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THE TURN IN TRANSLATION STUDIES I

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Abstract

This study is focused on the analysis of the different turns and microturns in Translation Studies along history. The turns are presented chronologically and aspects such as social and political context have been taken into account for the analysis in order to create a clear image of the changes of perspective in each historical moment.

Resumen

Este trabajo se basa en el análisis de los diferentes giros y microgiros de los Estudios de Traducción a lo largo de la historia. Los giros se muestran cronológicamente y se han tenido en cuenta aspectos como el contexto social y político en el análisis para crear una imagen clara de los cambios de perspectiva en cada momento histórico.

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INTRODUCTION

Content

In this TFG I will explain what “the turn” concept is. To do so, I will look for information in articles about translation studies.

The content of the research will be based on the information I find about the concept, but I will also include my own definition and conclusions about what I learn and observe.

It will also be interesting to analyse how translators use “the turn” concept when translating. It will be necessary to make a thorough analysis of the subject looking for information in books, researches and even asking experts some aspects about the concept I analyse. To know how they put “the turn” concept into practise, first of all I have to know if translators are aware of this concept or it is only a theoretical concept that cannot be put into practice.

Topic

In this piece of work (Treball de Fi de Grau), we will be discussing the turns of Translation Studies since the beginning of the discipline. In Translation Studies, the objects and perspectives on translation are examined to determine the differences on the result and the methodology of the act of translating. From the beginning, there have always been a lot of differing opinions about the best way of translating. That is the reason why nowadays, there are still different theories attempting to find the most complete perspective on translation.

What define a turn as a concept are characteristics that are very similar to those to establish the parameters of academic *disciplines*. (Hampshire, 2014)

According to Krishnan’s (2009) list, some of the characteristics of a turn are:

- to map out a territory,
- to have a new research perspective,
- to have a body of specialist knowledge,
- to have theories and concepts that can organise the specialist knowledge effectively,

- to use specific terminologies or specific technical language which differ from other turns,
- to develop specific research method, and
- to have some institutional manifestations.

Objectives

The aims of this research are to analyse the reality of the translation process and to become aware of all the aspects that play an important role during this process. We already know the language, the original and the target reader, the context, the function, the intention of the author, among others. At the end of this TFG I would like to be able to talk about “the turn” as another vital item of translation.

Then, the main objectives of this TFG are:

- to become aware of the variety of theories on Translation Studies from the beginning of the discipline until now,
- to detect which are the common microturns in every direction,
- to establish the main differences between the theories depending on the socio-historical context in which they were developed, and
- to try to guess or design the next lines of action or research on the topic of Translation Studies taking into account that the context has a lot to do.

Methodology

To develop this TFG, first of all we will conduct an overview of the most relevant and important theories about translation since the beginning of the discipline until now. We will highlight the most important contributions of each author to make a mental map of the interests of the scholars of Translation Studies. To make it all clearer, we will present the different turns in chronological order in the form of a timeline.

After the research on theories and authors, we will go through the turns of the discipline. They will be analysed in socio-cultural context and, from that information, we will extract how important they were for the development of Translation Studies.

The next step will be to analyse the current situation looking for information in current publications about Translation Studies and to guess which the next perspectives will be. To do so, we will see which the perspectives by the beginning of the century were and how they have developed until now.

RESEARCH

In this section, we will present an overview of the different turns in Translation Studies from the beginning of the discipline in the 19th century until now. The first thing I would like to do is present the most important books and articles in which I have based my research.

1. *The turns of Translation Studies*, by Mary Snell-Hornby

In this book, different turns of Translation Studies along history are explained and analysed. Authors and scholars are mentioned and compared.

Reading some chapters of this book has been useful for me to have an idea of the history of Translation Studies and to know who were the most important people related to this field and where were they from.

From that, I've learnt that the country with the most intense activity in this field has been Germany. In Europe, in general, they have been engaged to these studies.

2. *Translation Studies*, by Susan Bassnett-McGuire

The point of view proposed by this author is interesting as the different theories are put together under the literary and cultural movements of the universal literature.

3. *Translation Studies: An integrated approach*, by Mary Snell-Hornby

This book shows more or less the same view as the first one, as it is written by the same author. However, it is much more general and the different "theories" are explained in relation with the socio-cultural context in which they were developed. The authors mentioned are the same ones as in the other book.

4. *The turns of Translation Studies. Different histories, shifting discourses*, by Naima El-Maghnougi (Dragoman, Journal of Translation Studies)

This article relates every theory with the moment in history in which they were developed because it is said continuously that Translation Studies is

not independent from history. The article is focused on the most important contributions of the scholars in Translation Studies like Nida (whose “functional equivalence” vs “formal equivalence” was a pioneering attempt to highlight the importance of the cultural component and its function in communicating meaning in translation), James Holmes (who established an independent academic status for Translation Studies), Itamar-Even-Zohar and Gideon Toury (who developed the polysystem theory, which advances the socio-cultural implications and functions of translation activities), Bassnett and Lefevere (pioneers of the “cultural turn”), Sherry Simon (who worked on the insightful analysis of how identity issues, gender in particular, have shaped translation and the understanding of culture), and Derrida (who focused on deconstruction: an underpinning philosophy for both the poststructuralist and postcolonial scholars, it interrogates the concept of translation as representation) among others.

Translation Studies history

To begin with, according to what **Mary Snell-Hornby** points out in her book *Translation Studies: An integrated approach* (1995), the emergence of a linguistically oriented translation theory was facilitated by the impact of some changes in the study of language such as the growing interest in the specific facts realization instead the theoretical system among others. It was in Germany where it was established as a new academic subject: *Übersetzungswissenschaft* or translatology.

As **Susan Bassnett-McGuire** states in her book *Translation Studies* (1980), “One of the first writers to formulate a theory of translation was the French humanist **Etienne Dolet** (1509-46)”.

If we go back to the years before Christ, we find that **Cicero** departed from the dogma that translation necessarily consisted of a word-for-word rendering (Snell-Hornby, 1995). It cannot be considered a theory of translation, but it is evidence that translation has always been present in the history of language.

In order to analyse the theories in chronological order, we will follow the classification proposed by Bassnet-McGuire (1980) based on the literary movements.

Early theorists

To start with, in 1530 **Martin Luther** defended the same principle as Jerome about the dichotomy of word and sense (Snell-Hornby, 1995).

A decade later, as we have mentioned above, **Etiene Dolet**, from his experience as a translator, in 1540 published his *La manière de bien traduire d'une langue en autre*, in which he formulated some rules that a good translator should take into account. His principles were reiterated by **George Chapman** some years later (1598).

The Renaissance

In the sixteen century, translation was conceived as one of the primary activities of the intellectual life of the age and the translator was even seen as a revolutionary figure (Bassnet-McGuire, 1980).

The seventeenth century

The main objective of the theories developed in the 17th century was to differentiate and categorise translation types. **John Denham** “sees translator and original writer as equals but operating in clearly differentiated social and temporal contexts” (Bassnet-McGuire, 1980).

Another theorist of the time was **John Dryden**, who claimed that there were three basic types of translation: *metaphrase*, *paraphrase* and *imitation*. He chooses the second one as the most balanced way of translating (Bassnet-McGuire, 1980). However, Dryden states that the way of translating a text has to be chosen by taking into account the original text and the style of the original author (Snell-Hornby, 1995).

The eighteenth century

The concept of the translator as a figure with a moral duty both to his original subject and to his reader have raised in the 18th century.

Goethe's contribution to Translation Studies was the differentiation of three "epochs" of translation. With them, he tried to find a new concept of "originality" in translation and some universal structures that the translator should achieve. According to Susan Bassnet-McGuire, the problem of Goethe's approach is that it is very close to a "theory of untranslatability".

Another theorist of the 18th century was **Alexander Tytler**, who in 1791, published a work in which he proposed three basic principles for translation. The three of them are concerned with the problem of recreating an essential spirit, soul or nature of the work of art and with the problem of the translator's moral role and duty.

Romanticism

With the ideal of the individualism of the Romanticism came the notion of freedom and creativeness. That is why Goethe's distinction marked a change of perspective in attitude to translation from a revaluation of the role of creativity.

This idea enters into conflict with the theory proposed by **August Wilhem Schegel** in 1809, which outlines the mechanical and organic form of translation. Schlegel, one of the masters of the German tradition of translation theory according to **Lefevere** (1977), claimed that all acts of communication are acts of translation because decoding and interpreting are always necessary (Bassnet-McGuire, 1980).

This dichotomy between translation as a category of thought (the translator is seen as a creative genius in his own right) and translation as a mechanical function was developed along the 19th century.

Post-Romanticism

Friedrich Schleiermacher (1768-1834) proposed the creation of a separate sub-language for use in translated literature only. He focuses on the distinction between translating literature and translating scientific language. For him, both types of translations were "mechanical", but he was the first theorist to distinguish between *foreignization* and *domestication* (Snell-Hornby, 2006).

The nineteenth-century reader expects to read a translation full of linguistic peculiarities which are difficult to read, that is why Schleiermacher rather preferred the translations that were faithful to the original text (Bassnet-McGuire, 1980).

The Victorians

Victorian translators worked to convey the remoteness of the original in time and place. In this epoch, translation was conceived as an instrument. **Henry Wadsworth Longfellow** stated in 1964 that: “The business of the translator is to report what the author says, not to explain what he means (...)” (Bassnet-McGuire, 1980: 70).

The twentieth century

The history of Translation Studies should therefore be seen as an essential field of study for the contemporary theorist, but should not be approached from a narrowly fixed position. (Bassnet-McGuire, 1980:75)

According to these words, it can be said that the main purpose of Translation studies is try to find solutions to the contextual problems of each age. However, there are many problems which have been present in Translation Studies since its beginning and still remain. One of these problems is the dichotomy of word and sense, which started with Cicero and yet in the 20th century continued with the contribution of **Walter Benjamin** in 1923, when he declared that “the interlinear version of the Bible is the ideal of all translation” (Snell-Hornby, 1995).

During the 20th century, there have been a lot of different approaches of translation theories. We will now see the most important ones.

To start with, in the mid-1920s the Prague School was developed. It focused on contemporary language. It was founded by **Roman Jakobson**, who determined three ways of “interpreting a verbal sign (interlingual translation, intralingual translation and intersemiotic translation)”.

During the 1960s, the Prague School tradition was developed again by **Jiří Levý**, who was one of the pioneers of the modern Translation Studies. “He divided the translation process into three phases: understanding, interpreting and transfer” (Snell-Hornby, 2006).

One of the two main schools of translation theory in Europe was the Leipzig School. It was linguistically oriented and was defined as a subdiscipline of Applied Linguistics. Its major representatives were **Otto Kade**, **Katarina Reiss** and **Werner Koller** in Germany, who tried to make the study of translation a scientific method.

In the 1960s, while in Germany scientific linguistic theories were developed, in the United States appeared some theoretical approaches to translation. **Eugene A. Nida** was the major representative of this branch; he was the one who defined language as part of the culture and the one who developed an approach in relation with anthropology and culture. He also made a distinction between two types of equivalence (formal and dynamic) in response to the proposal of **Jean-Paul Vinay** and **Jean Darbelnet** of translating parallel texts in concrete communicative situations.

At the same time in England, **Catford** developed a translation theory based on the systemic grammar concept.

The other main school of translation theory in Europe was The Manipulation School, which considers Translation Studies as a branch of Comparative Literature. The main representatives of this “cultural turn” are **André Lefevere**, **Susan Bassnet** and **Gideon Toury** among others. It focuses on the idea that translation is not based on equivalences but in changes seen as manipulations.

The approach of the “Manipulation School” is based on the concept of the literary polysystem (...). Such a polysystem is not only characterised by constant shifts and changes, but also by internal oppositions, including those between “primary” and “secondary” models and types (Snell-Hornby, 2006: 23, 24).

Some years later, in 1976, **Hans J. Vermeer** initiated a new theory, the Skopos Theory. It focused on the function of the texts, both the original and the target one. The translation is considered to be dependent on the function of the original or on the function of the translated text to adapt to the needs of the target culture (Snell-Hornby, 2006).

Vermeer wrote a book with K. Reiss, in which they develop the Skopos theory. In this approach, five different types of translating are described: the interlinear translation, the grammar translation, the documentary translation, the communicative translation and the adapting translation.

In this section we have examined the different translation theories and the main turns in translation approaches along the history of Translation Studies, from the beginning until the 20th century. In the next section we will analyse the main turns in Translation Studies as well as the main theorists of the 21st century.

Timeline I

In this timeline are represented chronologically the main turns of Translation Studies and their major representatives. It is also indicated the approach developed by them or the School to which they belong.



Impact of the turns in Translation Studies

The Pragmatic turn in linguistics of the 1970s

At first, Translation Studies was based on linguistics. It all started when translation was of scientific interest after the II World War due to machine translation. The approaches consisted in describing scientifically the useful solutions given in some translation between two languages. Although **Bar-Hillel** (1960) assured that translation was not merely a mechanical activity, this was the method **Saussure** (1916) and **Chomsky** (1965) used to develop their translation theories. By then, translation was seen as a linguistic mediation. However, Chomsky's theory was a bit more innovative because he focused on new ways of understanding grammar. Like him, **John L. Austin** (1969) stated that the view of the language needed to be changed, and this was one of the major forces in the "pragmatic turn". That was mainly what made Translation Studies separate from linguistics and comparative literature because the explanations offered by this disciplines were insufficient.

Egenio Corseriu (1970) was a translation theorist whose main contribution to the turn that led to Translation Studies was double. On the one hand, he raised doubts about the dichotomy of *langue* and *parole* Saussure had proposed and added the concept of *norm*. On the other hand, he states that literary language is the epitome of language, the realization of the entire potential of language (Snell-Hornby, 2006).

The concept of equivalence, which was the main aspect taken into account when translating during the 1960s and the 1970s, was endangered in linguistics and became part of the functional theories of translation years later.

To sum up this period, it can be said that the aspects which indicated the trends of the 1970s were the speech-act theory, the rise of text-linguistics, and the functional approach to language having in mind its social and communicative aspects.

The Cultural turn of the 1980s

The four different streams of the decade that enabled the cultural turn to develop were: the Descriptive Translation Studies (The "Manipulation School"),

the skopos theory and its functional approach, the model of translation action and the Deconstruction (“cannibalistic” approach) (Snell-Hornby, 2006).

Bassnet and Lefevere say in their book *Constructing Cultures: Essays on Literary Translation* (1998):

A study of the processes of translation combined with the praxis of translating could offer a way of understanding how complex manipulative textual process take place: how a text is selected for translation, for example, what role the translator plays in that selection, what role an editor, publisher or patron plays, what criteria determine the strategies that will be employed by the translator, how a text might be received in the target system. For a translation always take place in a continuum, never in a void, and there are all kinds of textual and extratextual constraints upon the translator.

According to that, this turn is important because it is connected with social and cultural studies. “The study of the practice of translation had moved from the formalist phase and was beginning to consider broader issues of context, history and convention” (**El Maghnougi**, 2014).

To understand how the different turns have taken place in Translation theory, **Long Jixing** states in his article entitled *Changes of Translation Definition and Turns of Translation Studies* (2012):

In general, within the main turns, there are also some sub-turns, e.g. there is pragmatic turn within linguistic turn; there is the empirical turn, translation turn, power turn, globalisation turn, fictional turn within cultural turn. The shifts of the sub-turns do not move in a straight line for some of the sub-turns did not build upon each other. Therefore, as far as the three main turns are concerned, though the study scope is widening with their transforms, the shifts between them cannot be viewed as linear development. Nevertheless, from the perspective of translation definition, the transforms of the main turns can be regarded as paradigm shifts with the wars of definitions.

In the same article, the author explains what the causes of this cultural turn are. First of all, he highlights the upsurge of deconstructionism, post-colonialism and feminism among other social movements. As translation is seen as part of the culture, it is conceived as rewriting taking the context into consideration (Jixing, 2012).

Deconstructionist approach

In the 1980s there were two main topics discussed: the authority of the original and the autonomy of the translation. With them, a new conception of what translation was appeared. This approach is connected with colonialism due to the confrontations in translation between the hierarchy of original and translation. At this point, **Jaques Derrida** (1978) develops her deconstructionist approach, in which is suggested that every reading of a text constitutes a new translation because the text has not a final sense. That idea justifies the notion of not being faithful to the source text.

The turns of the 1990s

As we have seen above, the most influential turn of the 1990s was the Cultural Turn because social circumstances and context began to be considered within translation. Nevertheless, there are two main basic turns which have to be analysed to fully understand the cultural turn as a whole (Snell-Hornby, 2006).

The post-colonial turn

According to what Mary Snell-Hornby states in her book, in the 1990s, colonialism and, by extent, translation of the time had divisions and dichotomies such as colonizers/colonized, Occident/Orient, own/other. During this decade, the connection between colonialism, language and translation became recurrent topics for research in Translation Studies.

Significant differences between literary translation and post-colonial literature are obvious and should be addressed from the outset. The primary difference is that, unlike translators, post-colonial writers are not transposing a text. As background to their literary works, they are transposing a culture. (...) In the case of many former colonies, there may even be more than one culture or one language that stand behind a writer's work. A translator, by contrast, has seemingly a much more limited domain, only a single text to transpose. (**Tymoczko**, 1999)

Postcolonialism, as El Maghnougi states in her paper on *The turns of Translation Studies*, has demonstrated how asymmetry and hierarchy in power relations and subject positions affect language use in cross-cultural exchanges. That is so that the influence of cultural studies on translation research has

resulted in the use of poststructuralist and postcolonial frameworks to study translation from political and social perspectives.

Derrida's deconstruction, which is an underpinning philosophy for both the poststructuralist and postcolonial scholars, interrogates the concept of translation as representation. Derrida's critique of representation rests on a critique of what this concept underlines, that translation is adequacy or identity, it reveals what Derrida calls "the reappropriation of presence", which usually results in the suppression or oppression of the difference characterizing the origin. Viewed as such, one can easily understand why deconstruction had an important impact upon postcolonial translators; its double writing strategy has enabled them to read critically Western writing about the colonized cultures, while at the same time it has opened the door for revealing the difference of past cultures and alternative images and identities which Western history has suppressed. (El Maghnougi, 2014)

The empirical turn

The empirical turn is part of the cultural turn mentioned above. It is a methodical turn, the result of the demand of more empirical studies in translation and interpreting after a lot of years of theories and hypothesis without analysing real cases. In the 1980s, the Manipulation School suggested this new method of studying translation.

The working methods of the empirical turn were based on the seminal work of the 1980s. One of the analyses carried out was the method of TAPs (Think Aloud Protocols) developed by **Hans-Peter Krings** (1986), which consisted in asking the translators to "think aloud" and verbalize their thoughts as they were translating (Snell-Hornby, 2006).

This method, however, did not success because people are not able to verbalize everything that goes on in their thoughts. So, a lot of people staged protests because the empirical analysis that was being developed was not realistic at all.

The globalisation turn

The globalisation of world society, in particular, demands increased attention to mediation processes and problems of transfer, in terms both of the circulation of global representations and "travelling concepts" and of the interactions that make up cultural encounters. Here, translation

becomes, on the one hand, a condition for global relations of exchange (“global translatability”), and on the other, a medium especially liable to reveal cultural differences, power imbalances and scope for action.

(**Bachmann-Medick**, 2009)

During the decade of the 1990s, when globalisation was getting its highest potential, translation issue was raised when talking about communication, language, technology and international discourse developments all around the world. “The phenomenon of language as the means of expression of individual cultural communities leads on to the notion of *cultural identity*” (Snell-Hornby, 2006).

The turn of the millenium

The 1990s were years of consolidating the new disciplines of Translation Studies. The attention was focused on some fields that have been neglected before such as creativity, humour, wordplay and allusion among others. The curricula were adapted to the circumstances of the time for the training of new translators and some associations of translators such as the European Society for Translation Studies appeared.

In this framework, Translation Studies underwent some developments following the trends of the times. The tendency by the end of the 20th century was in the line of interdisciplinary cooperation and real-life experiences.

At the turn of the 21st century, sociology and historiography appeared as relevant components of Translation Studies as well as globalisation and the introduction of new technologies.

Although new methods and tools were expected by the new century, in fact Translation Studies was focused in the old topics again. For example, the concept of equivalence was resurrected as well as prototype semantics. Another discussion that shows that the new trends are resurrecting the linguistic approach is the discussion of what the object of study, hence a translation, actually is. Even when talking about computer corpora, which seemed to be an absolutely new topic, we can see a borrowing from linguistics. Using the words of Mary Snell-Hornby (2006), “it seems that the much feted emancipation of

Translation Studies from the discipline of linguistics is embarking on a phase of retrogression”.

Summary

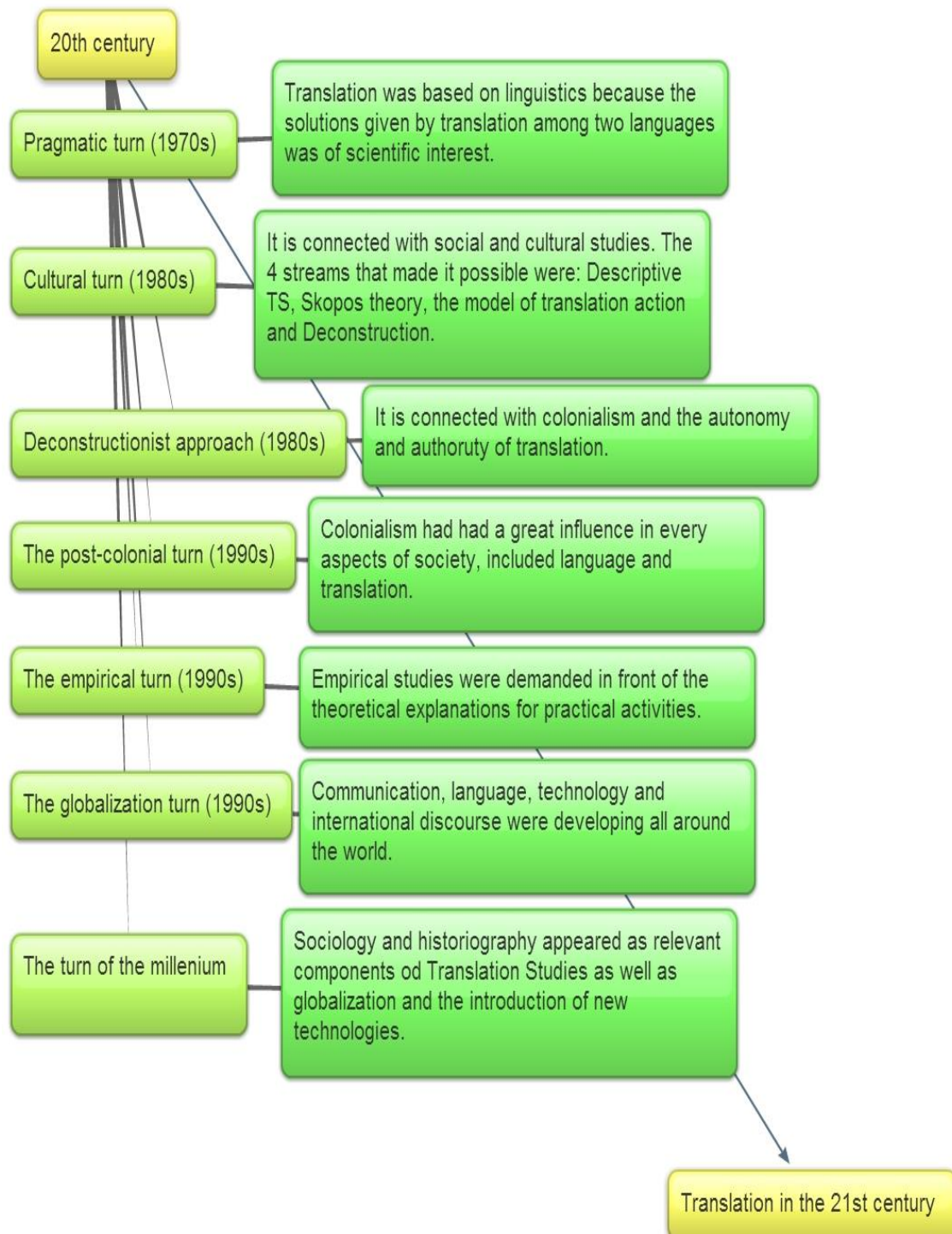
In this table extracted from the article “Changes of Translation Definition and Turns of Translation Studies” the main turns of Translation Studies during the 20th century are summarized:

Table 1
The Turns of Translation Studies

Turns of translation studies	Thought background	Representative	Focus of definitions	Scope of study
Linguistic turn	Saussure's modern linguistics and structuralism	Jakobson, Nida, Catford, Newmark	Transform of language	Language
Cultural turn	Post-structuralism	Bassnett, Lefevere Benjamin, Derrida, Vieira	Cultural aspects→ the impossibility of text	Context→ Context and text
Social and Psychological turn	Post-structuralism and psychoanalysis	Simon, Apter, Gentzler	Social and psychological aspects	Society and human mind

Timeline II

In the following timeline, as in the previous one, we will see chronologically the different theorists who have contributed to the different turns of Translation Studies in the last decades of the 20th century. Moreover, every turn is contextualized with a brief explanation to be totally aware of the causes that produced the change of approach in each case.



Translation in the 21st century

In the first 10 years of the 21st century, translation theorists began to collaborate with cultural studies scholars as Bassnett has argued in her final essay *The Translation Turn in Cultural Studies*.

In the German Studies Congress in Brazil (2003), it was said that “the discipline had moved away from its dogmatic, monolithic standing when German was the great language of scholarship, to a more relative but fruitful position among the plurality of languages and cultures in the globalized world of today with its need for international and intercultural dialogue” (Snell-Hornby, 2006). Actually, the advances in Translation Studies will also benefit other disciplines such as communication across cultures.

After the turns of Translation Studies in the 20th century, **Mathew Wing-Kwong Leung** identified an “ideological turn” in Translation Studies and **Michaela Wolf** detected a “sociological turn” in her last study in 2005. Although this line of study has been open a lot of time, it is an immensely important issue that has to be studied in more depth.

We will now analyse some of the most important turns within the first years of the 21st century to be capable to understand how theorists have come up with the last turn in the discipline.

“Ideological Turn”

At a time when translators and theorists have huge amounts of information and a lot of points of view about Translation, Leung comes up with an approach based basically on the most innovative aspects of the *Pragmatic turn* such as seeing the act of translation as mediation between languages. However, as it is expected, it goes somewhat deeper and makes the readers responsible of understanding what they are reading by interpreting the text on their own.

As Leung explains in the introduction of his study:

This ideological turn refers to a new/renewed focus on the ideological significance of the act of translation; more specifically, it refers to a changed perspective of seeing translation as a means of ideological resistance. Critical discourse analysis is equally engaged in exposing that discursive practices could have ideological effects. A translator, as a mediator between languages, cultures and ideologies,

should make the readers aware of this feature of discourse. This has the advantage of allowing the readers to come to the ideology in their own terms, and not be forcefully interpreted for them by the translator. (Leung, 2006)

“Sociological Turn”

Translation Studies has opened other contexts giving more space to cultural and social factors, as well as to some concepts from other disciplines. It has contributed to the change in the selection, production and reception of translation. A specific framework is necessary to contextualise translation and its turns to understand the social function of this practice. In this case, the turn is based on a social system theory.

Andrew Chesterman (2007) argued that a sociological approach in translation studies centred on translation quality and united the notions of causality, translation practice, discourse and habitus, translation norm, brief, and strategy.

Wolf also remarked in *Constructing a Sociology of Translation*: “A more important purpose of this volume, however, is to improve the conjunction of translation studies and sociology and thus foster the development of a methodological basis.” (2007B, p. 1) Since translation is acknowledged as a social practice, we should investigate translation activities against the broad social context and interpret the social conditions behind translation activities.

Evolution of the turns in Translation Studies in the 21st century

That is to say that nowadays, most open lines of study in Translation Studies are about intercultural translation. That is because, as we have been analysing above, culture and society have become very relevant topics in translation in the last decades due to their presence in all the other disciplines.

The globalisation of world society, in particular, demands increased attention to mediation processes and problems of transfer, in terms both of the circulation of global representations and “travelling concepts” and of the interactions that make up cultural encounters. Here, translation becomes, on the one hand, a condition for global relations of exchange (“global translatability”), and on the other, a medium especially liable to reveal cultural differences, power imbalances and scope for action. (Bachmann-Medick, 2009)

Apart from intercultural communication, there are also other different aspects studied in Translation as important as any others presented before for understanding the task of the translator and the development of the discipline.

One of these cases is the *Motivational turn*, which has contributed to new methods and ways of translating as we will see in the next section.

The motivational turn

In the last years, scholars have been showing interest in *motivation* as an important aspect for translation.

According to **Hayes** (1996), there are two aspects comprised in the component relative to motivations. The first one is the representation of communicative aims that justifies the act of writing a text apart from the attitudes and beliefs of the author. The other aspect consists on the parameters about the engagement of the writer in a long-term job and the cost of writing.

The first branch of this turn presents the motivation of professional translators. Professional translators translate because they believe in their task, so their job should be widely recognised. However, there are a lot of cases in which translators are invisible and people are not even aware of their participation. Situations like that contribute to weaken motivation. This sensation of misrecognition translators experience leads to feelings such as inferiority,

invisibility and otherness, which are the main causes of losing motivation for translation.

Translation crowdsourcing

One of the microturns inside the “motivational turn” is “crowdsourcing translation”.

Crowdsourcing is a new method to translate websites differing from traditional practices in translation. It is a volunteer task in which a translator offers his or her services in order to help others translate a website without any pay packet. The characteristic that links this practice with the “motivational turn” is the fact that it is done voluntary.

According to **Magdalena Dombeck** (2012),

Translation crowdsourcing is a form of collaborative, user-generated translation that is not a breach of law. What further differentiates this practice from other forms of UGT [] is the fact that in most cases crowdsourcing is applied as a business model with translations being requested from the online crowd usually for free, albeit serving commercially-oriented purposes.

Pym, however, stated that crowdsourcing should be defined as “volunteer translation” because the basic difference between a professional translator and a crowdsourcing translator is that the first one is paid for his or her task, and the second one is not.

Technological turn

The 1960s and the 1970s were characterised by linguistics approaches while the 1980s and the 1990s presented the cultural turn in Translation Studies. At the end of the noughties, we can recognise a new change of perspective in Translation Studies: the technological turn, which constitutes a new property from new forms of translating.

According to **Michael Cronin** (2010), we should talk about the technological turn like that:

The technological turn is driven not by theoretical developments in cognate areas of inquiry, though it can be informed by them, but is an emergent property from

new forms of translation practice. That is to say, the turn in question is the result of significant shifts in the way in which translation is carried out in the contemporary world. These shifts demand that conventional understandings of what constitutes translation and the position of the translator be systematically re-examined. (Cronin, 2010)

This observation leads us to the second branch of the motivational turn: the use of new technologies in Translation.

Tradumàtica's publications

To decide which direction Translation Studies is going in according to this branch, I have looked at the research developed by the journal *Tradumàtica*, edited by the Research Group with the same name in the Autonomous University of Barcelona over the last 15 years.

This journal was, from the beginning, published online. This fact was really relevant then, although it is one of the most common features in today's media, because in 2001 the Internet was not as established as it is nowadays and the access to the net was much more restricted.

From my point of view, the fact that a journal about translation edited by a Research Group on Technologies of Translation was published online is very important and shows the implication of the researchers with the advances and the development of new technologies.

Now that we know the journal and what it is about, we will conduct an overview of the most relevant articles on Translation turns published in this journal over the last 15 years. We will analyse them in order of publication.

Automatic translation I

In the first issue, published in 2001, the main topic was "Automatic translation"

There are several articles written by different researchers of the field, but we will focus on one of the most relevant ones within this number.

In his article "Automation of Translation: Past, Presence, and Future", **Karl Heinz Freigang** contextualized the origin of automatic translation back in the 17th century with the invention of a mathematical meta-language. The first

“machines” for mechanical translation, however, appeared in the 20th century.

He clarified that:

machine translation turned out to be much more complicated, because it is not only a matter of one-to-one correspondence between codes or symbols but rather of analyzing the grammatical and semantic meaning of language in order to be able to translate from one language into another. (Heinz, 2001)

By the year 2001, when the article was published, full automatic translation was considered impossible in the near future if quality had to be one of the priorities. Instead, researchers of the time were focused on developing computer software and hardware to help professional translators in their task to the extent that professional translation began to be unconceivable without the support of translation tools.

Karl Heinz also talked about the advances offered by translation tools such as terminology management and translation memories. These tools were being developed to facilitate the task of the translator and they became an important component for the modern translation.

In 2001, automatic translation tools were being designed to use the “Example-based” approach, but they were still based on linguistic analysis. They began to combine both mechanisms.

All these new tools for translation, including the Internet, began to lead translators to a more comfortable way of working.

Localisation

The second number of the journal (2002) is about “Localisation” and other aspects involved.

When translators and researchers of the field started talking about localisation, they had to deal with some new concepts such as internationalisation, globalisation and the Internet.

To analyse how ‘localisation’ came into Translation Studies, the first article from this number we will be dealing with is entitled “Internationalisation”, written by **Feliciano Donoso**. Internationalisation is one of the main reasons why

localisation became necessary in Translation; that is why we will focus on clarifying this concept before analysing what localisation implies.

Donoso, in his article, tried to define and describe the characteristics of internationalisation. At the very beginning of the article, he stated that:

Internationalisation is important for the following reasons:

- Enable original products to be sold worldwide.
- Faster time to market for a localised software product. Once the product is released all the international requirements are met. Localisation can be started in parallel with the product development cycles.
- Consumer fewer resources, time and money for localisation. Adding international support after the original version is released requires an in-line version. An in-line version requires a re-certification of the original functionality all over again in addition to the international features. This means that the original versions' quality assurance effort cannot be fully leveraged. This means more resources, more time and money are spent to deliver the localised version of the software. (Donoso, 2002)

Along the article, he connected localization and internationalisation through its contents. In the conclusion, Donoso said that internationalisation helped translators work faster.

The other article we will be looking at from this second number of Tradumàtica is entitled “Localización e Internacionalización de sitios web” (Localisation and Internationalisation of web sites), written by **Noelia Corte Fernández**. In her article, Noelia Corte presented the need of translating the contents of the Internet into more languages as the United States and Great Britain were no more the only users of the net. The fact that everything was written in English constituted a problem of accessibility. From that point, she talked about cultural adaptation and technical problems added to the translation task.

To analyse the situation, the author focused on translation features and tried to connect them with localisation through concepts such as globalisation and internationalisation. She talked, for example, about terminology, target reader and function among other technical issues of localisation and technologies.

Documentation

The third publication of this journal was about Documentation on the era of the Internet. We will look at two articles of that issue to learn about the situation of digital documentation at that time.

The first assignment we will look at is entitled *És la web pública la nova biblioteca del traductor?* (Is the public net the new library for translators?), written by **Pilar Sánchez-Gijón**. The article deals with the publication of information on the Internet. The Internet began, at that time, to be one of the most immediate tools for communication in the world. The information uploaded there is available at once for both the publisher and the user of the net. There is information on several topics to respond to everybody's necessities. As everyone can access the information on the Internet, it is one of the best sources for translators. What translators need to find when translating are both linguistic and eventual data.

One of the most useful tools found on the Internet are parallel texts, which can help translators to find solutions to their translation problems as they can find texts on the same topic written in the language they are translating into. With parallel texts, corpus can be created to collect texts on different topics.

Automatic Translation II

The issue published in 2006 was again about automatic translation and its applications.

There are three interesting articles on this topic we will be analysing. The first one is entitled *Àmbits d'ús de la traducció automàtica* (Application fields of automatic translation) and it is written by **Joan Vilarnau i Dalmau**. According to Vilarnau, although automatic translation was not accepted at first, it offers some advantages such as rapidity, low price, formats compatibility and learning skills. Automatic translation constitutes a benefit to translators if they know how to take advantage of it.

The second script is about the implementation of Automatic Translation in the professional process of translation. Nowadays, there are a lot of professional translation companies which use Automatic Translation in their translation tasks.

However, at the beginning, as we have seen on the previous article, this process had not a good reputation and professional translators refused to use it within their job.

Automatic Translation Systems are similar to Translation Memories and they are very useful tools for facilitating translator's task. There is no problem in using Automatic Translation Systems in professional translation; the only thing that has to be taken into account is that the version provided by the Automatic Translation System cannot be the final one because its quality will not be as good as the quality of a human translation.

These systems work like Translation Memories do, but the task of the translator has to be different in each case.

The applications of Automatic Translation Systems are limited because they cannot be as altered as needed. That is why the author of this article advised translators to simplify language when using Automatic Translation Systems to improve the results.

The last article from this issue that concerns us is entitled *MT+TM+QA: The Future is Ours*, written by **Alan K. Melby**. He made some predictions on this topic according to the situation of the moment in which he wrote the article. To do so, first of all he described the characteristics of Machine Translation, Translation Memories and Quality Assurance. He assured that translators would actually be more human than ever because if we combine these three processes, the task of the translator will be as important as it was before those tools were implemented in translation.

In conclusion, Melby said that translators would be in a near future in charge of fighting for high quality in translation.

Videogame localisation

This number is focused on videogame localisation and the aspects around that new practice in translation.

In an article entitled *Challenges in the translation of video game*, **Miguel Á. Bernal-Merino** wrote:

(...) the translation of video games does not seem to be substantially different from other types of translation. As an audiovisual product, it relates to the translation of other audiovisual media, such as films and TV programmes, and it therefore has something in common with translation and dialogue writing for dubbing (Agost & Chaume 2001), as well as translation for subtitling (Díaz-Cintas 2004). As a software product, it also relates to software localisation (Esselink 2000). However, translators going into game localisation will have to deal with a very particular mixture of challenges, creativity being one of them (Mangiron & O'Hagan 2006). As analysed in Bernal-Merino (2007), there are different positions for translators and language specialists within the game localisation industry; from the linguistic tester to the localisation manager, they all have an important part to play in the process. [...] From the translator's point of view, it is far more taxing and conducive to errors to work without context and co-text to aid decision-making. However, this will be analysed in future articles. I will now focus on the variety of games and of the textual types within each entertainment software product in order to demonstrate the diversity involved for those unacquainted with the game industry. (Bernal-Merino, 2007)

After saying that in the introduction of his article, Bernal-Merino talked about translating skills for videogame localisation among other aspects of this topic such as game industry, text fragmentation and translating variables.

To sum up, he added:

The aim of this short article was to highlight the complexities of translating multimedia interactive entertainment software products. Video games are one of the many products affected by globalisation, and both developers and publishers need to realise the importance of an internationalised game-code design for the purposes of localisation. Nevertheless, the challenge of improving game localisation (product and process) requires a multifaceted approach where many professionals have a role to play. Translation studies and localisation scholars need to study the characteristics of game localisation in order to improve existing practices. (Bernal-Merino, 2007)

Terminology and translation Quality Assurance

As we have seen above, Quality Assurance systems are connected with Automatic Translation.

In this article written by **Joachim Van den Bogaert** in the 7th issue of this journal, a project to improve Terminology term bases and Quality Assurance is described.

The first thing he explained in his article was how to manage terminology for better results and more comfortable use of term bases.

Localisation and corpus

The 8th issue of *Tradumàtica* is about corpus for localisation. There are two interesting articles for our research: the first one we will be analysing is about the application of corpus to Translation Studies. The other one deals with the use of linguistic corpus in the practice of localisation.

Principles of corpus linguistics and their application to translation studies research is the title of the article written by **Gabriela Saldanha**. She tried to show what a corpus is and how we can relate it with Translation Studies. Corpus linguistics is a methodology to compare texts, text types and terminology.

Nowadays, the trend in translation studies is towards foregrounding the social, cultural and political context of translation, and corpora are being used in areas that, by their very nature, require a more nuanced approach than we have seen so far, such as issues of style and ideology in translation (...). Despite corpus linguistics' concern with the relation between micro-linguistic events and macro-social structures, corpus analysis tools draw attention to patterns at the micro-linguistic level, and few of them facilitate access to extra-linguistic information about the texts. (Saldhana, 2009)

Linguistic corpus, as it is said in the article entitled *El uso de corpus textuales en localización* (The use of linguistic corpus in localisation) by Miguel A. Jiménez-Crespo, are very useful to offer a good-quality translation. Not only because in monolingual corpus both original and located websites are compiled to be consulted, but also because parallel corpus allow us to see the translation of each segment of a text.

Corpus are also very advantageous tools for terminology research because they provide terms in context. As each language has its own culture and characteristics, consulting this kind of corpus can help translators to solve

phraseology problems. These problems are very common in this type of translation because localisation is characterised by a high degree of interactivity. However, the treat of the user is not the same in all languages and cultures. That is why plane translations cannot work in some interfaces and messages on the Internet.

Translation crowdsourcing

We have already seen this topic before, and at this point we will analyse an article entitled *The proper place of professionals (and non-professionals and machines) in web translation* to see what professional translators consider about crowdsourcing. The article was written by **Ignacio Garcia** in 2010.

Translators see translation crowdsourcing and Machine Translation as two of the most potent enemies for their job, even more than the crisis. They think like that because, as companies can get their digital products translated at a low price (with Machine Translation) or even free of charge (with translation crowdsourcing), translators are seeing that their jobs are being carried out by both machines and amateurs. The main consequence of this situation is that professional translators, who have received a training to become what they are, don't get paid because there are others who do their job for free.

Although everybody knows that neither the result nor the quality are the same as in human professional translation, companies prefer to economise costs in translation taking advantage of these two new methods and then use different methods to correct the errors made by non-professional translators or machines.

Free software and translation

The article introducing this topic is entitled *Presentació: el programari lliure com a objectiu i com a instrument per a la traducció* (Free software as an aim and a tool for translation) and it was written by **Oscar Díaz Fouces**.

The whole issue in 2011 was about free software in relation to translation. The author highlighted the advantages of this type of software for translating and for the training of translators. What is more interesting about this topic is the public availability of the source code. This aspect enables translators –and everyone

else— to consult in original written language terminology and phraseology of this type of products.

Another benefit of free software is that those designed for professional translation practice work with formats that can be used in any other program, to enable interoperability; while other sorts of software use specific formats, which cannot be used in other programs.

The author encouraged translators to use and investigate about new free software tools to enrich their training and to take advantage of the benefits offered by these open-source programs.

Post-edition

There is an article which analyses the four main causes of the increasing post-edition in professional translation in the last few years. The article is called *Motivos del creciente uso de traducción automática seguida de posedición* (Reasons for the increasing use of Machine translation followed by post-editing), and it was written by **Felipe Sánchez-Martínez** three years ago.

According to Sánchez-Martínez (2012), the four causes are:

- improvement of MT techniques,
- increased availability of resources such as software and data,
- a change in users' expectation about MT, and
- better ways of integrating MT systems in computer-aided translation tools.

This increase of the adoption of machine translation (MT) to produce drafts for post-editing is very common nowadays because advances on Information and Communication new Technologies in this field have been focused on machine translation and systems to help translators to do their job.

One of the most important benefits of this change on methodology is the improved productivity. Apart from being one of the most important benefits, it is also the reason why post-edition continues growing and being integrated in different fields of translation.

Technologic translation tools

In recent years, Technologic tools have become essential to translators as techniques and new methods for translating have evolved to the extent that nowadays we cannot translate without computers and the Internet.

This issue of Tradumàtica is about the use of technologic tools both in training of translators and in professional practice of translation. The article we will be looking at is entitled *Future (and not-so-future) trends in the teaching of translation technology*, and it was written by **Frank Austermuehl** in 2013.

In his article, Austermuehl analysed why technologic tools have to be introduced in training for translators. He reached the conclusion that, as in professional translation environment nowadays everything is based on technologic tools, it constitutes a necessity to prepare future translators in that field by teaching them how to use this kind of technology and how translation companies will want them to use it.

For me, knowing how to use technology to support this goal of producing a high-quality end product should be at the core of translator training and should be integrated into our curricula as early as possible, and does not even have to be taught within a dedicated technology course. The development of these skills does not have to be relegated to a separate course as they usually are already part of the skills set of translation trainers or could be developed through targeted trainer-the trainer seminars. (Austermuehl, 2013)

Translation and quality

The latest issue of this journal is focused on the concept of Quality. A group of authors (**Geoffrey S. Koby, Paul Fields, Daryl Hague, Arle Lommel and Alan Melby**) wrote an article trying to define what translation quality was. The title of this article is *Defining Translation Quality*. At first, they tried to define the terms *translation* and *quality* separately in different articles. In the article we will look at, they tried to define *translation quality* taking into account the conclusions reached in the two previous articles.

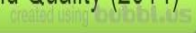
The first definition proposed is a “broad definition” because it categorises many activities as translation:

A quality translation demonstrates accuracy and fluency required for the audience and purpose and complies with all other specifications negotiated between the requester and provider, taking into account end-user needs.

The other definition proposed in this article, a “narrow definition”, views translation as text-centric:

A high-quality translation is one in which the message embodied in the source text is transferred completely into the target text, including denotation, connotation, nuance, and style, and the target text is written in the target language using correct grammar and Word order, to produce a culturally appropriate text that, in most cases, reads as if originally written by a native speaker of the target language for readers in the target culture.

They, however, did not reach consensus and hope that language industry professionals find a better solution.



FUTURE PROSPECTS

Interdisciplinarity has made the creation of new paradigms possible, as most of the developed theories grew from contact with other disciplines like linguistics, comparative literature, cultural studies, philosophy, sociology or historiography. At the same time, it might have caused the fragmentation of Translation Studies as a discipline on its own right.

If Translation Studies is really clearly felt “destined to continue developing well into the 21st century”, its concrete influence and impact must be more clearly felt both in other academic disciplines and in the world around. And then its really great asset must be consolidated: a uniquely fruitful position as an interdiscipline among the plurality of languages and cultures in the world of today with greater need than ever for international and intercultural dialogue. (Snell-Hornby, 2006)

Furthermore, from what we have been analysing in the last section, it can be drawn that Translation Studies will continue studying advances and new applications of new technologies to translation.

At the beginning of the discipline, all kind of formal aspects of translation were analysed and discussed. Those aspects were mainly related to linguistics because they were the concepts that could be reviewed. Now that they are all known and “solved”, Translation Studies is focusing on new technologies because we live in the technologic era. Technology is one of the few aspects that can be more deeply developed and innovated.

At the same time as new technologies began to spread across the modern world, translators and theorists showed a growing interest in integrating them into professional translation. Since then, new technologies have been connected with translation to the extent that nowadays we cannot think of translating without a computer.

As new technologies and technologic tools for translation are developing more and more every day and they are more integrated in this field, we can guess that future perspectives of Translation Studies will focus on combining human translation skills with these tools to achieve as effective as possible results.

CONCLUSIONS

I have analysed the changes of perspective for the Turn in Translation Studies and what central aspects of the translation process were taken into account.

The longest part of this study has been the research. I have read some books on the topic of Translation Studies, as well as articles to make a Mind Map on the history of this discipline. The authors of the papers I have been looking at are either theorists of Translation Studies or translation experts.

Before starting the research, I had some idea of the History of Translation Studies because I had studied history and theory of Translation Studies. However, the research has been very useful for understanding the causes and the consequences of each Turn.

For me, one of the most surprising aspects of the History of Translation Studies is that theorists always tried to compare any new perspective with the previous ones as to demonstrate that theirs were based on and contrasted with what had been done, as to give more reliability to their point of view.

Let's look back to the research part of this study to try to summarise and find common and differing points among the turns of the discipline from the 1970's, when one of the most transcendental turn took place, until now.

To start with, we will determine what the the engine of each change of perspective was and how it evolved into a different turn in each case.

The first one, in the 1970's, was the *Pragmatic turn*. This turn took place in a time when science was a key element to demonstrate that every new finding was true and possible. Everything had to undergo a scientific test to prove that it was as somebody had found. As Translation Studies was considered a field of study based on true and demonstrable information, everything new that came up had to be demonstrated by scientific means.

The *Pragmatic turn* was based on linguistics as well as all previous knowledge about translation. This turn originated after the decision of a group of people studying Translation to make a scientific comparison of the solutions given by translation analysing the context and other aspects taken into account for each

solution. Apart from the concept of equivalence, another important innovation of this turn was the new understanding of grammar and of language function. The main scope of study was language.

The next change of perspective was called the *Cultural turn*. Unlike the previous one, this turn began after a sum of social movements and after adapting the consideration that translation was part of the culture. This change of perspective made context become a key aspect for translation and for its characteristics in each situation.

In this way, the main objects of study in this turn were context and text. It was said that, as translation was a process of adapting the content to the culture, it really had to be a process of rewriting a new text responding to the characteristics of the culture and the readers of the target language. In accordance with this statement, text translation was considered impossible.

As it has been said above, the *Cultural turn* was based on social movements such as *Deconstructionism* and *Post-Colonialism*.

Deconstructionism, in the same way as the *Cultural turn* per se, justified that there were no point in being faithful to the source text because translating demanded a rewriting of the original to adapt to the target culture. In this approach, deconstructionists discussed the authority of the source text and the autonomy of the translation.

This approach is connected at this point with *Post-Colonialism* because of the confrontations between the hierarchy of the original and the translated version, which should be understood as an extension of the dichotomy between colonizers and colonized. The important aspect of this turn and the interesting contribution to Translation Studies is how international circumstances and relationships affect language and translation when exchanging cultures. The political and social perspectives have to be analysed and taken into account to understand why translation had different connotations and importance in each case.

As part of the *Cultural turn*, there are more sub-turns as well: the *Empirical turn* and the *Globalisation turn*. They are connected with the two previous ones in the sense that all of them took place after the incorporation of context and social considerations into Translation.

In the *Empirical turn* appears a demand of experiential studies in front of large amounts of theories and hypothesis. What translators wanted was to analyse how the process of translation was developed in some way that they could experience it themselves. Although some empirical analysis were developed and tried, the results were not as good as they were expected because they were not realistic at all.

Within the *Cultural turn*, the *Globalisation turn* is more directly connected with the *Post-Colonial turn* because both of them have to do with internationalisation and international communication. In these circumstances, language and translation are considered key aspects for communication and for cultural exchange.

Until now, we have reviewed the two first turns in Translation Studies and we have seen that the main difference between them is that the *Pragmatic turn* was led by a group of people and the *Cultural turn* was the result of a series of social changes, movements and developments.

Let us continue with the chronological synopsis. The next turn we will look at and relate with the other ones is the turn of the millenium. In the framework of changes in translation practise and consideration, Translation Studies opened a branch for new concepts such as sociology, historiography and globalisation. The development of new technologies and their introduction to translation process also meant an innovation in the discipline.

Apart from the newness, this turn took up again old aspects of Translation Studies such as equivalence and objects of study from the linguistic approach. That meant a kind of 'retrogression' to the origin of the discipline.

In the 21st century Translation Studies began to develop in a wider way. That is so that some other disciplines connected with Translation Studies and benefited

from its advances. As a matter of fact, cultural studies scholars have begun to collaborate with translation theorists.

During the 21st century there have been some turns which have retaken the basis of previous turns. One example of that is the *Ideological turn*, which is based on the principle of translation as mediation between languages from the *Pragmatic turn*.

In the same direction, the *Sociological turn* retakes social and context aspects and uses them to analyse translation function in more depth and to establish a relation between translation and other disciplines connected with sociology and intercultural communication.

The first notable change in the development of these turns is the *Motivational turn*, which focuses on how to translate from a translator's point of view instead of from a text's perspective. In this approach, motivation is seen as the engine for translation. This idea suggests that translators translate because they believe in their task, in the case of professional translators, or because they think that their knowledge and services will help others, in the case of volunteer or crowdsourcing translators.

The two branches of this *Motivational turn* have provoked a situation in which professional translators feel uncomfortable because there are people doing their task free of charge.

One of the factors that made possible that situation was the *Technological turn*, which constitutes a new form of translating after the appearance of new technologies and their development to the point that everyone can make use of them. The introduction of new technologies in translation meant a qualitative and quantitative development in the discipline. From the moment in which translators had access to the new technologies and to the Internet, Translation Studies has focused on analysing the possibilities offered by these tools.

As these tools are being continuously developed and improved, the aspects Translation Studies has to analyse are growing both in number and in quality.

The incorporation of new technologies into translation practise has represented a giant leap in Translation Studies to facilitate translators' task.

One of the most relevant and recurrent contribution of this *Technological turn* is Automatic Translation. It has been gradually developed from its beginning until now, but it is not good enough yet as to replace human translation.

However, the methods of translating are changing and are being adapted to the new practices related to the use of new technologies: nowadays, is very common to find that a translator reviews an automatic translation.

Another growing aspect of the *Technological turn* is Localisation. This practice is based on the use of new technologies to translate content of the new technologies. Localisation is an innovation that, once again, retakes concepts developed in previous turns and approaches such as globalisation, internationalisation, culture and context.

Connected with Automatic Translation, we have also seen analysis of Quality Assurance techniques and Post-editing. In a framework in which new technologies are increasing importance and are gaining ground, finding new methods and techniques to complement technological practices with human intervention is very important to continue focusing on translation quality.

At this point, to make it all clearer, you have a chronological chart in which the engine and the causes of each turn reviewed in the conclusion were.

Pragmatic turn	<ul style="list-style-type: none">• Translation=true and demonstrable information• Linguistic base• Scientific comparison between languages
Cultural turn	<ul style="list-style-type: none">• Social movements and translation considered as part of the culture• Context -> key aspect for translation• Deconstructionism and Post-Colonialism
Empirical turn	<ul style="list-style-type: none">• Demand of experiential studies• Analysis of the process of translation
Globalisation turn	<ul style="list-style-type: none">• Internationalisation and intercultural communication• Cultural exchange
Turn of the millenium	<ul style="list-style-type: none">• Sociology• Historiography• Globalisation
Ideological turn	<ul style="list-style-type: none">• Translation as mediation
Sociological turn	<ul style="list-style-type: none">• Sociology and context• Relation among translation and other disciplines
Motivational turn	<ul style="list-style-type: none">• Practice of translation• Framework of social changes
Technological turn	<ul style="list-style-type: none">• Appearance of new technologies• Access to the Internet• Situation of international exchange

After clarifying the causes and the basis of each turn from the 1970's until now,
we just need to wait for the discipline to continue developing and advancing.

AGREEMENTS

At this point, I realise that this study has been possible thanks to the support of a lot of people during this course.

To start with, thanks to my teacher Stephen Hampshire for his implication and his accompaniment during the entire process of the study. Thanks also to the TFG coordinator, Anna Aguilar-Ammat, for her dedication.

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Thank you.

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