways. Even within a single language community, children from rural backgrounds may develop linguistic competencies that differ markedly from their urban counterparts. Variations in rusticity, refinement, harshness, or softness in speech often emerge from such socio-environmental differences, reflecting inherited linguistic tendencies passed down through generations.

The fundamental truth remains that language is a product of human sociality. It arises from the need for cooperation, interaction, and collective survival. Human distinctiveness—in both cognition and community life—necessitated the formation of structured linguistic systems. Every linguistic region thus possesses its own distinctive social order, which is deeply imprinted upon the language it fosters. The individuality of a society and the originality of its culture confer uniqueness upon its language and environment, safeguarding its identity from homogenization.

Therefore, a comprehensive understanding of any language requires an equally thorough understanding of the society and culture from which it originates. Since social life is dynamic and ever-evolving, language and culture too undergo constant transformation. It is only through an examination of a society's internal structures, historical trajectory, and cultural specificities that one can fully grasp the deeper meanings embedded within its language. For translators, cultural theorists, and linguists alike, this recognition is not merely academic—it is essential for authentic engagement with language in all its dimensions.

9.3 THE INTERRELATIONSHIP BETWEEN LANGUAGE AND SOCIETY

Human beings are inherently social entities; their existence is intricately woven into the fabric of society. Consequently, language—one of the most distinctive features of human life—is not merely a biological or cognitive function, but a fundamentally social phenomenon. Every language exists within a specific social framework, and as such, the development, structure, and transformation of language are invariably influenced by the evolution of the society to which it belongs. Language, in this respect, acts as both a product and a mirror of social change, reflecting the cultural and structural shifts that occur within a community.

Acharya Ramchandra Shukla, in his seminal work *History of Hindi Literature*, articulates this idea in the context of literary history. He observes:

“Since the literature of any country is a cumulative reflection of the mental tendencies of its people, it naturally follows that as these

tendencies evolve, so too does the form of literature. The task of literary history is to trace this lineage of mental tendencies and demonstrate their correspondence with literary tradition.”

The “mental tendencies” to which Shukla refers are essentially manifestations of the socio-cultural milieu. Just as literature captures the intellectual and emotional patterns of a society, language too embodies and communicates these societal undercurrents. Although language may not encapsulate society in its entirety, it is undeniably shaped by the transformations occurring within that society.

The historical progression from Sanskrit to Pali, then to Prakrit, Apabhramsa, and ultimately to modern Hindi exemplifies how linguistic evolution parallels social change. Over centuries, Hindi has undergone significant transformations, reflecting shifts in social organization, political authority, and cultural interaction. In a country as linguistically diverse as India, it is often said that dialects change every ten to twelve miles. While this illustrates the rich diversity of language, the more profound point is that linguistic change occurs gradually, often eluding precise historical demarcation. Language evolves through a slow, continuous process—much like the society in which it is embedded.

The pace and direction of linguistic change are closely linked to the dominant modes of power and economic organization in society. Feudal systems, capitalist economies, and contemporary globalized, market-driven structures have each influenced language in distinct ways. For instance, the shift from feudalism to capitalism was mirrored in the transformation of language—both in its usage and in the expansion of its vocabulary to accommodate new social realities. However, it is important to recognize that societal and linguistic changes are not always synchronized in pace or pattern.

Social transformation arises from both internal dynamics and external encounters. Internal change stems from contradictions within the society itself, while external change results from contact with other cultures and civilizations. These external interactions can significantly accelerate transformation. For example, during the period of Turkish and Mughal rule in India, the Hindi language absorbed a substantial number of Persian words. Later, under British colonial rule, English vocabulary became embedded in everyday speech. In the contemporary era of globalization and consumerism, this phenomenon continues through the widespread adoption of “Hinglish,” a hybrid linguistic form that merges Hindi and English. Modern digital and cultural terms such as “SMS,” “blog,” “Facebook,” and “Orkut” have no direct equivalents in traditional Hindi and are thus incorporated verbatim into Hindi discourse.

While internal contradictions lead to slow, organic changes in language, external cultural contact often produces more immediate and noticeable transformations. Nevertheless, whether change originates from within or

from outside, society remains in a state of constant flux and aspirational development.

The renowned sociologist M. N. Srinivas, through his influential theory of “Sanskritization,” sheds light on this social mobility. According to Srinivas, castes seek upward mobility by emulating the practices and values of higher-status groups. Extending this idea to a broader sociocultural context, it becomes evident that societies, too, often aspire toward what they perceive as more developed or dominant cultural models. In the case of contemporary Indian society, Western culture, regardless of one’s stance toward it, is widely viewed as aspirational. As a result, language, culture, and societal norms are increasingly influenced by Western ideals and practices.

Language evolves in tandem with society. As society moves forward, language too undergoes both structural and thematic transformations. These changes occur at two primary levels: the level of linguistic form (including grammar, syntax, and stylistics) and the level of content (including vocabulary, idiomatic expressions, and the range of thematic concerns). A progressive language seeks to refine and systematize its formal characteristics while enriching its content in response to the changing intellectual and emotional needs of its speakers.

In summary, the origin and development of language are inseparably tied to the society from which it emerges. The intimate relationship between language and society is both historical and functional. As societies evolve, they shape the languages they speak, and in turn, these languages become defining features of those societies. A developed society endeavors to elevate and polish its language, while a cultivated language serves as a hallmark of an advanced and reflective society. It is for this reason that language cannot be viewed in isolation from its socio-cultural environment. Any attempt to study a language without engaging with the culture and society that sustain it is incomplete. Language and society are co-constitutive; neither can exist meaningfully without the other.

9.4 CULTURE AND ENVIRONMENT

Before examining the culture and environment associated with a language, it is essential to first understand the true meanings of "culture" and "environment."

Human development unfolds on both internal and external levels. Internal development is tied to human thought, reflection, and values. Human values emerge from patterns of thinking, and there is a profound connection between values and culture. It must be emphasized that the formation of internal consciousness is a continuous process that extends across generations. Every individual absorbs, often unconsciously, the cultural heritage of their ancestors and contemporaries.

For instance, Indian culture teaches reverence for women by granting them the status of goddesses. It promotes touching the feet of elders as a mark of respect and honoring guests as divine beings. Our festivals, customs, religious practices—all are integral parts of our culture. Similarly, literature, art, and music are vital components of cultural expression. These elements did not arise suddenly but emerged slowly through an evolving process of human thought and social development.

It is important to note that "culture" encompasses those intellectual and artistic activities that, while not necessarily essential for immediate survival, enrich and elevate human life. In this sense, philosophical inquiry, literary creativity, painting, the arts, acts of altruism, moral ideals, and ethical practices—all constitute culture (Hindi Sahitya Kosh, p. 713).

On the other hand, the external development of human life, manifested through material creations, is termed civilization. Although civilization also evolves through the cultural process, it pertains to tangible objects and structures. External development, guided by human thought, results in creations such as houses, vehicles, fans, air conditioners, computers, mobile phones, roads, and buses—all products of civilization. In the Indus Valley Civilization, the discovery of houses, drainage systems, and towns reflects civilization. However, when wall paintings from the same civilization reveal the existence of a matriarchal society, this insight pertains to culture, as it connects directly to human consciousness and social organization.

Thus, society emerges from the interplay of culture and civilization, and the practical manifestation of this synthesis is termed the environment. Culture and civilization directly shape a society's environment. Since cultures and civilizations vary across societies, so too do environments. The environment is closely linked to the specific locality of a society. It encompasses the spaces where people gather, communicate, celebrate, and share life's joys and sorrows. The environment is shaped by patterns of thought, ways of living, dress, food habits, architectural styles, education, and intellectual standards. Each individual both shapes and is shaped by their environment.

In reality, society is an abstract concept; what we observe in the name of society is, in fact, its environment. Therefore, the environment can be regarded as the practical, visible expression of society itself.

9.5 THE CULTURE AND ENVIRONMENT OF LANGUAGE

The origin and evolution of language is a social process in which society plays a pivotal role. It is impossible to understand any language in isolation from its society. To grasp the intricate interdependence between language and society, a nuanced understanding of the specific society is essential. Clearly, this understanding must encompass both the internal and external development of society, where internal development refers to intellectual and philosophical growth, and external development pertains to material advancement. Only through close observation and analysis of both aspects

can a society be fully understood. Consequently, a profound comprehension of society is necessary for a true understanding of the language intrinsically connected to it. Every language is rooted in a society that defines its identity. Just as an understanding of society necessitates familiarity with its culture and environment, the same holds for language. In other words, every language possesses its own distinct culture and contextual framework.

In the act of translation, it is imperative to delve deep into both the source language and the target language, to grasp their essence. This requires a thorough understanding of their respective cultures and contexts. The language in which an author composes a text inherently reflects the culture and everyday practices of that society. Translation, therefore, is not merely a rendering of words and meanings; it is the recreation of a work in another language. This recreation can only be successful if the translator has a firm grasp of the philosophical, intellectual, and cultural dimensions of the source language. A personal and intimate connection to the foundational elements of the language is vital for any translator.

Understanding the complex and abstract relationship between language and society is a profound responsibility. One may learn a language and understand the meaning of its words, but without becoming familiar with its cultural fabric, one cannot feel at ease with it. To comprehend a language fully, one must understand the cultural norms and way of life of the society it belongs to, where its thought processes and values are embedded. It is only through knowledge of a language's culture and environment that its deeper internal and external meanings can be appreciated. A translator can only grasp the subtleties of the source text's sounds and nuances with this cultural insight.

For instance, when reading foreign literature, the local customs and attire may feel alien. In such literature, an unemployed youth or a poor man may be depicted wearing a suit and tie. Without understanding the culture and context of the language, one cannot accurately translate such depictions, regardless of linguistic proficiency. Consider Maxim Gorky's renowned novel *Mother* or his autobiographical novel *My Childhood*—they include many characters who, if transposed into the Indian context, would not be wearing coats, hats, and ties. These are expressions of the specific culture and environment of the Russian language. In Nikolai Gogol's classic story *The Overcoat*, a humble man works tirelessly to buy an overcoat, which is later stolen. In the Indian context, a poor man yearning for an overcoat might seem incongruous, given the differences in climate and economic realities. A literal translation of this story without a cultural understanding—such as replacing the overcoat with a sweater or woolen jersey—would be a violation of the original story's soul. The distinction between an overcoat and a sweater or jersey represents the cultural and environmental differences between the two societies. It reflects not only the economic levels of the societies but also their lifestyles and standards of living—insights that cannot be gleaned through language proficiency alone but through an immersion in the language's cultural ethos.

Languages embody specific customs, festivals, traditions, superstitions, and religious sentiments. These are not spontaneous additions; they are the products of continuous societal processes. Over time, a society's thinking becomes embedded in its language. Without a thorough understanding of a language's culture, one cannot grasp the significance of the traditions and rituals expressed through it. For instance, in the Hindi literary classic *Godāna*, the depiction of the ritual of cow donation cannot be effectively translated into Russian unless the translator comprehends its deep cultural resonance within Indian society. One may understand the literal meaning of *Godāna*, but its cultural and emotional gravity cannot be captured without an understanding of the ritual's societal significance.

Similarly, in Phanishwar Nath Renu's novel *Mailā Ācala*, the society depicted cannot be fully comprehended through linguistic knowledge alone. In Kashinath Singh's novel *Kāśī Kā Assī*, the culture of Banaras is vividly brought to life. Without a deep understanding of Banarasi culture and its unique social context, the novel cannot be meaningfully interpreted. The novel highlights local caste dynamics and the characteristic carefree attitude of Banaras. For instance, the use of the word *Guru* as a form of address—an informal colloquialism rather than its conventional meaning of “teacher”—reflects a distinct cultural nuance. The novel notes: “*Guru* is the surname of Banaras citizenship. No Singh, no Pandey, no Yadav, no Ram: only *Guru*! Whoever is born is a *Guru*, whoever dies is a *Guru*!” A translator unfamiliar with this culture might render *Guru* as teacher, resulting in a superficial and misleading translation. The word *Guru* in this context must be understood through an immersion in Banarasi culture and ethos.

Languages adapt the meanings of their words in accordance with the societies they inhabit. The same word can hold different meanings across cultures. Words derive their meaning from the cultural and environmental context in which they are used. In Sunil Gangopadhyay's famous Bengali novel *Moner Manush*, the term *Kaviraj* is used—not in the sense of “poet” as in Hindi, but as an old-fashioned term for “physician.” A mere knowledge of the Bengali language is insufficient to understand this; one must also understand the culture that shapes its semantics.

Language evolves in tandem with societal change. As the environment of a society transforms, so does its language. When Khari Boli Hindi was emerging as a serious literary language, it was heavily Sanskritized and a large number of *tatsam* words were used. Consider the early Hindi short story *Kanom Meim Kaṅganā* by Raja Radhikaraman Prasad Singh, which reads:

“The sky was clear—blue, expansive, beautiful. The leaves were still. Evening had arrived. Golden rays were watching from the summit of a distant mountain. What was that thin ray seeking in the dark, dense forest from its deathbed? Whom was it staring at? Who can say? Was it trying to cherish its playground, or was it watching what happened after us? Who can tell?”

Today, such language may feel cumbersome or archaic to readers accustomed to a more Anglicized or "Hinglish" linguistic environment. The increasing integration of English into everyday Hindi is a reflection of the evolving societal context. From early Sanskritized Hindi to today's Hinglish—both are products of their respective societies and must be viewed through that lens. To truly understand both languages, one must explore the history of societal development alongside the evolution of language, its culture, and context.

Thus, in the context of translation, mere knowledge of a language is insufficient. Without a deep understanding of the culture and context of that language, one should not attempt to engage in the act of translation.

9.6 CULTURE AND CONTEXT IN THE SOURCE AND TARGET LANGUAGES

Translation is not merely a linguistic exercise; it is a profound act of intercultural communication. At its core, translation involves a dynamic interaction between two languages—the source language (SL), from which a text originates, and the target language (TL), into which the text is rendered. However, this linguistic exchange extends far beyond the surface level of words and syntax. It encompasses the transmission of cultural values, societal norms, and contextual meanings embedded in the original text. To translate effectively, one must recognize that language is not an autonomous or neutral system—it is deeply embedded in the cultural and social fabric of the community that speaks it.

Languages evolve through historical, political, and social developments unique to the communities that sustain them. Thus, each language carries with it a distinct cultural identity shaped by the society in which it functions. Since translation operates at the intersection of two such culturally-situated linguistic systems, it must account for the societal, cultural, and contextual realities of both the source and target languages. A translator, therefore, is not merely a linguistic technician but a cultural mediator who navigates the complex terrain of meaning across two socio-cultural landscapes.

It has already been established that translation is not limited to the transference of lexical items or isolated semantic units. Rather, it involves the recreation of meaning, tone, context, and cultural nuance—what may be described as the “soul” of the original text. This process can only be undertaken with depth and integrity when the translator possesses a comprehensive internalization of the culture, society, and worldview of the source language. Without this, translation risks becoming a superficial exercise, rendering the target text flat, contextually inaccurate, or culturally incongruent.

However, understanding the source culture alone is insufficient. Equal, if not greater, attention must be paid to the cultural logic, societal expectations, and contextual framework of the target language. A translator must not only decode the source text but also re-encode it in a way that resonates

meaningfully with the target audience. This requires a nuanced awareness of the socio-cultural dynamics of the target language, including its idiomatic expressions, customary references, and symbolic associations. In the absence of such familiarity, the translator may either misrepresent the original or produce a text that is awkward and alien to the intended readership.

To illustrate this principle, consider the translation of culturally embedded terms that lack direct equivalents in the target language. In such cases, the translator must employ strategies such as explanatory annotations, contextual glosses, or selective transliteration. An apt example is drawn from the translation of the Bengali novel *Moner Manush*, in which the term *Kaviraj* appears. In Hindi, *Kaviraj* is commonly associated with “poet,” but in the Bengali cultural context, it refers to a traditional physician. Rather than substituting the term or choosing an imprecise equivalent, the translator preserves the original and supplements it with a contextual clarification: “By *Kaviraj*, we do not mean poet; in Bengali, old traditional physicians were called *Kaviraj*” (Nayā Gyānodaya, April 2009, p. 67). This strategy retains the cultural specificity of the source while ensuring intelligibility for the target audience.

Such decisions require not only linguistic proficiency but also a high degree of cultural literacy and interpretive sensitivity. A translator must demonstrate competence in the idioms, rituals, traditions, and socio-historical contexts of both source and target cultures. Consider, for instance, the translation of Prem Chand’s *Godāna*. A translator who is deeply familiar with the original Hindi text and its cultural milieu may still fall short if they lack insight into the cultural framework of the target language. Accurately conveying Prem Chand’s depictions of rural life, caste hierarchies, agrarian customs, and religious rituals requires a nuanced understanding of both contexts. Without this dual competence, essential meanings and textures are likely to be lost in translation.

In this way, translation becomes an act of cultural negotiation and intellectual responsibility. The translator must not only bridge linguistic divides but also facilitate a genuine and respectful encounter between worldviews. When performed with cultural fidelity and contextual awareness, translation serves as a powerful tool for cross-cultural understanding and the global circulation of knowledge. It enables literary, philosophical, and scholarly works to transcend the boundaries of language and geography while retaining their intrinsic character and cultural integrity.

In conclusion, a faithful and effective translation is contingent upon the translator’s deep immersion in both source and target cultures. Only such a translator can recreate a text in another language with the subtlety, richness, and authenticity it deserves. Through this process, translation affirms its role not merely as a linguistic act, but as a profound act of cultural preservation, transformation, and transmission.

9.7 SUMMARY

Language is a social process. It is impossible to fully understand the various dimensions of a language when detached from the society in which it exists. The internal development of a society culminates in its culture, while its external and practical manifestation is its environment. To truly comprehend a society, it is essential to understand both its culture and its environment. Therefore, when language is viewed in connection with society, the study of the culture and environment of that language becomes equally important. Every language possesses its own unique culture and environment.

Translation is an interlingual activity involving at least two languages. The language from which the text is being translated is known as the source language, while the language into which it is being translated is called the target language. Translation is, in essence, the recreation of the source text in the target language. Clearly, before embarking on the task of translation, translators must acquire a deep understanding of both languages. This includes being thoroughly familiar with the culture and environment associated with each language. For a translator to succeed, it is imperative to internalize the culture and environment of both the source and target languages.

9.8 QUESTIONS FOR PRACTICE

1. Explain the role of society in the origin and development of language. Support the statement that language and society share an intrinsic relationship.
2. What do you understand by culture and environment in the context of translation? How is culture different from civilization?
3. Elaborate on the significance of language's culture and environment in the context of translation.
4. Discuss the statement: "For a translator, understanding the culture and environment of a language is essential."
5. How important is knowledge of the culture and environment of both the source and target languages in the process of translation?

9.9 GLOSSARY

- Assimilate: To absorb or take into oneself.
- Religious Hypocrisy: Pretending to be religious out of fear or superstition.
- Hinglish: A blend of Hindi and English languages.

- Recreation: The act of re-creating or reconstructing.
- Accumulated: That which has been collected or gathered over time.

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UNIT 10 TEXT AND DISCOURSE OF LANGUAGE

Unit Structure

- 10.0 Objectives
- 10.1 Introduction
- 10.2 Nature of the Source and Target Language
 - 10.2.1 Contrastive Analysis
 - 10.2.2 Levels of the Source and Target Languages
 - 10.2.3 Differences and Partial Overlaps in the Structures of the Source and Target Languages
 - 10.2.4 Synonymous and Seemingly Synonymous Statements
- 10.3 The Changing Forms of Language: According to Different Contexts
 - 10.3.1 Linguistic Diversity
 - 10.3.2 Addition and Omission
 - 10.3.3 Communicative Intent, Sentence Structure, Semantics, etc.
 - 10.3.4 Structure
- 10.4 Determinants of Language Usage
 - 10.4.1 Vocabulary
 - 10.4.2 Sentence Structure
 - 10.4.3 Style
- 10.5 Language Usage Based on Context
 - 10.5.1 Formal and Informal Contexts
 - 10.5.2 Subject Areas: Administration, Literature, Commerce, Science, etc.
 - 10.5.3 Communication Methods: Oral and Written
 - 10.5.4 Speaker-Listener or Writer-Reader Relationship
- 10.6 Different Language Usages
 - 10.6.1 Administration
 - 10.6.2 Literature
 - 10.6.3 Social Sciences
 - 10.6.4 Science and Technology
 - 10.6.5 Media
 - 10.6.6 Advertising and Others
- 10.7 The Process of Translation in Language Structure
- 10.8 Summary
- 10.9 Questions for Practice

10.0 OBJECTIVES

This Unit is concerned with translator training. Through the study of this Unit, students pursuing an M.A. in Translation Studies will gain a concise understanding of the significance of translation training.

Upon completing this unit, learners will be able to:

- Comprehend the characteristics of the source language and the target language,
- Explain the variations in language forms across different contexts,
- Identify and highlight the determinants of language usage,
- Develop familiarity with various types of language usage, and
- Articulate the process of translation within the framework of language communication.

10.1 INTRODUCTION

After discussing the nature of the source language and the target language, along with the importance of their linguistic culture and context, it is now essential to understand the necessary precautions in the use of words, idioms, proverbs, and sentence structures during the process of translation. The issue of word usage frequently arises during translation. Different life situations and professional fields have their own characteristic language forms. Therefore, while translating, it becomes necessary to select words and sentences from the source language that align with the culture of the target language, based on an understanding of the nature of the text. In this process, contrastive analysis between the two languages' statements becomes necessary. Through this, we can easily choose the appropriate word from among seemingly synonymous options and make decisions about additions and omissions.

We become capable of identifying differences, similarities, and partial overlaps between words and expressions. Understanding the linguistic nature of various media, we can present the translation more effectively. This is part of the process of language usage.

In this Unit, we will engage in a discussion on various aspects related to language usage.

10.2 NATURE OF THE SOURCE AND TARGET LANGUAGE

We know that the language from which a translation is made, i.e., the language in which the original text exists, is called the source language, and the language into which it is translated is called the target language.

These aspects have been mentioned repeatedly in the previous lessons. Generally, discussions on translation often focus on translation between English and Hindi, and vice versa. We are familiar with the structure, linguistic culture, etc., of these two languages. Even while translating between Indian languages, attention must be paid to the respective linguistic cultures.

It is well known that every language carries its own culture. In translation, it is often difficult to render certain contexts or statements into the target language. In such cases, efforts are made to bring the statement of the source language as close as possible to the target language. For this purpose, contrastive analysis is employed.

Surely, several examples must be coming to your mind. For instance, in English, there are different words for greetings according to different times of the day—"Good Morning" for morning, "Good Afternoon" after noon, "Good Evening" for evening, "Good Night" at night, and "Goodbye" when taking leave.

However, in Hindi, there is no such formal distinction. Greetings like "Namaskar," "*Praṇāma*," "*Salāma*," or "Rāma Rāma" can be used at any time of the day.

Although some people use "Suprabhāta" for "Good Morning," "Śubha Rātri" for "Good Night," and "Alvida" for "Goodbye," these translated forms do not seamlessly fit into the linguistic culture of Hindi.

In English, these greetings are universally used by everyone, whether a farmer or a person considered cultured and sophisticated.

However, during translation, if words like "Suprabhāta" or "Śubha Rātri" are put into the mouth of a farmer, it would strike the listener or reader as odd, because in general, Hindi-speaking farmers are heard greeting each other with "Rāma Rāma" or "Jai Rāmājī Kī."

Thus, translating according to the context appears natural and appropriate.

Similarly, in matters of kinship terms, Hindi has distinct words for different relationships.

In English, however, such distinctions are not so extensive. "Cācā," "Tāu," "Mausā," "Phūphā," and "Māmā" (all different kinds of uncles) are simply referred to as "Uncle."

In English, "Brother" and "Sister" are used regardless of whether the sibling is elder or younger.

In Bengali, however, an elder brother is addressed as "Dādā" and an elder sister as "Dīdī."

In Tamil, there are two separate terms for a sister-in-law—"Inammā" and "Itimā." Girls refer to their brother's wife as "Inammā," while boys use "Itimā."

When translating such terms or expressions into Hindi or other Indian languages, various difficulties arise.

In the Hindi-speaking regions, married women are often blessed with the words "*Saubhāgyavatī ho*" (may you be blessed with marital happiness). By saying "*Saubhāgyavatī*," a sacred image of the married woman is evoked within Indian society. If one were to translate this into English as "fortunate woman" or "lucky lady," the cultural image would not be conveyed properly. This represents a difficulty arising from linguistic culture. In such cases, selection of appropriate words or phrases through contrastive analysis becomes necessary.

10.2.1 Contrastive Analysis

It is a fact that during translation, merely transferring the meaning of source language words into the target language can lead to numerous inaccuracies. Efforts are made to adapt the expressions and statements of the source language to the culture of the target language. In this context, **contrastive analysis** proves to be highly beneficial.

The term **contrastive analysis** is derived from the English phrase itself and means the comparative study of two elements to analyze their differences. During translation, it is necessary to recognize the divergences between the expressions of the two languages. Based on this recognition, expressions must be presented according to the tendencies of the target language. Contrastive analysis provides multiple options for translating different elements of the source language into the target language. Among these, selecting words, sentences, and tones according to the nature of the target language, the nuances of expression, and the context becomes easier.

Earlier, in the context of greetings, we discussed the translation of the English phrase *Good Morning*. If this is to be translated in the context of a farmer from a Hindi-speaking region, using "Rāma Rāma" instead of "Suprabhāta" or "Namaskar" or "Praṇāma" would be more appropriate. Extending this example and analyzing the cultural contexts more subtly, other terms also emerge.

For instance, when greeting a priest or a religious teacher, it is common in Hindi-speaking regions to say "*Praṇāma Paṇḍita jī*" or "*Pāya Lāgū Paṇḍita jī*."

Translating this context as "Suprabhat Panditji" or "Namaskar Panditji" would sound awkward. Similarly, cultural references vary across different provinces and linguistic regions. A skilled translator performs a contrastive analysis of such contexts before choosing words, tones, and sentence structures.

Thus, understanding the text and presenting it appropriately in the target language heavily relies on contrastive analysis regarding language usage.

10.2.2 Levels of the Source and Target Languages

In contrastive analysis, before initiating translation, a formal and semantic study of the structural elements of the source language is conducted by comparing them with those of the target language. Subsequently, equivalents in the target language are identified. These equivalents may exist at the word level or at the sentence level.

In certain cases, a literal translation suffices while retaining the nature of the target language. However, sometimes, to clearly differentiate meanings, adjustments to verbs and other grammatical elements must be made.

For example, the English pronouns *He* and *She* are both translated into Hindi as “Vaha” “वह” (*he/she*).

Yet, when used in sentences, differentiation is achieved through the verb form:

- *Vaha jā rahā hai* (वह जा रहा है) (He is going)
- *Vaha jā rahī hai* (वह जा रही है) (She is going)

Similarly, in Bengali, Odia, and several other Indian languages, gender distinctions in pronouns are made evident through verb forms.

Thus, the intended meaning is often extracted from the structure of a sentence and then translated accordingly into the target language. Merely understanding the literal meaning is not sufficient. For instance, in English, the simple inversion of a verb before the subject can form an interrogative sentence without needing interrogative words like *what*, *why*, *when*, etc. However, this is not possible in Hindi.

For example, “Are you going?” can be translated as either:

- “*Kyā tuma jā rahe ho?*” (क्या तुम जा रहे हो ?) or
- “*Tuma jā rahe ho kyā?*” (तुम जा रहे हो क्या ?)

Similarly, at times, certain words from the source text may be omitted or new words added during translation.

For example, “Please come in” can be translated simply as *Andara āiye* (अंदर आइए) (*Come inside*) or *āiye* (आइए) (*Please come in*).

Even if *Kṛpayā* (कृपया) (*please*) is not explicitly translated, its polite intent remains implicit.

Thus, contrastive analysis enables the identification of similarities and dissimilarities in literal meanings and emotional connotations between two languages.

In the absence of clarity in emotional connotations, translators may tend to perform a word-for-word translation, leading to several distortions. Through the study of word structure, sentence structure, and form structure via contrastive analysis, translation can be made authentic and reliable.

10.2.3 Differences and Partial Overlaps in the Structures of the Source and Target Languages

Through contrastive analysis of the structures of the source and target languages, it becomes evident that even where apparent similarities exist at the word level, morphological differences may persist. Additionally, even within similar levels of structures, semantic differences can be found.

It is important to note that often, a single word in the target language may correspond to multiple distinct forms in the source language.

For example, consider the English word *Old*. In Hindi, it is translated either as *būḍhā* "बूढ़ा" (aged, for a person) or *purānā* "पुराना" (old, for an object).

Similarly, the English word *You* can be translated into Hindi as "*Tuma, tū, āpa*" ("तुम," "तू," "आप"), depending on the level of formality, intimacy, or respect.

In the same way, English relational terms have multiple counterparts in Hindi.

As discussed earlier, the English term *Uncle* can correspond to *Cācā* "चाचा" (father's younger brother), *Māmā* "मामा" (mother's brother), *Tāū* "ताऊ" (father's elder brother), and others.

There are also cases where English possesses two distinct synonyms while Hindi uses a single word.

For example, *Ice* and *Snow* in English are both broadly referred to as "*berf*" (ice/snow) in Hindi.

Similarly, *He*, *She*, and *It* are all translated as "*vaha*" "वह" in Hindi. *Thick* and *Fat* are both rendered as "*Moṭā*" "मोटा." *Can* and *May* are both understood as "*sakanā*" "सकना" (to be able), although *May* often carries a sense of permission.

Thus, contrastive analysis assists the translator in determining the most appropriate word in the target language or adjusting the sentence structure, especially the verb forms, to accurately convey the intended meaning.

10.2.4 Synonymous and Seemingly Synonymous Statements

Even after clarifying the differences between the source and target languages through contrastive analysis, situations often arise where multiple expressions

seem available in the target language. In such cases, it becomes difficult to decide which form to select as the final translation.

For example, consider the source language statement:

"She knows driving."

This could be translated into Hindi in two ways:

- *"vaha gāḍī calānā jānatī hai"*, (वह गाड़ी चलाना जानती है) (*She knows how to drive*), or
- *"use gāḍī calānā ātī hai"*, (उसे गाड़ी चलानी आती है) (*She can drive*).

In the first translation, there is a risk of misinterpretation — suggesting that she merely knows about driving rather than being able to drive practically. In contrast, the second translation clearly indicates her capability. However, the issue with the second expression is that it does not make the subject's gender explicit, whereas context usually resolves such ambiguity. Thus, despite minor differences, both translations are considered acceptable depending on the context.

If we modify the original statement to:

"I like driving,"

then it can be translated into Hindi in three ways:

- *"Maim gāḍī calānā pasanda karatā hū"* (मैं गाड़ी चलाना पसंद करता हूँ) (*masculine*),
- *"Maim gāḍī calānā pasanda karatī hū"* (मैं गाड़ी चलाना पसंद करती हूँ) (*feminine*), or
- *"Mujhe gāḍī calānā pasanda hai"* (मुझे गाड़ी चलाना पसंद है) (*gender-neutral*).

Since the gender of the subject is not specified in the English statement, the first two Hindi translations could potentially cause confusion or be incorrect. Therefore, translating it as "मुझे गाड़ी चलाना पसंद है" (I like driving) is a safer and more neutral choice, eliminating gender-related ambiguities.

10.3 THE CHANGING FORMS OF LANGUAGE: ACCORDING TO DIFFERENT CONTEXTS

10.3.1 Linguistic Diversity

We are aware that every language has its own limitations. The nature of one language differs significantly from another, at both grammatical and socio-cultural levels. Therefore, it is quite challenging to reproduce the essence of one language exactly into another during translation. Nevertheless, a translator strives to convey the content of the source language as accurately as possible according to the nature of the target language. Thus, translation in a way, becomes a parallel text to the original.

In our earlier discussions on the differences in sentence structure and word choice between English and Hindi, we have already understood how even slight carelessness in selecting words—despite grammatical correctness—can disrupt the meaning in terms of the social and cultural context.

Through our study of contrastive analysis earlier, we also realized that due to linguistic diversity, a translator often has to omit or add elements according to the context. Moving forward, we will explore in detail how linguistic diversity affects the translation process.

10.3.2 Addition and Omission

Translation has been practiced in India for a long time. However, the nature of earlier translations differed from contemporary practices. If we look into the history of translation, numerous translations took place during the medieval period. Yet, these translations did not always remain strictly faithful to the original texts. In some cases, they were loyal to the source; in others, they were independent creations or mere reflections. Translators often transformed the original text into an independent composition. The essence remained the same, but the mode of expression varied.

If we examine the literary works of Tulsidas, Surdas, Bihari, Keśavadāsa, etc., we notice that they beautifully adapted many Sanskrit verses and references into their poetry, turning them into original compositions. Tulsidas's *Rāmacaritamānasa* contains many *Caupāī-s* that are direct translations of Sanskrit *ślokas*. However, according to the modern definition of translation, these works might not be strictly classified as translations.

With the expansion of British rule in India, the Bible was translated on a large scale. These translations adhered strictly to the original, developing a style of translating every word and sentence faithfully. This approach also influenced translation practices in India to some extent. However, a comparison between the Bible translations and medieval translations shows which ones appear more engaging, fluid, and natural.

In translating professional or commercial literature, there is little room for addition or omission. Here, the accuracy of information is paramount. Thus, while translating such texts, one must ensure that no information or technical terminology is omitted or arbitrarily added. For instance, while translating a bank's financial report or an annual report, emotional interpretation is insufficient; technical terms must be handled carefully. Similarly, while translating documents related to business or commerce, particular caution is necessary.

However, in literary translation, word-for-word translation often leads to inaccuracies. Since a literary translator must pay attention to both emotional and aesthetic aspects, addition and omission become essential. Literary translation, unlike the translation of commercial texts, is not just about transferring information from one language to another; it is a creative

endeavor. Hence, along with emotional depth, aesthetic expression also becomes significant.

For example, while translating a poem, merely conveying the emotions may fail to delight the reader unless the rhythm, rhyme, and cadence are also preserved. Likewise, while translating prose, attention must be paid to idioms, proverbs, and stylistic nuances. The following examples illustrate the importance of addition and omission in literary translation.

Consider the Hindi translation by the renowned poet Rāmadhārī Singh Dinkar of a poem by the famous English poet D. H. Lawrence:

Original Poem

The Breath of Life

The breath of life is in the sharp winds of change,
But if you want to breathe deep, sumptuous life,
Mingled with the breath of destruction,
Breathe all alone, in silence, in the dark,
And see nothing.

Hindi Translation

जिन्दगी की साँस

जिन्दगी की साँस परिवर्तन की तेज हवा है
जिसके साथ विध्वंस का उच्छ्वास मिला होता है।
हरियाली से भरी कोई नर्म टहनी जिस पर पायक का फूल खिला होता है।
लेकिन अगर तुम पूरी जिन्दगी को गहरी साँस के साथ खींचना चाहो,
तो एकान्त में जाओ।
शान्ति के बीच समाधि लगाओ।
चीजों को देखने का काम बन्द करो।
अन्धरे में बसो और आनन्द करो।

Now consider a passage from Jainendra's Hindi novel *Tyāgapatra*, translated into English by S.H. Vātsyāyana 'Ajñeyā':

Hindi Excerpt:

“यहाँ खरा कंचन ही टिक सकता है, क्योंकि उसे जरूरत ही नहीं कि यह कहे कि मैं पीतल नहीं हूँ। यहाँ कंचन की मांग नहीं है, पीतल से घबराहट नहीं है। इससे भीतर पीतल रहकर ऊपर कंचन दिखने वाला लोभ यहाँ क्षणभर नहीं टिकता है। बल्कि यहाँ पीतल का मूल्य है। इसलिए सोने के धैर्य की यहाँ परीक्षा है। सच्चे कंचन की परख नहीं होगी। यह यहाँ की कसौटी है। मैं मानती हूँ कि जो इस कसौटी पर खरा हो सकता है वही खरा है और वही प्रभु का प्यारा हो सकता है।”

"Only the real and the living can survive here — conventional morality enters beneath the burning contempt of people. Civilization, culture, decency: these polite myths lose all meaning. The beast within every man rises, regardless of how deeply it has been buried under inhibition and convention. Only those who are human through and through can survive the ordeal; such are the chosen of the Lord."

Comparing both translations, it becomes evident that by judiciously omitting and adding words, translators have sought to preserve the emotional essence of the original texts. This is precisely what is expected of literary translators.

10.3.3 Communicative Intent, Sentence Structure, Semantics, etc.

The use of language is primarily dependent on the nature of communication. When an individual engages in casual conversation versus when they use language in professional contexts, the form of language differs.

It is not merely that one uses different languages for different contexts (although many do use their mother tongue or regional language for casual conversation and another language like English for professional matters); even within the same language, the tone, word choice, and structure vary. For example, the manner of speaking among friends and family differs significantly from that used while speaking to a teacher in class or an official in an office. Similarly, a doctor speaks differently with family members than with patients or colleagues at work.

The same applies across fields like science, literature, commerce, journalism, and cinema.

Moreover, when communication shifts from oral to written form, the language becomes even more formalized. Written communication, being a document of record, demands greater caution in word choice and sentence structure to ensure clarity and accessibility to a wider audience.

Thus, written communication exhibits greater variation across different subject matters. For instance, when one writes a petition to a government office, the language is polite and deferential, whereas in an internal memo to subordinates, it may be more directive and commanding. Similarly, a person engaged in commerce may use technical jargon in business communication but employ a literary style while writing fiction.

Hence, a single individual's language usage can vary considerably depending on social and professional contexts.

Therefore, translators must also understand and adapt to the social and subject-specific nuances of language, carefully selecting words and constructing sentences accordingly.

10.3.4 Structure

As discussed earlier, the structure of language adapts to social contexts and subject areas. When a person writes or speaks on a literary topic, their language is often rich with figures of speech, similes, idioms, proverbs, poetry, and quotations from previous authors.

However, when writing about sports or commerce, the use of such rhetorical devices is limited. If writing news reports, the language structure becomes even more succinct and information-oriented. Even within journalism, language structure varies by topic — stock market reports differ in style from reports on court verdicts, the latter often being rich in Arabic-Persian legal terminology.

Thus, the structure of language constantly evolves according to the subject area because each field employs distinct sets of technical vocabulary.

In areas where technical jargon is minimal, language tends to be more ornate and elegant. Hence, translators must grasp the nature of each field to accurately translate the material provided.

10.4 DETERMINANTS OF LANGUAGE USAGE

It is natural to raise the question: what are the factors that distinguish one form of language usage from another? A close examination of the language usage across various fields can make this clear. By observing the words used in literature, legal judgments, marketplaces, and banks, it becomes evident that vocabulary plays a significant role in distinguishing different types of language usage. Similarly, the construction of sentences and the style of language in different fields assist in identifying specific language usages.

Since usages develop within the language itself, they undergo changes or augmentations over time. Their forms tend to evolve, and the elements responsible for constructing these usages are the structural components of the language. Changes in these usages or their selection and combination occur according to specific contexts and needs. Thus, vocabulary, sentence structure, style, etc., together form the distinctive identity of a particular language usage.

10.4.1 Vocabulary

The primary foundation of any language usage is its vocabulary. To distinguish one usage from another, attention must be paid to the vocabulary employed. There is a considerable difference between the words used in the language of law and those used in commerce. Similarly, the vocabulary of banking differs from that of science. Even within science, one notices significant differences among the vocabularies of physics, chemistry, and medical science. Likewise, in the social and familial spheres, the vocabulary used varies greatly from that used in professional or business contexts.

Furthermore, an individual who migrates from a remote village to a city may use different vocabularies while interacting within the family and with people outside the family. Many of the words such an individual uses are formed through a mixture of village and city languages, influencing both sentence construction and speech style.

It is well understood that conceptual frameworks specific to a language field play a crucial role in the formation of words. For instance, mathematics uses words like "radius," "diameter," "arc," and "theorem," while commerce uses "cash," "broker," "hundi," and "bill of exchange." Each language field, based on its needs and unique concepts, crafts its vocabulary, and each word thus carries a distinctive association. As soon as such a word is used, the corresponding conceptual field is evoked in the mind.

This is why one finds different expressions for the same word in different fields. For example, the word "zero" is used differently across sports: in tennis and volleyball, "love" is used; in cricket, "duck"; and in board games like chess, "nil." The usage of each of these words evokes the corresponding sport.

10.4.2 Sentence Structure

Apart from vocabulary, the sentence structure appropriate to a particular subject also aids in identifying language usage. Sentence constructions vary across literature, commerce, administration, science, mathematics, and other fields. In science and mathematics, much is conveyed through fixed symbols. In administrative work, especially while noting on files, certain fixed vocabularies are commonly used, such as "see," "discuss jointly," and "forwarded." We are all familiar with the construction of sentences used in literature, which often involve figurative, image-driven language.

Similarly, in journalism, while writing headlines, sentences are often formed without verbs—for example, "Opposition corners the Prime Minister," or "Deadlock over the Joint Parliamentary Committee breaks." Thus, each subject area tends to follow some set forms of sentence structure.

10.4.3 Style

In linguistic usage, style is considered the most significant component. As discussed earlier, the manner of expression changes according to situations and subjects. This manner of speaking or expressing is referred to as style. In literature, there is considerable room for figurative language, proverbs, idioms, etc., while in administration, commerce, science, and law, such usages are far less frequent.

Wherever factual expression is prioritized, there is minimal room to deviate from the technical vocabulary related to that field. Mathematics, science, commerce, and business language offer examples of this. Expressions related to banking, stock markets, and commercial activities predominantly employ technical terms.

As noted earlier, each subject area has its distinctive manner of expression, known as its style. For instance, the language used in courts differs vastly from the language used in sports. When one says "Rāmabachana vs. Velārāma," it becomes clear that a dispute is pending between Rāmabachana and Velārāma in court. However, when it is said, "Australia leads India by two wickets," it clearly refers to a sporting victory.

Similarly, calling "Rāmabachana be present" suggests a court summons for Rāmabachana, whereas inviting him on a stage would be phrased, "We request Rāmabachana Ji to grace the stage and share his thoughts with us," which is a more formal and respectful language. Likewise, the language used by a radio announcer presenting a music program is different from that used when reading news.

Thus, we see that style is a powerful medium of language usage. A translator must pay close attention to these specificities in both the source and target languages during the process of translation.

10.5 LANGUAGE USAGE BASED ON CONTEXT

It is noteworthy that the usage of language is determined according to the specific context of life and keeps changing. In this way, each subject area has its own vocabulary and sentence structure corresponding to it. Language usage not only changes during conversations but is also most distinct in written forms of language. For instance, consider letter writing: when we write a letter to our friend and when we submit an application to an office for some work, the language used in both is different. This difference in language usage extends even further, such that the language used in a letter written to a friend and the language used in a letter written to one's father or mother also varies. Similarly, when preparing a document related to the health department and one related to the agriculture department, the language usage in both will be different. Thus, the nature of language usage depends on various contexts. We can classify them into the following sections.

10.5.1 Formal and Informal Contexts

In formal conversations or writings, we often remain cautious regarding the choice of words, sentence structure, style, etc. We ensure that no word is used unnecessarily. The words chosen should be related to the subject area. For example, in fields like science, mathematics, agriculture, history, commerce, etc., the technical terms used hold significant importance. Therefore, when writing about a specific subject, if the relevant vocabulary is not used, the subject matter cannot be conveyed properly nor does it retain its credibility. In formal writing or conversations, speeches, discussions, etc., the vocabulary related to a particular field cannot be freely used in a different linguistic domain.

However, in informal writing or conversations, there is no need to be as careful. The selection of words and sentence structure is less of a concern. As

a result, the language used in informal communication is distinctly different from formal writing or conversation. A person's everyday speech, or the language used when talking with friends or family members, differs significantly from the language used in public speeches or discussions on radio or television on a specific topic. In informal communication, one often resorts to raising an eyebrow, making faces, or using gestures, but in formal communication, such allowances do not exist. You may have noticed that the language used when speaking on the phone and when speaking face-to-face also differs in terms of formality. For example, when analyzing news in a newspaper and writing a research paper on the same topic, there is a notable difference in language usage. The purpose of content in a newspaper is often to inform, while the purpose of research papers is to influence scholars. Thus, the approach in both—whether in the refutation, validation of facts, or the nature of the words used—differs significantly. Let's now understand these points in more detail.

10.5.2 Subject Areas: Administration, Literature, Commerce, Science, etc.

It is a fact that the form of language usage changes according to the subject area. For example, the language used in administrative tasks differs from the language of literature. Similarly, the words used in commercial activities are distinct from those used in science, technology, or agriculture. In mathematics, science, and technology, symbolic language is frequently used. Certain symbols are predetermined for each usage, such as alpha, beta, gamma (α , β , γ), etc. Similarly, in chemistry, the names of metals are represented by symbols. The symbols in mathematics follow a similar approach. There is less need to use words in these fields. The words used in science and mathematics to state a principle are also predetermined.

In commerce and business—such as in banking, insurance, imports and exports, transport, tourism, buying and selling, etc.—technical terms are already defined. Similarly, the list of words used in office work is also fixed. The vocabulary used at various levels of administration is defined. The language used for orders/instructions by officials to subordinate staff is different, as is the language used for proposals, approval reports, comments, letters, etc., presented by employees. Likewise, the language used for preparing orders, letters, or notices for the general public differs. The vocabulary for each level has its own predefined structure.

In literature, this is not the case. Since literature is the expression of the conditions, anomalies, and emotions of its time and society, there is ample scope for embellishment, figurative language, and the use of symbols and metaphors. The elegance of the language and the construction of words and sentences are considered benchmarks for a writer's identity and creative innovation. Thus, every writer is often seen experimenting with the language. Whether in poetry, stories, criticism, drama, memoirs, etc., literature maintains a discipline of its own. The language of poetry differs from that of

criticism. The language of criticism cannot be used in drama or narrative literature.

10.5.3 Communication Methods: Oral and Written

It is crucial to understand the distinction between the oral and written forms of language usage. Language used in oral communication falls under the category of informal language, while written communication is considered formal. In formal language, special attention is paid to word choice, sentence structure, and the use of expressions that are appropriate for the subject, whereas, in informal or spoken language, these aspects are often not given much importance. We have discussed this earlier, and we will elaborate further in the subsequent sections.

10.5.4 Speaker-Listener or Writer-Reader Relationship

The relationship between the speaker and the listener, or the writer and the reader, largely depends on the social, professional, and hierarchical context. When a writer prepares a document such as an article, letter, circular, or contract, they have a specific audience in mind. This determines the type of language that will be most easily understood and impactful. For instance, if the readership of a newspaper primarily resides in rural areas and has a lower level of education, the language used in news, articles, and editorials will likely be more colloquial, with local terms included in headlines. However, when research papers or seminar papers are written for universities, a more sophisticated and formal language is generally used, often employing structured argumentative techniques.

Similarly, a writer does not use technical terminology or formal language when writing a letter to a friend or family member. While writing to a friend, the language may be more casual, but when writing to a father, the tone and style will be more formal. In contrast, official correspondence in a workplace, such as letters requesting approval or conducting business, is not only formal but also filled with technical vocabulary.

It is generally believed that informal language is used in everyday conversations. However, the choice of language in conversation also depends on the relationship between the speaker and the listener, the topic being discussed, and the sensitivity of the situation. For instance, a university professor talking to students, a doctor speaking to a patient, or a supervisor communicating with subordinates all involve formal elements, even if the conversation isn't written language. Such conversations have a certain level of awareness and discipline, and cannot be fully considered informal. In contrast, conversations with family members and friends do not exhibit the same level of formality.

Thus, for a translator, it is important to understand the basis of the language usage in the material they are translating.

After discussing the nature and necessity of language usages, it is now easier to understand the basis on which these usages are created. Language usages can be classified into broad categories based on subject areas, which include:

1. Administration
2. Literature
3. Social Sciences
4. Science and Technology
5. Media
6. Advertising, etc.

10.6.1 Administration

Technical terminology is most frequently used in administrative work. Since administration operates at multiple levels, different usages are prevalent at different stages. Administrative work occurs on two levels: one within the office and the other at the public administration level. In office activities, such as the movement of files between officers and employees, and in reports for the approval of plans, different types of language usage are employed. However, in the context of public administration, the language used in orders, directives, and notifications is more standardized.

Office-related tasks include writing notes, preparing drafts, letter writing, abstract writing, reports, etc. The language used in these tasks is simple, coherent, and easy to understand. Unlike literary language, there is no scope for the use of ornamental words, metaphors, or symbols. Additionally, regional, colloquial, or outdated words are avoided. Office language predominantly relies on technical vocabulary, which is listed by the Commission for Scientific and Technical Terminology. A separate glossary exists for this purpose to maintain consistency across all offices. The sentence structure in office language differs from literary language. Some examples of administrative language usage include:

- "Obtain the approval of the concerned officer."
- "Submit the periodic report to the Joint Secretary."
- "The approval of the concerned officer has been obtained."
- "The proposal for ad-hoc recruitment is under consideration."
- "The fine amount must be paid in full."
- "Personal details should be enclosed."
- "The commission has recommended that no date be set for this matter."

When examining these sentences, it becomes evident that a significant number of English and Urdu words are used. Additionally, many terms are formed by a blend of English, Urdu, and Hindi.

Certain usages have become standardized according to seniority. For example, an officer does not ask for "advice" from a subordinate but seeks "clarification." Similarly, when an employee requests approval from their superior, they write "for approval" instead of "for advice." In a register, things are not "written" but "recorded."

Although part of administrative work, the language used in legal matters is distinct. Legal language includes a significant number of Urdu, Persian, and English words. Since legal language emphasizes precision and clarity, no term can be used that might lead to ambiguity. The structure of sentences in legal language is fixed, and the Commission for Scientific and Technical Terminology has developed a separate glossary for it.

10.6.2 Literature

Literature is closely related to the society and culture of a particular language. Since literature expresses the life and behavior of people living in its society, attempts to highlight their problems, societal contradictions, and other issues, it often tries to convey these through imagery, symbols, and figurative language. Literature has been called the mirror of society, meaning it not only provides a record of the activities of its society but also highlights the changes, internal conflicts, and movements taking place within it. Literature attempts to portray deep and complex human experiences. Through these, it also strives to create a welfare-oriented society. Thus, it not only uses idioms, proverbs, metaphors, etc., but also employs the language spoken within society. In other words, literature creates a seamless integration of reality and imagination, making readers feel as though the events and dialogues described in literature are happening around them.

When you read a story, novel, or poem, you feel as though the events described are happening around you or within you. Sometimes, it feels as if the author has articulated your own thoughts. This is the uniqueness of literature. It is not merely informational like commercial or administrative writing. It beautifully integrates emotions, imagination, and thoughts, carrying beautiful messages. Therefore, technical language is not used in literature. Even when the writer speaks in simple and direct language, they employ imagery, symbols, and figurative expressions, and make use of connotative and suggestive language. Local dialect words, idioms, and proverbs are employed, and the language and dialects of the characters in stories, novels, and plays are adapted accordingly. Thus, the writer can use both regional words and Sanskrit-derived words, and the exchange of words from other languages may be seen naturally.

In such a scenario, literary translators are naturally expected to not only have linguistic knowledge but also an understanding of linguistic culture, traditions, and local customs. Unlike commercial, technical, or administrative documents, there is no expectation to merely use technical vocabulary from a dictionary. Often, it may be necessary for a translator to adopt words from local dialects or even coin new words.

10.6.3 Social Sciences

The social sciences generally encompass four disciplines: History, Political Science, Sociology, and Economics. You may have noticed that the language of social sciences is very close to everyday language. Although, unlike literature, there is no room for conveying ideas through imagery, symbols, or figures of speech, the language of social sciences still shares many similarities with literature. It uses common conversational language. Since the social sciences engage in discussions about the activities, movements, trends, traditions, customs, political, social, and economic changes occurring within society, the language of social sciences reflects continuous change and adaptation to changing conditions. New vocabulary related to society, markets, commerce, parliamentary proceedings, etc., quickly finds its place in this field.

In social sciences, since facts are presented in an objective manner, there are numerous technical terms or jargon. Hence, like commercial or administrative language, the language of social sciences emphasizes precision and factuality. One could say that the language of social sciences is a blend of literature and administrative-commercial language. It evolves according to specific time periods and circumstances. When examining governance, commerce, trade, traditions, and social, economic, and political structures from ancient times, and comparing it with modern-day analysis post-Mughal rule, it becomes evident that some vocabulary remains consistent while others have expanded significantly. The scope and vocabulary of social sciences have constantly evolved with the global context and growing socio-political conditions.

As time changes, discussions surrounding social science theories, concepts, and rules also evolve. Consequently, the names of movements or ideologies are often derived from thinkers or trends; for example, Gandhism, Marxism, Communism, Humanism, Feudalism, Reformism, Liberalism, Capitalism, Nationalism, Modernism, Postmodernism, Sectarianism, Terrorism, etc. In modern times, with the rapid expansion of the market and its control over various activities, the market plays a decisive role in economic discourse. Thus, the most rapid changes in language can be observed in the economic and market-related activities. A translator, therefore, needs to stay updated with these changes. In economics, there is frequent use of figures, data, charts, diagrams, symbols, and abbreviations, so it is essential for the translator to be familiar with these as well.

10.6.4 Science and Technology

Science is based on factual accuracy. In scientific discourse, every word and suffix have a fixed meaning, and its figurative or metaphorical interpretation is not possible. For example, consider terms like acceleration or gravity. As soon as these terms are used, the meaning of the statement becomes clear. Unlike literature, which may rely on imagery, symbols, or metaphor, scientific language does not require such devices. This is why the language of science predominantly uses technical terminology. For many concepts, symbols and notations are used. You may have noticed that the names of chemical elements are written as symbols. Similarly, in physics, symbols and notations are used for scientific terms. Particularly when solving problems through mathematical formulas, notations are employed. In other words, the language of science and technology leaves little room for stylistic devices. Statements are made directly and logically. Since scientific theories are established through experiments, there is no option to alter or paraphrase their statements. They are presented exactly as they are.

The scientific principles and terminologies that have been in use since ancient times in India are still applied as they are. These terms, derived from Sanskrit, do not pose significant challenges when used in Indian languages. However, modern scientific terms introduced in response to changing times are translated either as they are or in Sanskritized forms. To this end, a central body has been set up to create scientific and technical terminologies. These terms are widely used in textbooks and other official documents. Many words are adopted in alignment with international standards, and thus, they are not translated. Examples include electron, proton, calorie, oxygen, nitrogen, ampere, voltmeter, alpha, beta, gamma, spectrum, etc. Some terms have been translated into Hindi, breaking from international conventions, like "ion" which remains unchanged, but "ionization" has been translated as "आयनीकरण."

10.6.5 Media

Media, i.e., communication channels, primarily deal with the publication and broadcasting of news and information. Hence, these channels are closely linked with the broader public of society. This is why the language and style used in media need to be straightforward, simple, and communicative. The scope of language usage is also broad in media. If you observe, even a single newspaper uses different language styles in different regional editions. However, it is ensured that the standard form of language remains unaffected. The use of colloquial language and style is emphasized while avoiding excessive ornamentation and complex words. If you pay attention to the language used in radio, television, and newspapers, there are very few instances where you need to refer to a dictionary to understand the meaning of a word.

Communication media broadly consist of three sections—news, views, and advertisements or information. Since advertisements and information are the commercial aspect of media, they are prepared by others and published or broadcasted for a set price, without direct interference from the media. However, the media does have control over the language, style, and overall presentation of news and views. News includes events related to various subjects and areas. Although most news is not directly compiled by the media—since they receive news from agencies, press releases, etc.—there can be doubts regarding its impartiality and reliability. Nonetheless, since the selection and presentation of news is the prerogative of the media, they adapt external news content to match their medium's language and style, often tailoring it to their audience's level of comprehension.

Similarly, the views section includes editorials, articles, and talks broadcast on radio, television, or the internet. Articles, aside from editorials, are usually sourced from experts on specific topics, leaving little room for alteration, but media outlets still adapt them according to their unspoken policies.

The media covers all aspects of life—politics, economy, markets, employment, literature, art, culture, sports, lifestyle, etc. No aspect of life is untouched by media scrutiny. Therefore, all communication media pay attention to colloquial language, fluency, simplicity, and comprehensibility. This is why languages like Hindi, Urdu, and regional dialects are naturally incorporated into media. Idioms and proverbs are frequently used, and journalism is particularly characterized by the extensive use of abbreviations. For example, BJP (Bharatiya Janata Party), INLD (Indian National Lok Dal), NCP (Nationalist Congress Party), BSP (Bahujan Samaj Party), SP (Samajwadi Party), ABY (Ayushman Bharat Yojana), MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act) are widely used abbreviations.

When media sources are not fully trustworthy, and information is obtained from other sources, they rely on phrases like “according to reliable sources” or “it is believed that” to convey uncertainty.

In the case of news, media still depend on English for many aspects. There are several reasons for this. One is that it is not feasible to obtain news from all areas in a single Indian language. The second is that foreign news agencies do not have translation facilities in every language. Although international translation agencies are available now, due to the speed required in news dissemination, it is not possible for these agencies to translate and broadcast every piece of news in every language simultaneously. Therefore, each media outlet has its own system for translating news.

The most complex task in media is creating headlines. When creating headlines, it is essential to ensure that the main message of the news or article is conveyed to the reader or listener at first glance, generating curiosity about the content. Hence, headlines are crafted with simple, easily comprehensible, and flowing words, while also maintaining an element of intrigue. Therefore,

idioms, proverbs, popular songs, or sayings are often incorporated into headlines. Sometimes, sarcasm is also used when required.

Thus, even though media language includes terms from various fields like literature, art, commerce, administration, law, and folklore, it predominantly uses colloquial language. Consequently, when translating media content, it is crucial to consider the tone and style of the medium.

10.6.6 Advertising and Others

The purpose of advertisements is to convey information to the public. Therefore, the language of advertisements is direct, simple, and free from any symbolic, metaphorical, or stylistic intricacies. It uses terminology that can be easily understood by even the most uneducated or ordinary person. An additional aim of advertisements is that the message remains memorable and leaves a lasting impact on the audience. This is why, in product advertisements, messages are often conveyed in very few words, sometimes even in the form of a catchy slogan. These slogans often have a rhythmic quality, and the choice of words is made such that they are understood by everyone and linger in the mind.

For example:

- Just Do It.
- Because You're Worth It.
- Maybe She's Born with It.
- Betcha (Bet you) Can't Eat Just One.
- Have It Your Way.
- The Quicker Picker Upper.
- All The News That's Fit to Print.
- I'm Lovin' It.

Advertisements can be categorized based on their nature, size, type, etc., into large, small, medium, and classified advertisements. Large companies often present the central theme of their product in the form of a slogan. The format of such advertisements is designed with consideration of the medium in which they will appear—newspapers, magazines, roadside billboards, TV, radio, etc. However, advertisements intended to promote a scheme, provide information on policy matters, or raise public awareness cannot simply present a central statement in the form of a slogan. These advertisements require a detailed explanation of the relevant plan, issue, or policy. Nevertheless, it is essential to ensure that the language of the advertisement remains clear, precise, and direct, avoiding ambiguity and complexity. The language should be informative. Thus, all significant points are presented in a

clear, bullet-point format. For example, advertisements by the Ministry of Health during the rainy season, warning about diseases caused by waterlogging, or those promoting the Mahatma Gandhi National Rural Employment Guarantee Act, are examples of such informative advertisements.

Similarly, advertisements related to matters such as marriage, real estate, job opportunities, lost items, name changes, etc., use an informative language. These advertisements are primarily published in newspapers and magazines, though they can also be broadcast on radio and TV. However, they are generally not displayed on roadside billboards. Small businesses often use flyers to advertise their products or services. In many cities, it is still common to see advertisements written on walls or broadcast via loudspeakers.

Regardless of the medium, the language of an advertisement is always informative, accessible, simple, and easily understood. There is no room for metaphorical meanings, as might be found in literature.

10.7 THE PROCESS OF TRANSLATION IN LANGUAGE STRUCTURE

Based on the previous discussion, it should be clear that understanding the nature of both the source and target languages is essential when translating. The geographical, social, and cultural contexts of the languages play a significant role in shaping the structure of the language. As a result, there are often differences in the structure of the two languages. These differences can be observed both at the level of word choice and sentence structure. Therefore, when translating, it is not only crucial to be familiar with the linguistic cultures, but also to present the concepts of the source language in a manner that is aligned with the cultural fabric of the target language. In such cases, the translator may need to interpret the emotional meaning of words, even if it differs from their dictionary definitions. Translation is not about merely unfolding the meaning of each word in another language; it involves expressing the ideas from the source language in the target language while maintaining their full meaning. Hence, the translation process often approaches a level of creative composition. However, in the case of technical terminology, there is limited room for flexibility, as it remains closely tied to the subject matter. Regardless, translation always demands the skill of a proficient creator.

10.8 SUMMARY

The language from which translation is done is called the source language, and the language into which it is translated is called the target language. Due to the social, cultural, and environmental differences between the source and target languages, the translation must be carried out in such a way that the meaning is interpreted and presented in the target language with due consideration. This approach is referred to as *antithetic analysis*. In

translation, the choice of words, sentence structure, and other linguistic aspects must align with the nature of both languages. This requires identifying synonyms and words that appear to be synonymous, and sometimes adding or omitting elements as necessary. The use of formal and informal language will also vary depending on the context. Language usage changes according to different subject areas such as literature, commerce, media, advertising, science and technology, and social sciences. The process of translation requires the skill of a competent creator, who brings much newness to the structure of language.

10.9 QUESTIONS FOR PRACTICE

1. What precautions must be taken when translating words related to relationships?
2. Why is antithetic analysis necessary?
3. Provide examples of source language words that have the same meaning in the target language.
4. On what levels can a translator take liberties due to the diversity of languages?
5. What are the determining factors of language usage?
6. What role does the structure play in the construction of language?
7. How is style important in language usage?
8. Explain the difference between formal and informal language usage.
9. How does the language of communication get affected according to the subject area?
10. Explain the nature of language usage across different subject areas.
11. Discuss the language of advertising from the perspective of usage.
12. What is the significance of antithetic analysis in translation?
13. Why is it necessary to add or omit elements during the translation process?
14. How does language usage get affected by the level of formality or informality?
15. Explain the different bases of language usage.
16. Explain the form of language usage across different subject areas.

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School of Engineering and Technology
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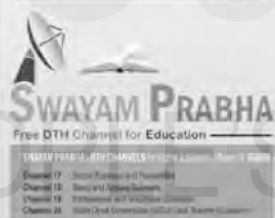
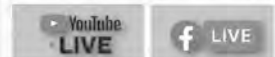
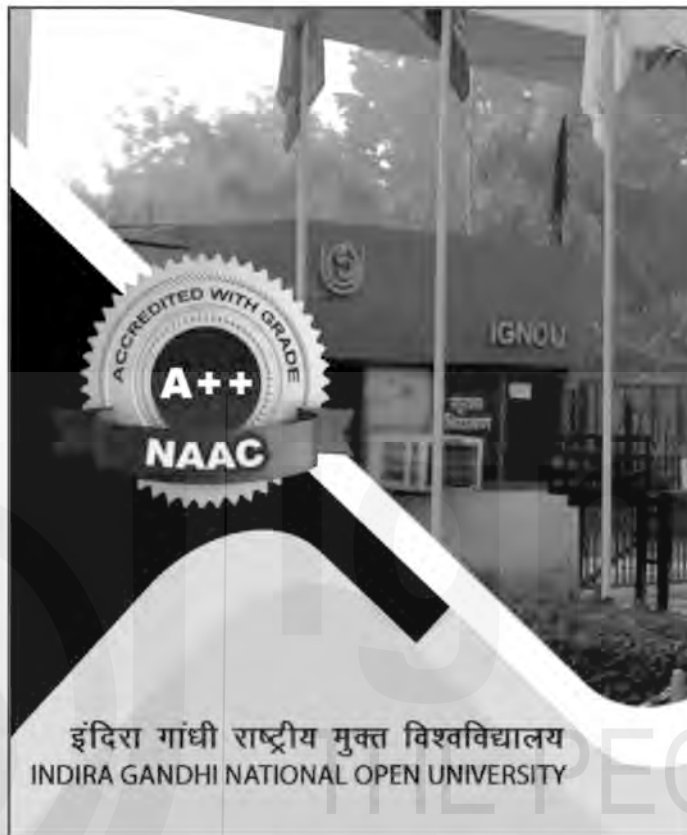
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