AN ANALYSIS OF THE URDU TRANSLATION OF *THE UNIVERSAL DECLARATION OF HUMAN RIGHTS* FROM THE IDEOLOGICAL PERSPECTIVE

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **An Analysis of the Urdu Translation of the *Universal Declaration of Human Rights* from the Ideological Perspective** submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

Title: An Analysis of the Urdu Translation of the *Universal Declaration of Human Rights* from the Ideological Perspective

In the modern age, the field of translation studies is progressing steadily and new developments are taking place. However, this study argues that translation is not just a linguistic tool but is taken as a tool for the manipulation of ideology, too. The present study focuses on the changes that occur when the source text which is an international legal document, i.e., the *Universal Declaration of Human Rights* is translated into the target text. The declaration first written in English was translated into Urdu. Primarily inspired by the theoretical framework presented by Hatim and Mason (1990, 1991 & 1997) and for scrutinizing and evaluating translated texts, the researcher analyzed the target text by taking into account the set of constraints related to text, genre and discourse through which the ideology is expressed. To identify the translator's ideological tendencies, the research emphasizes primarily the textual features, viz., modality shift, transitivity shift and nominalization, with the selection of lexical items signifying domestication along with a handful of the recurrence of certain words. The results show that the translator has deliberately or unintentionally made significant changes in choosing syntactic structures and lexical items in comparison to those used in the original text. The results of the study also demonstrate that many alterations or changes between the source and the target text were not only arbitrary, but were laden ideologically with particular aims and purposes. The analysis of the selected data shows despite the general assumption that legal translations are literal, legal documents can be translated in a different way depending on their context and reason. The study concludes that significant differences in purposes and goals of translation may bring significant differences in the communicated ideologies between the source and the target text.

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LIST OF ABBREVIATIONS

ST   Source Text

TT   Target Text

SL   Source Language

TL   Target Language

SFL   Systematic Functional Linguistics

UDHR   Universal Declaration of Human Rights

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DEDICATION

This thesis is dedicated to my Dad for his love, endless support and encouragement.

CHAPTER 1

INTRODUCTION

Language is one of the most important means of communication which acts as a bridge among various cultures and societies. It is used as a primary and perhaps the most obvious means by the people to ensure the possibility of their social existence. People express their feelings, talk about what they like, express their fears and share their sanguinities in language and through language. The formation of nations, societies and life cycles was not only based on interaction and communication among the people in the same region who speak the same language but also among the people of different regions with different social and linguistic backgrounds. People having different social and cultural experiences have to learn others' languages to conduct business and communication. If language enables our shared existence and ensures the continuity of our social relationships, it also presents an arduous task in the form of translation. The problem is that translation is usually only viewed as a linguistic and theoretical challenge, as "rendering of words from one language to another" is the typical formulation (Crystal, 1995, p. 123).

The researcher aims to problematize this traditional and simple view of translation and to explore the immensity of its ideological complexities. Traditionally, we seem to be unaware of the fact that there are not only linguistic reasons in the translation that hinder our understanding, but there are also a wide range of non-linguistic features.

Throughout the history of civilization, translation has been perceived as an important means of spreading knowledge, accelerating scientific accomplishments and disseminating literary works across countries and cultures. Translation can be regarded as one of the main pillars for sharing ideas, bridging communication and connecting people. There has always been a persistent need and continuous demand to translate one language into another. Translation is considered a targeted act that is formed on the bases of norms, beliefs and needs of receptive culture and nation. Hatim and Mason (1997) urge that translation cannot be regarded as a neutral action but a symbolic and social activity. It can be perceived that translations reveal certain ideologies which are influenced by the targeted culture, society and translator's perspectives. Therefore,

essentially a linguistic activity, translation may well be considered as an ideological activity.

Lefevere (1992) asserts that translation can be ideologically influenced as it is the dispelling of ideas, sharing of knowledge and an act of spreading great literary works across cultures and nations under the influence of different beliefs and concepts. Translator's ideology is considered a tool that guides translation, and it plays a crucial role in the target text (TT) readers' understanding of the text. Translation is not only perceived as the conversion of linguistic features and textual description, but it is also observed as playing a concealed role to represent someone's ideological thoughts. Thus, it can be stated that a translator may indirectly signify his/her ideology or thought through the selection of lexical items and the production of selected texts in the target language. In translation, lexical items, their structures and organization in which they occur are not haphazardly chosen; rather, there is involvement of dominant thoughts.

For a long period, translation has been regarded as a neutral approach, considered as an imitation and replication of linguistic codes from one language to another. The 20th century was the period of the progression of translation by the development and progress of *Translation Studies* and after that it was realized that translation is not a replacement of codes from one language to other, but it is an intended and deliberated activity which is grounded on perceptions, requirements, and principles of the target culture and society. It is not a neutral activity, but it is an ideological activity which is performed with the help of language.

There are several elements that can be used in the investigation of ideology in any text but the most important of them according to Hatim and Mason (1997) are genre, text and discourse.

Genre is considered as a first element in the examination of ideology in the translated text. According to Hatim and Mason (1990), a set of lexical items that are perceived as being applicable to a particular social setting is known as genre. The use of term social setting refers to the variety of values and beliefs in varied cultures requiring an alteration in the translation process. Genres in different cultures are also different. The second element which denotes the ideology of translators is text. Mason (1990) declares that text is the use of any code of composition. Thus, the text is an arrangement of sentences that are linked to each other and serves the overall purpose of

the text or author. Discourse is the third element that reveals the ideology of translators in a translated text. Hatim and Mason (1997) state discourse as an approach of speaking and writing which includes the participants in determining a certain attitude towards certain areas of socio-cultural activity. The term socio-cultural describes various discourses in different languages, nations, cultures and texts. According to Ghazanfari (2006), transitivity, theme/rheme arrangement, nominalization and lexical cohesion are the basic elements which in terms of discourse make the translation a stimulating activity and influence the translator's intention and selection of linguistic features.

Target text (TT) is produced in a specific socio-cultural environment based on the values and beliefs of the target culture. This may indicate that on the bases of certain beliefs and assumptions a translator either intentionally or unintentionally instills his/her ideologies, perceptions and world-views in the TT.

In this study, the researcher intends to uncover the ideological traces in the translation of an international legal document *The Universal Declaration of Human Rights* (UDHR) into Urdu, namely 'انسانی حقوق کا عالمی اعلامیہ' with the help of different strategies and techniques employed by the translator. *The Universal Declaration of Human Rights* (UDHR) is a text that works like a road-map for the world to ensure liberty and equality. There are 30 articles in the document about human rights and freedom that belong to all human beings and which cannot be denied by anyone. A number of other treatises related to human rights are formed on the basis of this Declaration, and it appears as a standard for human rights universally that must be kept and practiced in all countries. The analysis of the study is based on Hatim and Mason's (1997) ideological framework.

1.1 RATIONALE OF THE STUDY

Being a student and research scholar in the Pakistani society where one has to come across various translated texts, I observed that a translator seems to make the translated text natural in the target society. There are a wide range of procedures and techniques used by the translators to make the translated texts natural for the target audience. That is why, the researcher developed the idea of working in this area of translation studies and to probe deep in the usage of multiple procedures and techniques in translation. The rationale for the selection of this text as data is that the UDHR is one of the most significant documents of the 20th century, and it plays a crucial role in the preservation and implementation of human rights internationally. The UDHR has

become a hallmark for undertaking by governments, individuals, and nongovernmental organizations. Being an international document, the translation of the UDHR is most vulnerable to ideological influences. That is why, the international document is selected to trace various techniques and procedures employed by the translators in the translation.

For the study of ideological traces in translation, the researcher has selected this text (*The Universal Declaration of Human Rights*) because the moral and political importance gained by this document is achieved by a few documents in the world. Whether it is dealing with inequality, oppression, conflict and injustice, the UDHR acts as an inspiration for the attainment of human rights. So there are chances of various techniques and procedures that a translator can use in order to influence the ideology of the ST or to make the understanding and comprehension of the TT feasible for the target text readers. As pragmatic variables, ideology, society and culture affect the process of translation and a translator can make use of different procedures and techniques to meet the needs. The study aims to discover the influence of different linguistic features: here named as strategies and techniques that translators in general and particularly in the translation of the UDHR in Urdu apply to unveil the ideological aspects of translation in the translated text which is of great importance for the target text readers.

1.2 STATEMENT OF THE PROBLEM

Translations are generally perceived complicated for those people who read only translated texts because they seldom have access to the source text (ST). Translations are no longer considered as an imitation or reflection of the original text that replace equivalent linguistic items from one language to another and an action devoid of ideological stances. Translation cannot be seen as a neutral activity, but being a linguistic and socio-cultural activity. There is a general belief among scholars and theorists of translation that it is a conceptual, complex and purposeful activity. It is observed that all the actions employed in the process of translation as the selection of lexical items, syntactical structures and idiomatic expressions are affected by the translator's ideological position. The general assumptions associated with translations are that they play a crucial role in the transmission of translator's ideology and the apparent meanings of the translated text are persuaded by the social perception and the translator's understanding of the world. Hence, it can be assumed that the translator's ideology or thought may indirectly be conveyed with the help of translation. Therefore,

the present study examines ideological traces in the Urdu translation of *The Universal declaration of Human Rights* with the help of different techniques and procedures employed in the text. The investigation is carried out by applying Hatim and Mason's (1997) ideological framework. Endorsing the concept that translation is an *ideological activity,* the researcher believes that translations reflect certain ideologies in a given socio-cultural context for specific purposes and aims, and it is for the researchers to reveal hidden practices and techniques of translations to unearth the hidden ideologies.

1.3 RESEARCH OBJECTIVES

The following are the objectives of research:

1. To identify the various strategies and procedures that are used to bring changes in the presented ideologies of the source text.

2. To demystify and scrutinize the specific socio-cultural and ideological factors which bring about changes in the translated text.

3. To explain how different ideological techniques employed by the translator create, maintain and manipulate the ideologies of ST.

1.4 RESEARCH QUESTIONS

1. What are the underlying procedures and techniques used by the translator in the translation of the UDHR from English into Urdu?

2. How have ideologically different meanings of the source text been found in the Urdu translation?

3. How do the specific ideological and socio-cultural factors of translators and target text affect the presented ideology of the ST?

1.5 SIGNIFICANCE OF THE STUDY

The investigation of ideology in the Urdu translation of *The Universal Declaration of Human Rights* is worthy and valuable because it plays a vital role in the lives of the people of the member countries of the United Nations Organization. The current study intends to enrich the comprehension and perception that translators play a crucial role in the translation of such important documents. The intended study is important because it plays a significant role in uncovering and demystifying strategies and procedures applied by the translators in the process of translation. It does not only

unveil the hidden strategies and techniques but also foregrounds the translators'
interpretation and view which are carried out while translating text from one language
into another. The present study proposes a great help to the translated text readers in
order to learn about the specific tools that translators use to deliver, manipulate and
strengthen ideologies for the recipients. The intended research does not only aim at
adding knowledge to the existing system of knowledge, but the presented methodology
may be beneficial for those who want to trace hidden ideologies of translation. The
current study may be significant for students and researchers who want to work and
study on the ideological traces of translation.

1.5 DELIMITATION

The researcher has confined this study to the analysis of ideological traces in
the Urdu translation (TT) of *The Universal* Declaration of Human Rights while
employing Hatim and Mason (1997) ideological framework.

1.6 CHAPTER BREAKDOWN

Chapter 1. The first chapter comprises research questions, research objectives
and significance of the study. The rationalization of the research, delimitations and
finally the structure of study have been discussed in this chapter.

Chapter 2. The second chapter will deal with a review of the published data
that is relevant to the ideology of translation from the perspective of *Translation
Studies*. The review will propose pertinent contributions of Translation Studies scholars
to this research area.

Chapter 3. The methodology of the current study has been described in the
third chapter. The methodological aspects for data analysis, which comprises research
method, research design, analytical framework, data collection and data analysis
procedure are also discussed in this chapter.

Chapter 4. This chapter would present a detailed analysis and summary of the
data analysis which is based on the theoretical framework. It also gives findings of the
study here.

Chapter 5. This chapter presents answers of the research questions and propose
some recommendations for the future researchers who want to conduct study in the
same field.

CHAPTER 2

LITERTURE REVIEW

2.1 Translation: Some Preliminary Concerns

The communication and expression of ideas, thoughts and emotions is carried out with the use of Allah's marvelous gift, i.e., language. Fowler (1999) states that language is regarded as an essential means of disseminating ideas, emotions and concepts, and it performs a vital role in the lives of human beings. Language is perceived as a tool of communication and expression that people use commonly in a community and country where people share the same cultural values, traditions and regions. The use of language is also regarded as an effective and significant means for the conveyance of feelings, ideas, likes and dislikes by human beings. The presence of human beings in a society without language is problematic and challenging. But, there is also a problem with the use of language confronted by human beings, which occurs in a multilingual social setting. The solution to this problem requires the progress and development of translation to make the situation easier and comfortable.

But the progress and development of translation is not so easy. There are different conceptions and complications associated with the word translation. Furthermore, the definition of this term is not presented by different scholars in the same ways. The differences can be clearly seen from the opinions expressed by various scholars on the definition of this key term. According to Monday (2001), certain things are associated with the concept of translation. He (2001) further explains that first, it can be referred to the general field of translation; it can be viewed as a product, that is, a translated text and it can be referred to the process of translating.

From Jacobson's point of view, translation is of three types, namely intralingual, interlingual and intersemiotic translation. Intralingual translation takes place in the same language, whereas the translation between different languages is regarded as interlingual. Intersemiotic translation occurs when one medium of communication is translated into another, i.e. verbal signs into non-verbal signs.

Entering "translate" in the etymological dictionary indicates that the word is derived from the root word translatus, of Latin, meaning 'carried over'. Translatus is the past participle of transferee, from which "transfer" is derived, which means

continue. According to *The Oxford Living Dictionary* "translation" refers to the conversion of the meaning from one language to another language, which can be in written or spoken form. Translation can be seen as the conversion of meaning and linguistic features in the translated text by interpreting the message and form of the original text. The term translation is viewed disparately across the world because of the various connected complications and complexities. Parridge (1958) asserts that translation can be perceived variously by different experts of translation. It can be stated as 'expansion', 'replacement', 'conveyance', 'contraction' and 'addition' because of the associated connotative meanings with the term. It shows translation a challenging way of conveying the message of the original text to the translated text readers, so it can be observed as the transference of text in one language by corresponding linguistic features of another language.

Translation is an important source of crossing national boundaries, understanding other's culture and forming the power of relation between different cultures. Accordingly, in the multilingual world, the demand of translation continues to grow. However, with the advancement of translation there is a great risk of distortion in the transference of meanings and understandings. This can be done deliberately to disseminate the message and basic meanings of original text to the translated text receptors. Bassnette and Lefevere (1998) presented the theory of translation by referring to it as an act of rewriting. They believe all translations as an act of rewritings regardless of their motives and intentions, presenting certain agendas and ideologies by bringing changes in the presented ideologies of the original text in order to present the translated literature in certain societies and cultures in certain ways. According to Venuti (1995), the activity of translation is not only observed as replication of equivalent linguistic features from the source text to the target text; rather, social and cultural elements are also taken into consideration which can influence the behavior and perception of the target text readers.

Thus, it can clearly be stated that translation cannot be viewed as simple linguistic transferences from the signs of one language to another; rather, the involvement of power, motives and ideologies also play a significant role in the process of translation. In the same way, Shaping (2013) presents the concept that translation cannot be merely stated as solitary approach of writing.

Hatim & Mason (1997) argue that translation is an effective way of establishing

communication in which there is involvement of at least two different languages along with the presence of a wide range of religious, socio-cultural, ideological and political nuances.

They (1997) further elaborate that translation is not merely a linguistic activity, which takes place between two different languages; rather, all the educational and cultural elements are taken into consideration to form the behavior and opinions of receptive readership in a particular way. Translation will never take place in a socio-political vacuum, nor can it be separated from the context of text formation. Therefore, being an act of social and political nuances, translation cannot be only considered as a linguistic activity. Translation is viewed as a tool, and it is up to the translator to use it in any way as a tool to get what he/she wants.

2.2 Significance of translation in the global world

In the globalized world, the existence and prosperity of a nation is challenging and problematic if no more than one language is known by the people of that nation. The dissemination and circulation of global information across various social and linguistic groups is only possible through translation. Nida (1964) asserts that translation cannot be merely considered as a linguistic activity; rather, it acts as a bridge across cultures and during the process of translation two cultures interact. The development of digital businesses around e-learning and other learning systems reflect a close association between globalization and translation in many different languages (Cronin, 2003). Translation increases the feasibility of multilingualism, multiculturalism, modernization, internationalization and globalization. The divergence and diffusion of knowledge across the globe are also the result of translation. As an outcome of globalization, there is a formation of texts that do not solely belong to any specific culture or language. In the process of translation, the transference of culturally associated linguistic features creates a great problem for translators because as stated by Davtalab & Mason (2011), people live in a globalized world, where the divergence of cultures exist. Thus, it can be stated that translation is interrelated with globalization. In the result of the consistent association between translation and globalization, it will not be overstated that translation and globalization act as a conjoining force which unites all the nations across the globe.

2.3 Ideology

Today, in the field of linguistics and translation studies, it is regarded that ideology plays a vital role. Ideology occupies a significant place in translation studies having a great impact on translation. Fowler (2004) states that the concept of ideology is embedded in every utterance which is being uttered or every word which is being written. Language is a refracted, structured means of communication instead of a plain frame. Hodge and Kress (1998) are of the view that ideology is viewed as a systematic ideological concept structured from a specific perspective. Ideology is a collection of values and beliefs common among social groups, which can be reflected through specific linguistic patterns in the text.

At the end of the 18th century, it was a French theologian Antoine Destut de Tracy, who coined the word ideology and defined it in the opposition of metaphysics as the science of ideas. After that time, the connotative meanings of political aspects are attached with the term, as the dictionary definition clears it where it is defined as a system of ideas which lies on economic and political structure (Oxford Advanced Learner Dictionary, 2003).

Ideology is considered as an abstract concept which is difficult to define. Hatim and Mason (1997) state that ideology is a system of norms and values through which the interests and beliefs of social groups as well as individuals are reflected with the use of language. They argue that ideology can be embodied in individuals and groups of individuals. The interrelationship between language and ideology is also emphasized in the definition. Hatim and Mason (1990) further elaborate the interconnection that exist between language and ideology. They claim that the best expression of ideologies is through language and that there is inevitably a preliminary classification of the ideological reality beyond the selection of linguistic choices made by an author or translator. There is also involvement of political power, political competition and conflict when ideology is expressed through language.

Fairclough (1989) believes that the main field of ideology is language. Or, in the words of Kress (1985), the clearest expression of ideology is in language. Fairclough (2004) says that ideologies are embedded in the key words which evoke ideological assumption in the minds of the text readers. The selection of discourse type, genre and linguistic expressions reflect the presented ideology in the text. Wodak (1997) further presents the idea that the understanding of ideological practices cannot

be only through the analysis of a text; rather, context, interpretation, reception and the socio-cultural influences should also be taken into consideration.

Therefore, ideology is expressed and constituted through language. Ideology is the representation of beliefs, values and assumptions of an individual and a group of individuals which is realized through language.

2.4 Ideology and Translation

For years, translation was viewed by translation theorists as an exact copy of the source text, and they believe that a translator only plays a role of transferring the equivalent linguistic items from one language into another at the expense of the author's will. Translation was considered as the transmission of objective and equivalent linguistic codes from source text to the target text. However, the emergence of translation studies in the second half of eighteenth century brought major changes in the field of translation by discarding the associated terms as equivalence and fidelity, and undertook the study of the involvement of socio-cultural, political subjectivity, power and translator's role in translation. Ideological analysis is immersed in this new approach of Translation Studies, and in recent years it has become a field that has attracted the attention of many translation theorists.

Ideology has always been regarded as one of the most crucial features that influences translation. Lefevere (1992) points out that translation reveals certain ideologies and poetics which is considered as rewriting of a source text, and as a result it manipulates literature to play a role in a given community in a particular way. According to Hatim and Mason (1997), ideology includes the implicit norms, values, traditions and belief systems of a society which are common among social groups. They distinguish the translation of ideology from the ideology of translation. The former states the stance taken by a translator functioning in a socio-cultural situation, while the degree of mediation in the translation of a sensitive text provided by a translator is stated in the latter. Meditation refers to the intervention of a translator in the process of translation by taking their beliefs and knowledge into account. In other words, there is ideological mediation in any text because it is expressed through the goals of the social group. In the same way, it is stated by Schäffner (2003) that ideology plays a crucial role in all translations because the selection of a source text and the formation of the target text is persistent by interests, goals and aims of social actors.

Hatim and Mason (1997) use discourse analysis methods to prove that various textual features such as cohesion, transitivity, lexicalization and style conversion can be used as tools to reveal the presented ideologies in the translated text. Hence, it can be stated that translation and ideology are closely associated with each other. Schaffner (1996) also argues that the clearest expression of ideology in translation is with the help of language. The expression of ideology with the help of language can be from lexical-semantics to grammatical-syntactic level. The skopo's theory of Vermeer (2000) proposes that a purpose or goal is a key feature of every action. It lays a firm base for perceiving translation as a process that serves a specific purpose in a communicative event among distinct cultures. Therefore, the process of translation is not only regarded as a process of code conversion, that is, only the conversion of a language from one coded form of representation to another. Rather, this is a human act as asserted by Hönig (1998), whose purpose is defined by the translator and constitutes the focus of the entire cross-cultural process. The purpose or objective constituted by the skopos of translation is decided by the intentions of the translator and communicative context.

Venuti (1995) points out that the use of a particular strategy as domestication or foreginization in a specific cultural context may reveal ideological influences. The translator uses domestication strategy to enable his/her target readers to understand the text by making certain changes in the ST so as to adapt the socio-cultural norms and values of the target language and culture. The second strategy proposed by Venuti (1995) is foreginization which aims at keeping the foreign text unchanged. The cultural and linguistic features of ST are retained by the translator. The application of a certain strategy by a translator implies that there is involvement of dominant thoughts and ideologies behind the selection of these strategies which influence translation. Alvarez and Vidal (1996) believe that ideology plays a significant role behind every choice of a translator as what to omit or add, selection and placement of words. The selection is a voluntary act which reveals the purposes or goals which surrounds the translation.

According to Tymoczko (2003), the ideology of translation is not only determined by the translated text, but it also exists in the tone and position of the translator as well as its relevance to the target readers. The ideological aspects in translation are not always apparent, but depend on the genre, topic and communicative aims.

In translation studies, Venuti (1995) asserts that all translations are conceived

as replacement of original text which reveals certain thoughts and ideologies having consideration of their purposes or intentions. According to Penrod (1993), translators need to take a particular stance according to particular target language. He (1993) further puts stress on the notion that translators should be aware of the nature of the stance that is being taken by them. Similarly, Lefevere (1998) claims that during the process of translation on all stages, it can be clearly presented that, if there is a conflict between linguistic and ideological considerations, the latter is most likely to defeat the former.

Furthermore, Hatim and Mason (1997) also show how there is the mediation of ideology in the process of translation. Mason considers several levels of the translation that the translated text endures to depict that there is exploitation of linguistic features by a variety of language users within the language system, each within particular situation and for particular intention and aim. Therefore, the interpretation of text can be influenced by the ideological transferences attained by the selection of lexical items, syntactic arrangement, text organizations and text types.

2.4.1 Diffusion of Ideology through Translation

Translation is not just a code conversion process or a simple and natural act of transference between languages, but it also involves struggle and intervention between the source and the target culture. The selection of translation strategy in the process of translation is not purely haphazard or random. Katan (1999) states that translation as a kind of cross-cultural interaction and communication takes place in a specific cultural setting and is influenced by many socio-cultural factors in an ideological way. According to Venuti (2000), the factors which can influence translation are assumptions, traditions, worldviews, beliefs, norms and values of translators and other people involved in the process of translation. Kelly (1998) emphasizes that the presence of ideology is evident in all facets in the process of translation and ideological issues in translation are one of the main reasons of manipulation of the text.

The original text transfers a particular message in a particular way which regardless of purposes and aims is always ideological in some ways. The presented ideology of the original text should be reflected in the translation. However, in the case of certain translated texts, changes in meaning can be noticed, which may replace the

ideology of the original text. This is because of the result that the process of translation is closely related to the issues of ideology although the translator does not intend to spread his/her ideas and thoughts. The manipulation of original ideology in the translated text can be considered as amendment or adjustment for the target readership. As the target text is considered a recapture of the source text, it is never the same as the original text. The translated text is rewritten and modified by the translator. The translator has his/her own views, opinions, worldviews, linguistic and cultural knowledge of both source and target text, common sense, and outlooks towards the target text readers. The key factors which influence the effectiveness of the translation process are the poetics and ideological views of both translator and target language.

Modern translation studies have revealed a strong and important connection between ideology and translation. According to Aichele's (2002) view, no translation can ever be considered complete. It is always ideological to do the inclusion or exclusion of meanings in translation.

In an in-depth analysis of the translation process, Tymoczko and Gentzler (2002) argue that translation is more than simply the act of copying the source text accurately; it is an intentional and conscious act of accumulation, formation, and in certain ways of omission and rejection of given information.

Legal translation is especially one of the influential ideological tools for rational manipulation. In the words of Crawford (2003), the production and use of translated texts encounter a series of ideological issues. The translated legal works usually herald intense political, ethnic, social, and authoritative associations that relate with the ideology amid two lines. In fact, the mechanisms of ideology ingeniously comes in the translated content by controlling, supervising and manipulating the operation of the translator. Just as Álvarez and Vidal (1996) assert that each decision made by translators about what to add or omit, the selection and order of words is an intentional act, through which socio-political setting, socio-cultural milieu and history which is surrounded by him/her can be revealed. Calzada-Pérez's (2003) stance supports the view that all use of language, along with translation is ideological. In addition, Schäffner (2003) argues that ideological aspects can be determined within a translated text at the lexical level, for example, in the deliberate choice or avoidance of a particular word, and at the grammatical level, for example, in the use of passive structures to avoid an expression of freedom of action. In addition, Schäffner (2003) believes that it is

possible to determine the ideological aspects of the translated text on both lexical and grammatical level. For example,on the lexical level, deliberately selecting or avoiding specific words and on grammatical level the deliberate usage of passive voice structures to avoid an expression of freedom of action. These arguments endorse the concept that translation is a place of ideological conflict, struggles, challenges and cooperation.

It should be noted that subtle ways are used to mediate ideology in translation. Most translators act unconsciously in the process of translation by absorbing ideological norms. Nord (2003) says that all decisions in translation are guided by ideological standards either consciously or unconsciously. Moreover, people are likely to take the behaviors which are suitable within the target socio-cultural setting and avoid the behaviors which are not acceptable and frowned upon. Because of this, the selection of translation strategies by many translators depend upon the social, cultural and historical context which are seen as functionally appropriate and recognizable by the recipients of the translation. Most translators aspire to be accepted by society, so they follow the common ideology and traditional norms of the recipient society. A few translators challenge the dominant ideology for a specific purpose and reason. In short, ideological influences play a significant role in the selection of the translation strategy, but is usually conveyed by the translator's peculiar preferences and personal style.

As ideology is usually encoded in linguistic expressions, translation cannot be parted from ideology (Purtinen, 1998). Therefore, as a process involving the transition from a source language into a target language, translation can be regarded as a pure ideological act. In other words, there is no doubt that every translation is ideological because the central figures in the process of message transference known as translators, actually play their role in a specific socio-cultural context (Calzada-Pérez, 2014).

Lefevere (1998) declares that translation is not only transference of text from one language to another; rather, it is a replacement of a text in the target language, where the author's ideology is hidden. This proposes that in the process of translation, translators use their opinions and thoughts to understand ST's message and reproduce it in the target language. This is in line with Schäffner (1992), who alleges that all the translations are ideologically manipulated because the translator rewrites the text on the bases of his/her socio-cultural perspectives and purposes. He (1992) further proposes that the given text can be interpreted with the help of syntactical and lexical choices made by the translators.

Hatim & Mason (1997) state that translation cannot be merely seen as a way of writing: it is a communicative act dealing with two different languages along with a variety of other factors including society, culture, religion, ideology and history. Translation seems a neutral undertaking but undoubtedly it is an ideological and political in terms of purpose or action. It is not possible to refine translation from different socio-cultural, ideological and political views. From an ideological point of view, ideology is actually formed, influenced, enforced, legalized, established and achieved with the help of discursive manifestations in TT.

Translation reveals the prevailed socio-cultural background and ideological tendencies of a translator as an act of communication. The translator also leaves his/her own ideological traces along with the ideological features of the source text. Therefore, the translator proposes both semantic and ideological meanings while transiting any given text. Fairclough (1989) states that the ways used for the formation of texts can also reveal the operation of ideology in the text, which cumulatively and constantly enforce norms and values on both translator and text producer, usually without their knowledge. In other words, socio-cultural environment and ideological considerations of a translator, his/her approaches and mental images are included in the ways of text production. The existing social and cultural restraints in any culture will lead to certain disagreements, changes and differences which bring difference in the ideological aspects of both original and target text. Baker (2012) believes that the ideological facets of translation are inseparable from the translator's place of presentation and this place of presentation is not merely geographical, but also temporal and ideological.

Schaffner (2003) points out that in translation ideological features can be revealed in the text itself, either at the lexical level (for example, the selection of specific lexical items) or at the grammatical level (for example, by using passive structures). Ideological aspects in translation depends on the topic, genre and communicative purpose of a text which can be hidden or apparent.

2.4.2 How does Ideology Operate in Translation?

It is important to clarify the relationship between ideology and translation, and how ideology usually operates in a text. Thompson (1984) states how ideology functions in translation and he further elaborates the significance of the role of ideology in a translated text. He (1984) first notes that writing was and remains the primary

means of reflecting ideology, and while the preference given to spoken language is distinct which deals with the notion that it is ideology through which discussion and communication of certain things is allowed. Ideology not only deals with the expression of certain things but also suppression and exclusion of certain subjects from text is also because of ideology which causes unconsciousness among public. Thompson (1984) further discusses ideology as legislature of language, which decides which things are to be discussed openly and which are not to be openly discussed in a text. Baker (2011) declares that translation is not a way of identifying equivalent semantic codes because natural language has no corresponding linguistic units, but has asymmetry at every level. In addition, it first involves consideration, expression and reflection of the meanings of the source text. This means that translators sometimes have to re-express ideas, rearrange sentences, reformulate paragraphs, and even sometimes he/she has to rewrite a text. The aforementioned strategies are subjective to some extent, and therefore may bring ideological deviations in the translated text. Even though ideology does not float apparently in a translated text, there are still some evident translation techniques that can be used to operate ideology in a text. The techniques of translation that may create ideological aspects in translation are addition, deletion, modification, framing and the inclusion of notes and introductions. Omission is seen as a selection of strategy in translation that is used to bring a clear change in the presented ideology of the original text. It is a technique of translation that is used by a translator for a variety of reasons, such as to remove constrains of untranslatable, to avoid redundancy or to eradicate unnecessary data.

Nida (1964) calls omission a sub-strategy of alteration in a translated text which deals with the concept of subtraction. However, the strategy of omission can also be evidently ideological as Gordon (2002) claims with regard to Walter Benjamin's *The Translator's Challenge* (1968) that the deliberate omission of the text goes beyond poor translation, as the hallmark of poor translation is the limited transmission of message. That is to say, the poor translation is restricted to the wrong transference of message, while using omission, the original message has both translation errors and incomplete transmission. Therefore, the translated text is both incomplete and distorted. Omission not only endangers the translator's act of transmitting information, but it is also used as a strategy by translators in the history of translation to achieve ideological goals. Similar to omissions, other strategies are also used to index ideological

interferences, even though they are less obvious in the text and therefore difficult to detect. Mason (2010) believes translation is an intervention. This kind of intervention, either consciously or unconsciously, reveals an ideology which is identified with translator's selection of lexical items, syntactic arrangements and cohesive links.

According to Lefevere (2017), TS's ideology also has two views, a negative and a positive. From a negative point of view, translation is considered as ideological in nature which manipulates both the text and the readers. Translators are considered as rewriters who present the ideologies at their own disposal that the readers do not know. From positive perspective, ideology is used to form, improve and constitute the text in ways which will suit the target socio-cultural system.

In short, ideology functions in translation as a system of opinions, beliefs, assumptions and traditions, which both intentionally or unintentionally influences the formation of translation and creates a positive or negative effect on the recipients. This does not imply that the translation itself is not accurate. Although, many of them are correct, yet the selection of certain lexical items and syntactic structures, the semantic and pragmatic variables which form a translated text may differ their ideology from the original text. Aymoczko (2006) states that the study of ideology in translation is to study the issues related to socio-cultural norms and values, representative roles and the constructivist aspects of translation.

2.5 Identification of Ideology by Keywords

Much research has been carried out for the development of methodologies in order to identify the presentation of ideology by using language. In the past few decades, it has become very popular to do research on ideological examination through keywords recognition.

The writings on keywords and ideology illustrate that the first solution to this problem was suggested by Firth (1969), who used the words "focal word" to mean words with sociological significance. Similarly, the concept of focal word was described by Williams (1976), and the term keyword in the field of linguistic research was used for the first time by him. Williams (1976) examines the words considered as focal words in British culture in his book "Keywords" to portray and challenge the post-war ideology. A group of words was selected by him that are considered as having special conception and particular meanings in that span of time. The identification of

keywords is the basis of both Firth and Williams' research. Though, both of them believe that it is possible to distinguish words that exhibit major cultural morals and ethics from the rest of the words used in a certain cultural setting.

There is a rapid development in linguistic research on the importance of analyzing keywords and in the inclusion of more methodologies for the analysis of keywords. Stubbs (1996) introduces the concept of keywords in the research field of corpus linguistics. He (1996) proposes that for the identification of words in a large corpus representing language use in a particular culture, corpus tools can be used to identify words with cultural significance. Stubbs (1996) further believes that the analysis of frequently used words is crucial while studying language and ideology, and it can provide experiential evidences about how words are used for the expression and depiction of culture. Scott (1996) uses and develops Stubbs' method of keywords analysis and introduced *WordSmith Tools*, a corpus linguistic software for the identification of keywords beside other uses.

Fairclough (2000) studies the keywords of New and Older Labor from different newspapers, articles, commentaries, interviews and documents to analyze shifts in ideological stance of Labor. The analysis of the keywords revealed shift in the ideological positioning of Labor towards the interests of competition and business. Johnson *et al*. (2003) conducts further research in this field. They (2003) analyze keywords used in the articles of British newspaper over the duration of five years in a corpus. The analyzed article contains keywords that point to the concept of political correctness. The results show that the use of keywords has been different in the past five years because the focus on political correctness has moved from issues related to the identities of minorities to the problems of racism. This change in the ideology of political correctness is highlighted with the help of keywords.

In the field of translation, several publications occupy an important place with the analysis of keywords used both in ST and TT to reflect ideologies. Laviosa (2000) conducts a study in which she extracts translated newspaper articles and analyzes the presented ideologies with the help of keywords. The analysis of keywords reveals that Europe is not sketched as aggressive or conflicting in the TT, but political realities are objectively portrayed with the help their political activities, discussions and thoughts. The hidden ideologies of the newspaper in the presentation of Europe are brought into light with the examination of keywords used in the TT. Similarly Kempannen (2004)

analyzes the embedded ideologies in the keywords of original and translated text. The data of the study comprises Finish ST and Russian-Finish as translated text. The analysis of keywords used in both ST and ST revealed differences which led to bring change in the presented ideologies of both texts. The results of this study show that the translator may manipulate the ideology of the ST by using distinct keywords in TT.

In recent decades, the concept of translation is taken differently by translation theorists by focusing on different dynamics that may influence translation. In other words, translation is not just considered a vocabulary discovery project. In the translation process, translators are faced with the challenge of choosing keywords from many available choices. This process is affected by many factors, and one of the major factors is the selection of keywords both in source and target texts which can affect the presented or intended ideologies.

According to Albir (2000), in the process of translation, a translator is one who takes decisions and then the selection of keywords by the translator will determine the ideologyy of a translated text. Hatim and Mason (1997) identify the ideology of translation with the help of keywords chosen by the translator, so that with the help of these keywords TL is either geared towards target readership or towards the presented thoughts and ideologies of the author.

It can be stated that the key terms used in the translation determine the ideology of translators and the oriented directions of their translated text. If the appreciation and adherence of foreign culture is taken necessary by them, then the keywords having more inclinations towards foreign strategy are preferred. However, the strategy of domestication will be applied if he/she believes the adjustment of translation according to the target culture and system.

Schäffner (2003) explains that the determination of ideological features of translation can be made with the selection of certain keywords, i.e. the deliberate prevention or selection of particular lexical items. Lexical selection points out the deliberate selection of alternate lexical items in the translation process in order to show certain meanings or hide the facts that may cause conflicts, rather than accurate equivalent words. Thus, it can be perceived that translators make use of certain keywords with deliberate intentions and motives to convey certain ideologies. The

selected keywords can turn the translated text in a particular way in order to communicate the intended purposes and ideological considerations.

2.6 Translation and Culture

The relationship between translation and culture is one of the major barriers in translation. Such obstacles go beyond the issues related to the complexities and difficulties of linguistic and lexical features. It is considered that it is easy to translate the words from one language into another but the associated cultural meaning are difficult to translate. In order to understand the meaning of the given words, it is essential to have some kind of knowledge and to understand the other elements of a certain culture. It is significant to do the interpretation of the meanings in accordance with the socio-cultural context in which words are used, because out of the cultural context it is difficult to interpret the meanings of the given words. McQuilkin (1980) argues about translation that it is not always simple to determine the intended meanings of the other person and especially when the original message is transmitted in another language and culture. Translators should pay attention to the associated cultural meanings of the words because the meanings of the words are embedded in the cultural contexts and the meanings are formed by the given culture.

Rabassa (2002) affirms that the misapprehension in the text is not because of the incorrect interpretation of the given words; rather, it arises from the misunderstanding of what they represent. This notion of misconception is because of the unawareness of culturally associated connotative meanings of words which play a key role in misunderstanding of the given text. Bassnette (1980) also mentions about language in her metaphorical eloquence that in the body of culture, language works; the relationship between both leads to the continuance of life energy. It works in the same way as while operating the heart it is not possible for the surgeon to ignore the body that encloses it, so it is also impossible for the translator to ignore the culture while dealing with the language in which it is being used. Nida (1993) believes that both culture and translation are inseparable from the perspective of translation. He (1993) further points out that the influence of cultural aspects on the use of language and on the meanings of words and idioms in a culture are so persistent that hardly any text is fully comprehensible without adequate knowledge of the cultural context.

Translation is a process in which invariably at least two different languages and cultures involve (Tory, 1978). As the statement infers, translators are always faced with the following questions: how to deal with the cultural features implied in the original text (ST) and how to find the most suitable procedures to successfully transfer these features in the target language (TL). Nida (1964) asserts that the scope of these questions may differ, relying on the cultural and linguistic differences between the two languages involved in the process of translation. From the lexical selection, content and grammatical structures to ideological implications and life styles any form can be taken by cultural meanings of translation. The translator has to make decisions on the degree of emphasis being given to the cultural traits along with the consideration of importance of translating them into the TL. The goals and purposes of ST also create impacts on the translation and on the intended audience of both ST and TT.

Nida's (1964) definition of formal and dynamic equivalence may also be applied with the consideration of cultural implications of translation. According to Nida (1964), formal equivalence is given preference while doing gloss translation, where the target audience will be able to understand the translated text as long as they will be able to get the understanding of the values, norms, traditions and assumptions of SL culture because in formal equivalence the translator faithfully tries to reproduce the form and content of the original text. Contrary to this idea is dynamic equivalence, where the translator tries to associate the TT as close as possible it can be with the cultural norms and values of the TL. These views of translation are either to be loyal with the ST or to take more inclinations towards the TT's readers, and hence in both cases cultures whether it is of source or target language is given much priority.

In the translation process, the influence of target language norms, values and culture will be of great interest. Kang (1999) suggests that the translator cannot rewrite a text in the target language as desired by ignoring the target text readers' concern. Here, readers' interest refers to the values, beliefs and socio-cultural norms of the target language so that the translated text can be comprehended and accommodated easily by the target readers. Bassnett & Lefevere (1990) claim that translation is the most influential feature in the progress and advancement of the world culture. It reflects the diffusion of different cultures of the world due to the intermediation of culture in language. There are various reasons because of which the translator is incapable to attain equivalent linguistic features in the target language. The most crucial reason is

the connotative meanings affiliated with the lexical features in a specific socio-cultural environment. The denotative meanings may be identical but the attached connotations may be different due to their manifestations in a specific culture and cultures of different societies may also differ. Davtalab and Masson (2011) describe an illustration of nearly eighteen lexical items for different types of camels, which reflect greater Arabic vocabulary, but Iranian language lacks this diversity of lexical items for the same animal. To address this situation, the translator can make use of three options to convey meanings of the original text in the target language. The first option that can be utilized is borrowing of lexical codes from the ST. The selection of alternate words in the target language is the second option. The third available option is contraction or omission which is applied by the translator when both borrowing and alternative lexical items of the target text do not work.

Therefore, both language and culture can be seen as closely connected, and both aspects should be taken care of because they are inseparable.

2.6.1 The Importance of Culture in Translation

In Concise Oxford Dictionary, the definition of culture is varied from the art description to flora and fauna by including a large number of transitional aspects. Newmark (1988) pays more attention to language and translation, and defines culture as a lifestyle while presenting that its appearances are unique to a community that uses a specific language as a means of expressions. Hence, he admits that certain cultural characteristics are associated with each language group. He (1988) further clearly points out that he does not consider language as a cultural element or aspect, contrary to the view that language is a cultural element put forward by Vermeer (1989). According to Newmark, Vermeer's position implies the impossibility of translation, and for the latter, it is part of the translator's role in intercultural communication to convert the SL into a suitable TL form.

The concept of culture is very important to consider the meanings of translation. Although, opinions of both Vermeer and Newark differ as to the concept that whether language is a part of culture or not, but both concepts seem to infer that translation and culture are inseparable. While discussing the corresponding issues in translation, Nida (1964) gives the same significance to the SL and TL linguistic and cultural differences and concludes that as compared to the linguistic structural

differences, the cultural differences are likely to create more serious complications. A further explanation is that despite the significant formal changes in translation, common understanding can be achieved by cultural similarities. Therefore, in translation along with the lexical ones, cultural inferences are of equal importance.

Lotman's theory (1978) points out that the existence of a language is challenging unless it is immersed in cultural context and the existence of a culture is also problematic without linguistic structures at its center. Bassnett (1980) points out that in cultural body language plays the role of heart and the existence of these two aspects is interdependent. The concept of language that transfers meaning is only seen as a part of the translation process. It is important to consider the importance of extra-linguistic features in the translation process along with the linguistic features. Bassnett (1980) further elaborates the text of SL must be processed by the translator in such way that the version of TL will be correspondent to the original text. He (1980) explains that the basis of danger is the imposition of SL culture onto the TL culture. Therefore, it is not only important to take into account the impact of lexical selection on the TL readers, but also to consider the cultural aspects and their implications on the target audience.

2.6.2 The Influence Of Target Language Culture On Translation

Translation is regarded as the outcome of historical, social and cultural order, and translation activities always take place in a social context where the effects of non-linguistic factors cannot be omitted. As the main advocate of the cultural turn of translation studies and one of the most significant philosophers of the field, Andre Lefevere (1998) links translation studies with authority and sponsorship, ideology and poetics. At the same time, he proposes that the study of translation is essentially a socio-historical study, so it is significant to consider the social background and presented ideology. Kang proposes that in the procedure of translating a text into another language, the influence of the target language culture and norms on the translator will be of an important consideration. In this way, the translator has no intention to rewrite the text by ignoring the target reader's interests in another language and only by keeping into consideration his/her own aims and willing. The norms and sociocultural backgrounds of the target language are regarded as the interests of the target readers so that the rewritten text can be comprehended and recognized without any effort.

2.7 Ideology in Translation

After discussing the concept of ideology and its relationship with translation, this section aims to discuss the role of ideology in making decisions by the translator whether as a mediator of ideology, the reader of the source text or the author of the target text.

2.7.1 Ideology and the Role of Translators as Mediators

The interpretation and translation of a text reflects ideological worldviews of the translator. Nowadays, translation is considered as playing a significant role in the multilingual world. According to Harpoon (2016), translation has become one of the major means to meet the communicative needs and to disseminate information in the globalized world. It emphasizes that there can be many obstacles in the process; it is not easy to complete the translation task without any challenge. This is consistent with Ibarratxe's (2003) point of view who puts stress on the notion that one of the main difficulties in translation process is that how the translator maintains the original text ideology as accurately as possible while maintaining the characteristics of the source language with the requirements of the target language.

In the translation process, the task of a translator is either to transmit the author's presented ideology of the source language in the target culture or to manipulate the author's ideology into an appropriate ideology of the target language. This is in line with the view of Tymoczko (2015), who believes that translation is not merely a linguistic activity; rather, it influences a great impact on the target readers being a political, ideological and moral activity. From the perspective of Al-Shehari (2007), there is no doubt that in the process of translation various ideologies around the translator affect his/her rewriting of the original text, leading him/ her to adopt certain translation strategies. This situation buoys up translators to use certain translation techniques or methods to translate the embedded ideologies of the source text in order to find a suitable translated text.

Since the 1980s, cultural turn has been taken by translation studies and this term makes translation a cross-cultural communication (Schäffner, 2003). It is clear that as an intercultural communicator a translator stands between the cultures in a certain way and it is because of this attained position between the cultures that the translator can play a role of inter-mediator.

Hence, the intermediary role of a translator goes beyond the scope of expressing meaning through language. Further, by covering the need to communicate the meaning that exists in the text, it is implicitly expressed through context. In this sense, the translator is considered both as an inter-mediator of the meanings and at the same time the disseminator of the mediated meanings.

As a mediator, the text is rewritten by the translator for the target audience by standing between the reader and the writer. In other words, the translator is the only true cross-cultural communicator in this communicative procedure and brings mediations in the text that was not meant to be a cross-cultural communication for the audience who does not necessarily regard it as a cross-cultural communication. This is the potential complexity of the translator's intermediary behavior because he/she transforms something that may not be designed or accepted as a cross-cultural communication into a cross-cultural communicative behavior. As a mediator, the translator is usually isolated from the recipients and the creators of the text. She/he can rewrite the texts without contacting the author or recipient and without affecting the interaction between both of them. Translators take part in many mediation activities while rewriting texts for readers that not imagined by the original author. At the most readily apparent level, as a linguistic act the author's language is mediated by him/her for the target readers. It is in the way that the meanings expressed in one language are expressed by him/her in another. Furthermore, the cultural context of the writer is mediated by him/her for the readers, and this way of cultural mediation is more complicated than the linguistic mediation.

The different facets of translation reflect that how different purposes and ideologies are mediated in the translation process by the active role of a translator being a mediator. This associated role of a translator as a mediator is closely associated with the translator's role as a reader and rewriter, which are discussed in the following sections.

2.7.2 The Influence of Ideology on the Translator as a Reader

To examine the influence of ideology on translation, the impact of the translator's peculiar values and beliefs on his/her role as a reader requires an extensive analysis. The first step in the process of translation is reading. Royle (2003) states that based on the new conception of changeable associations of signifiers and signified,

Barthes no longer considers the investigation of a given text on the basis of the intentions of the author who originally created the text. As the author's role in defining the semantic analysis of the text declines, the interpretation of text is based on knowledge, assumptions and beliefs of translators which are formed on the basis of their ideological perspectives. Hermans (1999) argues that the understanding of the reader can determine the meanings of the text, which varies from person to person, without depending on the input of the original writer. From Venuti's (1992) point of view, both source and target texts are derived from semantic unites, composed of several linguistic and cultural features that can be interpreted differently and acquire new meanings.

Therefore, neither the author nor the translator who is the reader of the source text has control over the determination of meanings of the text. On the contrary, the ability to determine the meanings of the text belongs to all the readers; therefore, it remains open to the endless circle of interpretation. The development of the textual concept of post-structuralism has reshaped the notion of equivalence in *Translation Studies*. This shows that the plurality of differences in a given text prevents the adoption of a single meaning and creates an obstacle in the way of single interpretation of the text. Correspondingly, Carbonell (1996) stresses the heterogeneity of the meaning making process in the source and target cultures and elaborates that in the translation process it is unavoidable to control the persistent transformation of meaning. Therefore, the difference between the author's intention and the translator's selections cannot be evaded. Just like an author, a translator is an agent involved in the complex process of decoding the original text and encoding the target text.

The behavior and performance of translators are distinguished on the basis of differences in their knowledge and experience. Robinson (2001) points out that translators are apt to let their ideologically governed knowledge and previous experience to control their performance. The reading process in translation is not easy because the associated social and cultural role of translators influence the performance of the translators while translating. This is why Toury (1999) puts emphasis on answering the question of how understanding of an individual influences the interpretation of the text rather than on answering which or what environment creating effects in the process. The processes of reading and interpretation are not only the ways

of ideological influences on translator's behavior, ideology among other socio-cultural factors also controls the target text production.

2.7.3 The Influence of Ideology on the Translator as a Re-Writer

Lefevere (1992) was the first who interpreted translation as rewriting of the original text. He emphasizes patronage and ideological roles, along with a number of other socio-cultural roles in controlling and shaping the translator's decisions. The translator can manipulate the original text in order to make it consistent with his/her own ideologies and beliefs, and in this way the rewritten target text is not the clear and obvious illustration of the original text or original writer's aims and intentions. Such manipulations can also be done deliberately with the aim of distorting the author's ideology or to undermine the norms and values of the target culture.

Among the many other socio-political and cognitive factors, ideological reasons may compel translators to adjust and modify the source text to design products that fit in the required frame. Álvarez and Vidal (1996) believe that translators make changings in the original text to make adjustments in the target text according to the norms and beliefs of the target culture. This is purposefully done, so that the target readers can absorb it creating fictional geographic and time setting that is in line with the target reader's political, ideological, social, religious and cultural beliefs and norms. This does not take into consideration that whether the created context and setting in the target text regards the original setting and context of the source text or not.

According to Cowie (1997), the production, formation and designation of the text according to the needs and requirements of the target audience is the translator's job. It should fulfill the expectations of the target audience and be consistent with the target culture. Therefore, the result of the translation process is not just limited to the source text; its estimated effects are created on the source readers or according to the author's aim. On the other hand, it mainly depends on the aims and purposes of the target text, and the target text usually links with the beliefs and needs of the target audience. However, these requirements are estimated and projected by the translator of the target text.

2.8 Identification of Ideology in Translation through Linguistic Markers of Ideology

For several years, researchers have been working on the identification of the power of ideology in the formation of TT. It is believed by Álvarez and Vidal (1996) that the selection, omission, addition and placement of linguistic features in the process of translation are the result of voluntary acts of translators. They (1996) further elaborate that ideology, socio-cultural environment, socio-political environment and history of the translator can be revealed by the selection of syntactic and lexical items chosen by the translator. Munday (2007) further supports the view on the interconnection between the presented ideology and translator's linguistic choices. Munday (2007) analyses the speeches, interviews and political writings of the political leaders from ideological perspectives by considering the way that how ideology is presented in the translated text with the translator's deliberate selection of lexical and grammatical aspects. Munday (2007) further claims that in the translation process, the translator's interpretation of meanings and linguistic selection are determined by the educational as well as socio-cultural aspects of the translators.

Hatim and Mason (1997) also advocate the interpretation and study of ideological traces in the translations through the selected linguistic features (such as nominalization, transitivity, and lexical cohesion). In investigating writings on Mexican history, Hatim and Mason (1997) demonstrate that texts translated into English weaken the position of the indigenous people, reflecting negative views and describing them as inactive. In the same way, Schäffner (2003) claims that the ideological manipulation of a translated text can be manipulated through lexical and grammatical aspects. However, these ideological concepts also differ in different texts, depending on the subject matter, communicative intention and genre of the text.

Inspired by the aforementioned studies in which ideological manipulation is identified by scrutinizing the selection of linguistic items, the researcher aims to detect ideological manipulation in the translation of a legal document as embodied in modality, transitivity, lexical cohesion, nominalization and lexical selection. These linguistic markers are emphasized for the reason that in aligning the translated text with its original text, the examples of manipulation, detected in the analysis were mainly revealed through these linguistic markers. The subsequent subsections review the

previous research on ideological linguistic markers, and explains the application of these markers in this research.

2.8.1 Modality

Modality is considered as an important linguistic feature that can be used as a tool to convey ideology. According to Halliday (1985), modality refers to the attitude of the author or speaker of the text towards the situation or event presented in a clause. Modality deals with the writer or speaker's judgment on the possibilities, casualties, obligations or tendencies of what is being said by him. Whether it is the validity of the assertion or the right and wrong of the proposal, modality signifies the speaker's perspective.

This research investigates how changes in modality in the translation process serve ideological positions. By endorsing the concept of ideology by Fowler (1985), the concept of modality is merely taken as attitude or perspective. In this light, it can be argued that modality is expressed either implicitly or explicitly through the linguistic stance taken by the translator, and, thus, influences the understanding the of the target text readers. Fowler (1985) believes that different lexical and grammatical choices which can be made to express modality are *nominalizations*, *adverbs*, *adjectives* and main *verbs*. These multiple lexical and grammatical categories also play a significant role in reflecting the attitude of the speaker or author in any text. Epistemic modality is seen by Simpson (1993) as one of the main features to detect ideology in a text. Epistemic modality speaks of the author's trust or distrust towards the reliability of the spoken or written statement (Simpson, 1993). In this regard, translation is viewed as a process that requires accurate analysis and reproduction of meanings. Otherwise, a completely different ideological standpoint from the ST may be adopted by a translator, which may cause changes in TT. For example, with the translation of 'will' into 'it is possible' would result in a big variation at the level of certainty along with bringing changings in the presented point of view of the ST's writer. With the analysis of this example in the context, other shifts are also introduced in the TT. It may indicate that the translator does not trust the authenticity of the proposed situation or that he/she intends to make an impression to the target readers in accordance with his/her beliefs and opinions. The analysis of shifts in translation at modality level can more clearly assess the hidden ideology of TT and the translator's underlying motives and intentions.

From the perspective of linguistics, modality refers to the syntactic structure composed of modal auxiliary verbs such as, *shall, should, will, would, can, could, may, might, ought to* and *must*. Fowler (1985) states that modality can be indicated through a variety of linguistic structures: first, the modal auxiliary verbs *should, must, may, need*, and others; adverbs as, *perhaps, definitely, unfortunately* and adjectives, for example *essential, unfortunate* and *sure*. He (1985) further describes that some nominalizations and verbs also act as models such as: *permit, seem*, and *guess* show obligation, probability, willingness and speculation.

The notion of subjectivity and emotive connections can be brought in a discourse with modality. Nordlund (2003) asserts that modality deals with the expression of a certain attitude towards an event, situation, entity or person in different ways, and by giving opinions on what is considered to be true, possible or desirable. The usage of modalities in the text or translation reflects the strong subjective views and thoughts towards the theme or topic being talked about.

As it is implied by the name, modality represents the speaker's emotions and mood towards the presented person, circumstances or happenings. According to McCarthy (1991), modal lexical items not only enable the text readers to know about the author's view or attitude towards the topic or subject matter of the given text, but the information about promises, claims, and apprehension presented in the text is also provided with the help of modality. The reflection of ideology with the help of modality reflects the author's understanding and attitude towards the topic and theme of the given text. According to the intensity of the author's emotional attachment or assertion, the modality has different degrees. The assertions will become deeper and stronger with the use of higher modals. The low modality represents more possibilities, while the high modality represents obligations. The identification of modality in a text can be made by indicating the words that avers modality and by analyzing that they are associated to the degree of modality which can either be low, medium or high. Modality can also be identified in a text by interpreting that the modal verbs belong to which grammatical category (i.e. nouns, verbs, and adjectives). The absence of modality in a text points out the lack of emotional or subjective perceptive towards the narrative of the events in the text.

Finite and non-finite modal verbs are two main types of modal verbs. Will, shall, would, should, may, might, can, could, has to, had to and ought to, are included in finite

modal verbs. These modal verbs are used to show probability, inclination and obligation (Halliday, 2004). Finite modal verbs are used in the present study to show the high, median or low degree of inclination, obligation or probability. Halliday (2004) points out that infinite modal verbs comprise a small group of lexical items, which either show possibility (perhaps, possibly, and probably), obligation (required to, allowed to) or inclination (determined to, eager to, and anxious to). The analysis of modality through modal verbs is a main micro-level lexico-grammar field, which has developed into various patterns to evaluate the macro-level interpersonal meanings in the text. In the present research, this also is the main area of research in interpreting the embedded interpersonal meanings in the TT. In this sense, it can be argued that the analysis of shifts taken in the translation of either type of modality can provide an effective evaluation of the underlying ideologies of the translated text, and thus a clearer assessment of the ideology of the translator.

2.8.2 Transitivity

In systematic functional linguistics, the linguistic choices made by a speaker are included in transitivity system. It is implied by the term transitivity that how in a clause meanings are represented. It reflects that how speakers use language to convert their psychological impression of reality with the help of processes or spoken phrases. The transitivity patterns can also be used to reflect the ideological aspects of the text. The term transitivity indicates that how meanings are defined in the sentence. The views and opinions of the author or translator are represented by the selection of transitivity system in a text or translation. Halliday (1985) asserts that transitivity is related to the writer's depiction of the world's psychological images: it includes the transmission of opinions and thoughts, and therefore conforms to the ideational function.

According to Halliday's (1973) perspective, transitivity is a collection of linguistic features through which the speaker or writer can utter or write his/her own knowledge of both external and internal world with the help of certain processes and given contexts.

Therefore, transitivity focuses on the way the speaker or author symbolizes that who is the agent (performer of the action) and what is the object (actions being performed on) in a text. As a feature of the ideational function, transitivity communicates the author's understanding and point of view of the world. Three main

elements are indicated in a text through transitivity. The first one is the process, which comprises verbs and adjectives to portray events in a clause. There can be combination of nouns or noun phrases with process to give references to the portrayed events in the clause. The process may also be related to one or more situations. For participants, the person who performs the action is usually referred as an agent, and the entity or persons on which the action is performed are usually referred to as the affected participants. Fowler (1991) asserts that context or environment is the third element in the transitivity system. The given context or circumstances represent the time, place, or manner of the event portrayed in the clause. Different types of processes transmitted by transitivity are distinguished by Halliday (1973). Simpson (1993) argues that these processes are distinguished by Halliday in accordance with the objects or persons being referred to: actions are often termed as material processes, speech processes are defined as mental processes, and relational processes are used to describe mental states. These processes can be selected by writers or translators according to needs of given texts and these selections are reflected in the syntactic structures of the text. From Mills' (1995) perspective, the interpretation of the roles of human participants in a text is the main concern of the analysis of transitivity. The main assertion stated by transitivity is that the composition of any text may be different and these distinct ways of compositions will represent different opinions and thoughts. Various strategies can be used to describe a process linguistically, and these different strategies represent a different way of understanding and viewing.

Passivization is one of the most significant element of the transitivity system of a language. This syntactical change is asserted to have a great influence on the way the events and actions are perceived (Fowler, 1991). Passive voice sentences can be used as a powerful tool of neutralizing processes, participants and actions, in a way that the actor (agent) can be concealed (Puurtinen, 2000). For example, in translating the sentence he assaulted a police officer entails identification of the one, i.e., the agent who was assaulting. Fowler (1991) asserts that in such situations the selection of Passivization over active voice or the selection of verbs over nouns is ideologically loaded.

Many scholars regard transitivity as an element that reveals the relationship between language and ideology, and which plays a major role to foreground, background, or even eliminate the meanings from discourse. Fairclough (1992) argues

that the purpose of the analysis of transitivity is to evaluate that what ideological, cultural, political, or theoretical aspects have influenced the process of communication in a particular discourse. One of the key aspects in the analysis of transitivity is to examine that whether agency, relationships or responsibilities are concealed in the text or not. According to Hopper (1980), from the perspective of the textual function of transitivity, the grammatical and semantic features define transitivity as low and high: high transitivity is a technique to foreground certain meanings and low transitivity is used to background certain meanings and ideologies.

Transitivity patterns can also represent ideological stances in the translated texts. The term transitivity indicates that how meanings are depicted in a sentence or clause. The selection of defined transitivity in the target text reflects the intentions and perceptions of the text producers. According to Mills (1995), the role and position of human participants is mainly connected with the view that whether the role of human being is ignored or appreciated in the given text.

Eggins (2004) asserts that transitivity system deals with the way a message is organized at the level of clause or at macro level, i.e., at the level of text. It is related with the organization of information in a sentence or clause in such a way that the ideational and interpersonal meanings are negotiated coherently across the clause or the text. In this way, it can be argued that transitivity plays a significant role in communicating a message and disseminating any idea or concept. The present study also interprets the shifts taken in the transitivity system in the TT while communicating the message of the ST. It examines the shift taken by the translator in order to manipulate the communicated ideology of the author.

2.8.3 Lexical Cohesion

Lexical cohesion is seen as another important feature of discourse, which is considered to have the ability to bring changes in the presented ideology of the text. From Halliday and Hassan's (1976) point of view, any meaningful text contains semantically and logically interconnected system of thoughts, which is characterized as cohesion. It is with the help of grammatical features such as *conjunctions* or *pronoun*, cohesion is maintained in a text. The usage of lexical items with associated meanings which is referred to as lexical cohesion can also be used to create cohesion in a text.

Lexical cohesion signifies different lexical relations between different lexical items in which the relation between different lexical items can be developed paradigmatically or syntagmatically. Different techniques such as *metonyms, hyponyms, synonyms*, *antonyms* and *repetition* are employed in paradigmatic relations, whereas syntagmatic relations between lexical items is realized through collocation. The recurrence of certain lexical items in a text is referred to as *repetition*. For instance, the selected TT for the present study contains the repetition of the word ہر شخص (everyone) or a key phrase ' کا مساوی حق حاصل ہے۔' (has equal right). The use of identical words for a same concept or idea throughout the text is referred as synonymy. For example in the selected text حفاظت، تحفظ،مان پانے are used to denote the concept of protection. While, the relation between the words which are opposite in meanings is known as *antonyms*. For example, in the selected data مساوات، تفریق show a relation of antonym. Eggins (2004) states that the selection of these different relations in the process of translation is not devoid of any reason; rather, there is always a particular purpose and agenda behind the selection of these relations in any text.

Hatim and Mason (1997) emphasize the manipulative ability of lexical cohesion and provide a variety of examples such as varying lexicalization. The concept of varying lexicalization in Halliday and Hassan's (1976) view means employment of the same or partial repetition to replace reiteration in paraphrase form. One of the most effective ways for the identification of lexical cohesion in a text is repetition. The association of semantic prosody with the repetition of certain words or phrases, such as right or wrong association may not be peculiar with specific lexical items but scattered in the encompassing co-text.

The occurrence of transitivity system in a text indicates that either the notion of foregrounding and backgrounding is employed in a text or not. In order to grab the attention of the target audience towards particular concept or portion of text, the foregrounding feature is employed in a text by a writer or translator. According to Halliday (1973), the term foregrounding is used to refer to the phenomenon of highlighting certain linguistic features. Along with the narrative storyline in a clause, foregrounding is ordering of ideas and events in sequence. Backgrounding is referred to everything which is seen as non-narrative material.

2.8.4 Nominalizations

Nominalization refers to the concept of the reformulation of linguistic processes in condensed form with the involvement of different participants. In other words, the notion of nominalization deals with the formation of a single noun phrase from an agent-verb sequence. In nominalization process, there can be exclusion of some participants tangled in the process. According to Sykes (1985), eliminating human participants will weaken the role of agents and minimize the role of human beings as active agents along with the elimination of the intentions of human agents. The process of eliminating human agency from the utterances with the elimination of actors or agents is known as nominalization. With the elimination of actors or agents, the action is transmitted into nouns or naming words by an author or translator. In this way, the agency is removed from the text. Fowler (1991) claims that with the help of nominalization certain concepts and ideologies can be concealed from the text and this occurs specifically while dealing with the attitude of authors or relations of power. There can also be occupancy of nominalization in a text when active and passive speech appears in the text. Usually, the clarity of meanings in a sentence can be ambiguous with the use of nominalization because in this process actions are embedded in nouns rather than presented as verbs. Williams (1994) asserts that the extensive use of nominalization may hinder clarity because the sentences with subjects as the doers of the actions and verbs to convey the meanings of the actions are more easily comprehendible for the readers. The identification of nominalization in a sentence can be made with the recognition of adjectives and verbs into nouns or noun phrases.

As explained earlier, the process of nominalization is applied by a translator to erase a piece of information from a sentence. The elimination can be in the form of the deletion of the elements of a sentence such as time indication, modality, participant or action. According Ghazanfari (2006), nominalization includes participants in addition to its verbal process which is mostly expressed in a subject-verb order and this process, as a nominal group is conveyed in a much more compact format. This usually results in the omission of agency and will of human participants from the context of the language fragment being analyzed (Kies, 1992).

With the implementation of the strategy of nominalization, the event or action of a verb is transformed into a nominalized format which is devoid of any tense or

agent. Therefore, it is not as powerful as a verb. In the same way, if the nominalized structure occurs frequently in a translated text, the presented actions come to be trivial and act as common cases. Therefore, this strategy of manipulation may be affected by the translator's specific ideological orientation. The strategy of nominalization is also interpreted in the present study to determine that how the role of human agency and time is erased by the translator to manipulate the ideologies of the original text. Fowler *et al.* (1979) describe the process of nominalization in terms of transformation. It is regarded as a process of transforming verbal process into nouns with reduction in the syntactic structure. In this light, it can be argued that nominalization is the process of reducing a clause to the verb which it is the nucleus of the sentence, and then converts it into a noun. Fowler *et al*. (1979) endorse that the choice of noun phrases instead of verbs is considered to convey ideological inclination.

Fairclough (1992) writes that nominalization is the transformation of a whole clause into a noun. He further elaborates that the process of nominalization and passivization may be rendered as the important ideological features of a text, and with both processes the agent of the clause is erased.

2.8.5 Lexical Choice

The translator's lexical selection reflects the intended ideology of the translator. The connotative meanings associated with lexical items act as a powerful tool that can reflect the different shadows of messages in the ST and the TT. The associated connotative meanings make a difference in the presented ideologies of both the texts. Firth (1975) asserts that the depiction of different ideological manifestations in the ST and TT is due to connected connotations and emotions with the selected lexical items.

When a translator/author chooses a word, the selection does more than the concept of naming an individual, object or event. He/she also communicates his/her feelings about the event, situation or person being described. The attached feelings are a significant part of the meanings of the words. Van Dijk (1998) proposes that opinions and thoughts can be conventionalized and collated in lexical items. Consequently, positive and negative meanings and implications can be communicated about in-group or out-group members with the selection of specific words which may be ideologically biased (Malave, 2004). Words can bring about changes in the people's beliefs. The selection of words is very crucial when the communicated ideology in the text leads to

action. The attached connotation with the selected words can influence the behavior of the people, which in turn can influence the interpretation of the presented ideology in the text. Therefore as suggested by Van Dijk (1995), word selection or lexicalization is the main aspect of ideologically embedded meaning. The selection of words by translators is not haphazard. There is always a particular aim and purpose behind their selection. In the words of Farahzad (2011), the lexical items which are ideologically laden can be translated in a quite different fashion since the ideological orientations of the translators can influence their selection of lexical items.

Sertkan (2007) carries out a critical analysis of the choice of lexical items of Turkish translation of the novel *Oliver Twist* in order to interpret the hidden ideology behind the selection of particular words. In the same way, Lisans-tezi (2008) investigates two Turkish translated versions of *The Old Man and The Sea* and considers that differences in the form of ideologies and thoughts exist in both versions of the translated texts in terms of the selected lexical items, stylistic and syntactic structures. The results of the aforementioned studies show that the communicated concepts and thoughts of the authors and the original texts are manipulated with the selection of various linguistic features and particularly with the lexical choices. In the same manner, the present study examines a legal document, *The Universal Declaration of Human Rights* originally produced in English and its Urdu translation by focusing on the selection of particular words by the translators and the way the ideological orientations of the TT diverges from the ideologies of the ST with the implementation of specific words. The interpretation of techniques and strategies through which translators ponder particular ideologically loaded words and terms in the TT instead of the equivalent translation is the main concern of the researcher. Richardson (2007) asserts that words in any text communicate both connotative and denotative meanings and they express the imprint of a particular socio-cultural context and specifically the value judgments.

2.9 Review of Theoretical Framework

Hatim and Mason's (1997) ideological framework for the analysis of translation is on the basis of different strategies and techniques used at various levels in the process of translation. They (1997) argue that on the textual level of the selected text, the analyst seeks to investigate lexical and grammatical selections made by a translator and makes their comparison with the selection of lexical and grammatical features of the author of

the original text. He/she also makes analysis of the translation techniques and strategies, which are considered to effective and influential such as, the strategy of expansion and contraction, must be critically investigated, as they can be used by the translator for a specific ideological purpose. Based on Hatim and Mason's (1997) theoretical framework can be used to analyze ideology in the translated text on the basis of following aspects:

Lexical Choices

The selection of lexical items by the translator is not haphazard. There is always a specific purpose and reason behind the selection of all words. Evidently, the intended meanings of the source text can be affected and manipulated with the application of this manipulative technique. According to Hatim and Mason (1997), a translator's ideological inclination can influence the selection of particular words, because a lexical item that shows a specific load of ideology can be translated quite differently in the TT.

Agency Shift

In the process of translation sometimes it can be compulsory and sometimes in can be optional for the translator to bring the agency shift (Hatim, 1997). The lack of similarity between the linguistic pattern / structure of the source text and of the translated text brings the necessary changes, whereas the decisions made by the translator or various reasons such as stylistic, cultural and ideological differences may influence the translator to apply optional shifts.

Passivization/Activization

When an active voice sentence is translated into a passive voice structure, the nobility of the agent and action is lost. It is believed by Hatim and Mason (1997) that this strategy of manipulation is significant from ideological perspective. According to Hatim (1995), with the selection of voice structure in the process of translation, the position and status of human being a participant is primarily associated with the opinion that whether the role of human participant is overlooked or valued in the given text. In this way the selection of passive voice structure over active voice or vice versa is ideological laden.

Nominalization

With the implementation of the strategy of nominalization in the translated text the action or event of the verb is converted into a nominalized process without any

agent. Thus, it is less influential as compare to a verb. In the translated text, if there is a frequent implementation of the strategy of nominalization, the presented action becomes insignificant. Therefore, this manipulative strategy can be because of the specific ideological tendency of the translator.

Tense

A change in tense leads to a change in mood. For example, in the process of translation, with the conversion of the simple past structure of a sentence into the present perfect structure, there can be a change in the state of affair in the way that a person who in the past had a special feature or character, still possesses this feature or character. This strategy of manipulation can be significant from ideological perspective which can be influenced by translator's particular ideological inclination.

Coordination/Subordination

In the process of translation when subordination are converted into coordination, the significance and intended meanings of the main clause are diminished. Therefore, it also carries a special ideological implication.

Translational Strategies

A large spectrum of strategies and techniques is involved with the conversion of a text from a source language to a target language ranging from shifts to expansion, contraction, foreginization, domestication, modulation, materialization and etc. Hatim and Mason's (1997) ideological framework works as a tool of scrutiny to illustrate the ideological inferences in the translation an international document from English into Urdu. On the basis of Hatim and Mason's (1997) ideological framework it can be illustrated that these different techniques and strategies can be used for a particular aim and purpose by the translator.

2.10 About the Text (The Definition of *The Universal Declaration Of Human Rights* and Reasons of its Creation)

This is the first time that countries have agreed on freedoms and rights that should be universally protected so that everyone can live in freedom, equality and dignity. The newly entrenched United Nations adopted the document known as the UDHR on December 10, 1948, in the reactions of the ferocious actions that angered the

integrity of human beings during the Second World II. The adoption of this declaration recognizes that human rights are the basis of peace, freedom and justice.

UDHR's work was initiated in 1946, and the participants of drafting committee were from many countries comprising the United States, China and Lebanon. Later, the representatives from the Soviet Union, Chile, Australia, France and the United Kingdoms were also included to enlarge the committee, so that the document could benefit with the help of countries from all religious, socio-political, socio-cultural and economic backgrounds. Then, all participants of the UN Commission on Human Rights conferred the document known as the Universal Declaration of Human Rights, which was finally approved by the UN General Assembly in 1948.

The foundation of international human rights law is formed on the ground of the rights included in the declaration. In today's modern world, the declaration is still a living document. This is considered as one of the most translated documents in the world.

2.10.1 What is the document designed for?

The Universal Declaration of Human Rights is seen as a milestone document. In the world, for the first time there is a document which is adopted across the world which states that all human beings are free and equal despite the differences that originate because of their gender, color, belief, religion or other features. The thirty articles stipulated in the document deal with the right not to be tortured, the right to the free expression of ideas, the right to learning, and the right to pursue refuge. It also comprises the right to survival, liberty and privacy which are included in civil and political rights. Socio-cultural and economic rights, such as the right to social security, right to good health and the right of having satisfactory housing are also included in the document.

2.10.2 Significance of the *Universal Declaration of Human Rights* 70 Years after its Adoption

As the name implies, the *Universal Declaration of Human Rights* is universal, which means that it deals with all individuals in all countries across the globe. Although the document is not legally binding, the security of rights and freedoms stipulated in the declaration has been integrated into the constitutions and national legal structures

of many countries. The formulation of both national and international rules and values are laid on the foundations of the UDHR.

2.11 Work Already Done

In the modern era, there is progress in the field of *Translation Studies*, and new developments are happening in this area. The process of translation can be traced back to the 3rd century BC with Greek Bible translation of the Hebrew Bible, but the emergence of *Translation Studies* as a scientific study began in the second half of 20th century. In this modern period, the study on the notion of ideology in translation by many eminent theorists and ideological scholars is also of great consideration. Fawcett (1998) has studied that the application and association of specific norms and values by translators reflect a particular effect in the process of translation. Dorri (2018) also revealed the concept of ideology in translation in his study *The Persian's Translator's ideology in Translating short stories* in which he described that the translator expressed his/her thoughts and concepts by choosing lexical and grammatical aspects. Thus, it can be inferred that translation is influenced by the translator's ideology.

Mahadiya and Mason (2013) describe the concept of ideology in translation in *Applying CDA in Translation of Political Speeches and Interviews* in the way that how the selection of genre convention and contextually influenced linguistic features reflect the relationship between power and ideology. Pan (2015) went on to describe that there are different interpretations of the reported actions in the translated news in *Ideological Positioning in News Translation*. In the process of translation, the power of ideology has emerged in the analysis of several translations. Ethelb's (2016) *Mediation of Ideology in Translation of News Headlines* asserts that in translation there is an ideological intervention that is different from the source text and is consistent with ideological and political positions.

Ghazanfrari's (2016) *The Manifestation of Ideology in a Literary Translation*, Jahangiri (2015) in *Application of Hatim and Mason's Ideological Analysis on Translation of "The Catcher in the Rye"* and Aslani (2016) also presented his views in *Ideological Traces in Political Text: A CDA Approach towards News Representation and Translation of Iran's Nuclear Program in Persian Written Media* highlight the ideological standpoints of translation that are completely or partially different from the source text, managing with the sponsored ideology.

In 2016, Khalid in his work *Ideology and Translation of Islamic related text; strategies, procedures and problems* and Althuwaini (2006) also described in his work titled *Ideology in translating religion related discourse* that even in the translation of religious texts the ideology of translated text relies on the culture and intended meaning of the TT, which varies from the ST.

The intended study on Ideological Traces in the Urdu Translation of *the Universal Declaration of Human Rights* has not been explored by the earlier researchers. The researcher has analyzed the ideological traces in the Urdu translation of UDHR by adopting the ideological framework presented by Hatim and Mason (1997).

This chapter provides an overview of the most pertinent literature on the translation of legal texts. The review of the literature covers a great deal of research on the translation of texts from an ideological point of view. The role of ideology in the translation and formation of political and legal texts is also emphasized in the review of relevant literature. This review of the literature examines the arguments to determine the relationship between ideology and translation and to show the intricate role of ideology in the process of translation. Substantiating the true contribution of this thesis, the literature review indicates that translation of legal documents is largely an under-researched field from the perspective of Translation Studies. In particular, the translation of the *Universal Declaration of Human Rights* into Urdu as a legal text has not been considered by researchers in the field of Translation Studies. Thus, the research work helps to fill the knowledge gap by analyzing a new data set, namely the *Universal Declaration of Human Rights* and its Urdu translation. It also suggests translations of further international legal documents, which can be the subject of further research in the field of Translation Studies.

CHAPTER 3

RESEARCH METHODLOGY

The present study falls under qualitative research paradigm. In this study, the selected original text *The Universal Declaration of Human Rights* in English and its Urdu translation are studied to critically find out the procedures and techniques used by the translator in the light of Hatim and Mason's (1997) ideological framework. The basis of this study is textual interpretation and detailed analysis of the selected text both at micro and macro levels because both the ST and TT are in written form. The selection of a qualitative approach is most suitable as it unearths different techniques and strategies used in translation proposed by Hatim and Mason (1997). According to Mackee (2003), the views of different people about the world in which they reside are judged by the researchers through textual analysis. Qualitative approach paves the way for a clear and better understanding of the message. The qualitative approach is most suitable for this study because it offers an in-depth analysis of the selected text and presents the presence of different techniques and procedures in the translation that are employed for manipulating ST's ideology in the translation.

3.1 Research Method

The study uses qualitative approach, primarily descriptive and explanatory methods to gain a comprehensive understanding of the procedures and techniques employed by the translator. In the context of the present study, the descriptive and explanatory methods are employed on the basis of the concept that ideological orientations are rendered in the translation of legal texts. The qualitative aspect of this approach deals with a detailed interpretation of the selected data by using an ideological framework of analysis for Urdu TT along with its English ST. The employed approach enables the researcher to identify and explain the ideological strategies and techniques, their contribution in the communication and manipulation of ideology as well as the interpretation of the ideologies communicated in the translation in the given socio-cultural context. Williams (2007) explains that descriptions, interpretations and explanations of given data are included in the descriptive method in a qualitative research. Creswell (2002) states that in qualitative study the descriptive method helps the researcher to analyze the connotative meanings of the text, occurrences and relationship of concepts and linguistic items. On the other hand, explanatory method

refs to gain new understanding into the procedures and techniques of translation. The explanatory technique provides interpretation of the selected text whether the used techniques and strategies bring changes in the presented ideology of ST or not.

Consequently, the qualitative approach and descriptive and explanatory methods enable the researcher to detect and discern that the employed techniques and strategies are neither imposed by the process of translation nor selected randomly but mainly ideologically loaded.

3.2 Data Collection

The critical investigation of The *Universal Declaration of Human Rights* (ST) and its Urdu translation (TT) comprises the sample of the study. It is available in both English and Urdu translations. Having collected the data, it has been analyzed and found out various strategies and techniques that are employed by the translator at different levels in the text when translated from English (ST) into Urdu (TT).

3.3 Data Collection Procedure

The data for the present research is collected through the careful reading of the selected document, i.e., both the original text and its translation and by examining the lexical items, phrases, clausal structures and sentences which signify the ideological contents. The collected data is on the basis of the research questions presented in the introductory chapter. It has been identified through the course of the study that various techniques and procedures have been used and exhibited at different places in the translated text.

3.4 Data Analysis Procedure

The current qualitative research is descriptive and explanatory in nature. It aims to explore and describe different linguistic structures that are used to communicate ideology. Therefore, according to the objectives and questions stated in chapter 1, the English ST named *The Universal Declaration of Human Rights* and its Urdu translation as TT are selected as research data.

By employing Hatim and Mason's (1997) ideological framework as the basis for the analysis of data, the selected data is examined at both micro and macro levels in order to find out the linguistic features which are used to manipulate ideology in the translated text.

The foundation of the study is based on various techniques and procedures proposed by Hatim and Mason (1997). The ideological traces are revealed with the help of qualitative analysis in the target text. The researcher is primarily interested in the changes that occur at micro and macro levels in the translated text and the factors which are responsible for altering the presented ideology of ST in the TT. The techniques and procedures presented by Hatim and Mason (1997) are used to highlight the hidden ideology of the translation.

The researcher does not only intend to find various strategies and techniques used in the selected data, but also to reveal the factors that lead to bring ideological changes in the TT. The revelation of ideological mechanisms is with the help of linguistic features proposed by Hatim and Mason (1997) namely: *lexicalization, modulation, nominalization, contraction, expansion, materialization, voice shift, agency shift, lexical connections* and *domestication*.

In order to dig out the lexical and syntactical changes that appear in the translated text, the researcher seeks help from four dictionaries namely; *Merriam Webster* (1828), *Oxford Advanced Learner's dictionary* (2010), *Feeroz ul Lughat* (2000) and *Oxford Urdu English Dictionary* (2003).

3.5 Theoretical Framework

Hatim and Mason's ideological framework for translation analysis and evaluation.

The theoretical foundations of the present study are the theoretical bases presented by Hatim and Mason (1997). Hatim and Mason's analytical framework uses a range of constraints related to text, genre and discourse. They argue that these are the symbolic systems in which ideology is expressed and negotiated. According to Mason (1994), such a framework works effectively for ideological investigation in translation. However, the proposed framework from a linguistic point of view draws on Halliday's (1985) systemic-functional linguistics (SFL).

Framework of analysis

Hatim and Mason's ideological framework has been applied to analyze the ST and the TT with the help of these categories of textual structures: nominalizations, modality shifts, transitivity shifts, lexicalization, lexical recurrence and domestication. A brief account of each of these features follows.

Modality

The term modality refers to the attitudinal characteristic of a language, and it reflects the attitude of the producer of the text to the propositional truth communicated in a sentence. It deals with some of the grammatical means (e.g., modal auxiliaries, probably, seem, appear etc.). With the help of them, a speaker or author "qualifies" what on the other hand would be a complete and absolute expression (Simpson, 1993). Modality shows the perception of a speaker or author; to place it another way, modals express an element of compulsion (must), obligation (have to), desirability (ought to, should) and likelihood (might, could) in an utterance or sentence.

Nominalizations

Nominalization is the reduction of a verbal process and many participants are included in it; in another way, it is the formation of a single noun phrase by substituting an agent-verb sequence. For instance, an agent-verb order "nobody appreciated" may be changed into "there has not been appreciation." When a process is nominalized, the involvement of the human participants in the process can be excluded. The exclusion of human involvement creates an effect of undermining agency and reducing the active and conscious role of human agents. It depicts the deletion of the intentions of human agents (Sykes, 1985).

Transitivity shifts

Transitivity is the representation of meanings in a clause. It reflects how speakers linguistically code their psychological impressions of reality with the help of verbal phrases and processes. For the transitivity system, the concern of the researchers has been about shifts and changes that are undertaken by ST's transitivity system in the process of relaying to the target language. Thus, it may convey ideology that can be different from the presented ideology of a source text. The changes of the transitivity system have been classified based on the form and the kinds of shifts, and for the ease of investigation it has been analyzed under the use of following techniques.

Expansion

The term expansion means adding something which does not already exist in the source text (Gibova, 2001). Generally, whenever the number of procedures and processes is increased, these are perceived as examples of expansion.

Contractions

Contraction includes some transformations that are opposite of expansion. This means that the translator reduces the ideas and linguistic features presented in the ST. Contraction includes the omission of concepts, thoughts, words and sentences which are present in the original text (Ghazanfari, 2006).

Materialization

The transitivity shift of this type denotes that many non-material processes such as relations, emotions and experiences in the original text become material processes, representing the execution of actions.

With regard to "materialization", non-material utterances and sentences are transformed to material processing; therefore, the action is developed into an act performed by the voluntary human will. The non-material processing in a sentence may have psychological, fictional, value judgment, and other attributes which can be taken contrarily to material objectivity.

Agency shifts

As Kies (2009) points out, the most commonly used technique for controlling a theme in a given text is agency. It can be expressed or omitted through a variety of grammatical constructs. In other words, meanings are changed by changing syntactic structures. Passive speech composition is one way to attain changes in the meanings through syntax.

Voice shifts

The passive construction allows a speaker or author to conceal the agent, especially when he/she is unable to write a phrase with the agent. It is also believed that changing voice construction will lead to change theme/rheme structures, which will change the meanings of an utterance or sentence.

Passives is one of the most influential grammatical means to weaken the agency of an agent in English: it makes the noun phrase having an agent to occur away from the position of the subject, the initial position of sentences, and appear at the end of phrase by weakening the role of agent.

Therefore, while altering an active construction into a passive one, or by changing a passive statement into an active one, the agent of the sentence has to be

changed, resulting in a statement with a changed thematic position, which, as a result, would express different ideologies and different meanings.

Theme/rheme Arrangements

The clause through which a message is communicated comprises a theme and a rheme. The theme of a sentence refers to what the sentence is about and rheme (comment) implies that what is being said about the theme or topic in a sentence (Hatim & Mason, 1990). Rheme is the most significant part of a sentence because it refers to the intentions of a statement, and it carries the message that a speaker or author wants to pass to readers or listeners.

Lexical Recurrence

The repetition of certain words indicates particularity of the author's intentions on a given topic from a translator's perspective. It would not appear completely natural to translate the same words into different forms of other lexical items. If he/she does so, the original tone of the ST can very easily be disappeared for the TT readers. That's why, a clear, assorted and non-repetitive message is produced.

Domestication

Any type of change that plays an important role in cultural context is referred to as domestication. As a result, it would be easier for target language readers to understand the given concept more easily. Therefore, in terms of vocabulary selection, the target text does not reflect the socio-cultural background of the source text, but shows lexical items peculiar to the target society and culture in ways that neutralize socio-cultural features that exist in the target culture. To quote Schleiermacher (1994), as the translator tries to leave the readers in peace and move the author towards them, it can be considered an instance of "domestication" in the translated version of the original text.

Lexicalization

The selection of lexical items made by translators refers to the words that are ideologically manipulated. It is the representation of the selection of biased lexical items, the use of biased words, specific thoughts and ideologically influenced terms. Translator's selection of word types influences the thoughts and attitudes of the target readers by activating ideas and interpretations (Ghazfanri, 2006).

Conclusion

This chapter describes in detail the data collecting procedure, methodology of the study, theoretical framework and procedure of data analysis. The selected document written in English the *Universal Declaration of Human Rights* along with its Urdu translation form the sample of the study. The translation of the selected document has been analyzed by using strategies and procedures presented by Hatim and Mason (1997) in the ideological framework to scrutinize the selected text.

CHAPTER 4

DATA ANALYSIS

This chapter presents the data analysis of the Urdu translation of *the Universal Declaration of Human Rights.* The analysis aims to uncover and explain different socio-cultural and ideological considerations abounding in the translation of the charter. The analysis attempts to unveil that how translation is an indicative of ideologically couched stances, ideologically motivated choice of linguistic elements, and an intervention and manipulation.

For scrutinizing the strategies in the selected text, Hatim and Mason's ideological framework for translation analysis and evaluation has been selected as the theoretical framework of the study. For the analysis of data, the following strategies are put into practice to reveal the ideological practices. Nominalizations, modality shifts, transitivity shifts, lexicalization, lexical recurrence and domestication.

Table 1.1

PREAMBLE

تمہید

Whereas recognition of inherent dignity and of the equal and inalienable rights of all members of human family is the foundation of freedom, justice and peace in the world.	چونکہ ہر انسان کی زاتی عزت اور حرمت اور نا قابل انتقال حقوق کو تسلیم کرنا دنیا میں آزادی، انصاف اور امن کی بنیاد ہے۔

Critical Commentary on Table 1.1 of Appendix A

In the analysis of the first sentence of the translation, the researcher finds the strategies of lexicalization, addition, omission, arrangement of theme/rheme and de-nominalization which bring about changes in the original tone of the ST along with the changes in the ideology presented by the author of the original text. The selection of lexical items in the process of translation are of great significance which carries strong connotations and emotions. The translator used the strategy of lexicalization in

translating the word 'inalienable 'into 'ناقابل انتقال' instead of the equivalent translation which can be 'ناقابل تنسیخ'. In the original text the writer communicates the meanings that the rights that cannot be restrained or repealed by human law are the foundation of freedom and justice in the world but in the TT the idea communicated by the translator is that the rights that cannot be transferred or deceased are the basis of freedom, peace and justice. In this way the communicated meanings of the original text are distorted in the TT which does not take into consideration the rights that can be repudiated or negated by the law but only communicates the target readership about the rights that cannot be deceased are the foundation of justice, freedom and peace.

The strategies of addition and omission are also employed in the translated text which differentiate the ideology of the author of the original text from the ideology of the translator. In the translation of the selected text, the strategy of addition is implied twice with the addition of 'ہرانسان' at the beginning of the sentence and 'اور حرمت' with the concept of respect. The addition of 'ہرانسان' as a subject highlights the idea that the recognition of the rights and dignity of every human being is the basis of peace, justice and freedom. The translator aims to emphasize the role of human being, an agent of the action with the addition of 'ہرانسان' in the TT. The use of the term 'اور حرمت' is also an extra piece of information which does not take place in the ST. The meanings of the added phrase 'اور حرمت' are embedded in the idea of 'ذاتی عزت' which may be done intentionally by the translator to change the structure of the text in order to manipulate the ideological loads in association with the socio-cultural notion of 'حرمت'. The strategy of omission is also evident in the translation of the phrase 'all members of human family'. The phrase is reduced merely to a word 'انسانوں' by deemphasizing the stress laid on all individuals of human beings in the ST. The use of phrase 'all members of human family' in the ST shows the inclusiveness of all human beings but in the TT the word 'انسانوں' is used to generalize the idea with omission of the inclusion of all members of human family which shows the translator's inclination towards deemphasizing the communicated ideology of the author towards the concept of all human beings.

The replacement of any constituent as a theme or rheme of a sentence in the translation manipulates the ideology of the original text. The theme of the sentence

states what the author/writer intends to describe and shows what are the concepts being highlighted or back-grounded. 'Recognition of inherent dignity and of the equal and inalienable rights' is placed as *theme* in the original text, which shows that the author intends to talk about the concept of inherent dignity and inalienable rights and wants to grab the attention of the readers towards these ideas, while in the TT the ideological tone of the ST is modified by the translator with the placement of 'ہر انسان' as theme of the sentence with omission of the concept of recognition, which ignores the presented ideology of the author. The replacement of theme/rheme structure in the translated text not only deviates the structure of the original text but also diverts the attention of the target readership from the highlighted concept of the ST. The translator with a different thematic positioning, either consciously or unconsciously conveys different meanings and a different ideology.

The strategy of de-nominalization is implied in the translated text and is also ideologically motivated, in which a process is described with the help of a verbal phrase instead of a noun or noun phrase. In the ST, the nominalized process 'recognition' as a noun is used to conceal the agency of the action or to hide the concept of power relation as the act of recognizing the dignity and rights by anyone. Whereas, the process is de-nominalized with the conversion of noun 'recognition' into a verb phrase 'تسلیم کرنا' in the TT. The conversion changes the intended ideology of the ST by signifying an action which is voluntarily done by human being as there will be someone who has to recognize dignity and equal rights of all members of a society. With the conversion of the nominalized process, the ideology of the ST is manipulated by the translator by highlighting the agency of human beings which signifies an action done by human being rather than by concealing the action done voluntarily by anyone. In the original text with the use of nominalization, it is not highlighted that there will be someone, i.e., authority or patron to recognize the dignity and equality of everyone. Whereas, in the TT with the use of verbal process, the concept of the recognition of rights and dignity by any human agent is highlighted, which intervenes into the ideology of the original text.

Table 1.2

Target Text	Source Text
Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.	چونکہ انسانی حقوق سے لا پروائی اور ان کی بے حرمتی اکثر ایسے وحشیانہ افعال کی شکل میں ظاہر ہوتی ہے جن سے انسانیت کے ضمیر کو سخت صدمے پہنچے ہیں اور عام انسانوں کی بلند ترین آرزو یہ رہی ہے کہ ایسی دنیاوجود میں آئے جس میں تمام انسانوں کو اپنی بات کہنے اور عقیدے پر قائم رہنے کی آزادی حاصل ہو اور خوف اور احتیاج سے محفوظ رہیں۔

Critical Commentary on Table 1.2 of Appendix A

Different techniques of translation used by the translator in the translation of the selected text are addition, de-nominalization, modality, lexicalization and deletion. The researcher finds that the strategy of addition is used more frequently in the target text which shows the interference of translator in the presented ideology of the ST. The lexical items 'ان کی' are added in the translation of the first clause which is not a part of the ST. The words are added by the translator to show his/her ideological inclination towards human rights by bringing the attention of target readership towards their importance. In the same clause, the translator also added the phrases 'اکثر ایسے' and 'کی شکل میں' to make the concept of contempt and disregard of human rights clearer and comprehendible for the translated text readers. In the ST, the concept of 'barbarous act' is placed as an object of the first clause which occupies a secondary status but with the expansion of 'اکثر ایسے' and 'کی شکل میں' the translator lays more importance on the concept by using the strategy of addition. With the addition of these lexical items, the ideology of contempt and disregard is intensified by the translator. In the translation of the last clause of the sentence, the translator also added 'پر قائم رہنا' with the concept of the freedom of religion. In the ST, the presented ideology is that every person has the right of

freedom of belief if he/she wants to stick to it or abandon it. Whereas, in the TT, the added phrase 'پر قائم رہنا' changes the presented ideology of the author and implies that everyone has freedom to restrain to his/her religion but the ideology of abandoning the belief is not explicitly asserted. It shows the translator's intervention in the presented ideology in the way that in the original text both abandoning and confining of belief is implied in the ST but the addition of ''پر قائم رہنا in the TT shows the ideology of restraining the belief more clearly. Thus, by communicating different meanings, the intended ideology of the original text is also manipulated. The equivalent translation of the ST may also be done without the addition of certain words and phrases, but with these additions the translator puts emphasis on certain concepts and ideas and manipulates the ideology of the original text.

The omission of the modal verb 'shall' also reflects the involvement of translator in the manipulation of ideology in the TT. The use of 'shall' in the ST shows the voluntary attitude of the ST's writer towards the advent of new world and inevitability of the right of freedom of speech and belief. The omission of 'shall' shows that the translator consciously omitted the modal verb to not let the translated text readership raise the desirability about the world in which all human beings shall enjoy freedom of speech and belief. The omission may also be done to reduce the emphasis which is laid in the ST on certain rights and freedoms. The use of modal verb in the source text presents a sense of expectation or intention in the statement, while the translated text changes the communicated ideology by conveying an absolute statement, eliminating any aspect of possibility or expectation. The term 'proclaimed' used in the last clause of the sentence is also not translated despite its literal translation in the target language as 'قرار دی گی'. 'Proclaimed' is used in the ST to communicate the idea that it is stated officially or authoritatively that the advent of new world is the highest aspiration of mankind, whereas its deletion in the TT also deletes the ideology of proclaiming by anyone, and it also affects the attention of the readership because the message is not taken and comprehended in the same way it is taken by the source text readers.

The selection of lexical items in the translated text shows the attitude of the translator towards the ideology and concepts which he/she wants to instill in the mind of target readership. Instead of the equivalent translation, the translator translated

freedom in 'محفوظ'and enjoys in 'حاصل ہو' which can be 'آزادی' and 'لطف اندوز' respectively. The term 'freedom' in the ST communicates the ideology that everyone will be free from the constraints and insecurities of fear and want. Whereas, the word 'محفوظ' in the TT communicates the meanings that everyone will be protected from the constraints of fear and want , which infers the ideology that there will be fear and want in the world from which everyone will be protected, while the ST implies the concept of freedom that everyone will be free from any constraint. The use of the term 'enjoy' in the ST conveys a sense that everyone will get pleasure and benefit by being in the state of freedom, but with the use of term 'حاصل ہو' in the TT, the translator has manipulated the ideology of the original text by merely implying that people will attain that freedom, devoid of any concept of pleasure or enjoyment of the right of freedom.

Table 1.3

Target Text	**Source Text**
Whereas it is essential, if man is not to be compelled to have resource, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.	چونکہ یہ بہت ضروری ہے کہ انسانی حقوق کو قانونی عملداری کے ذریعے محفوظ رکھا جائے۔ اگر ہم یہ نہیں چاہتے کہ انسان عاجز آکر جبر اور استبداد کے خلاف بغاوت کرنے پر مجبور ہوں۔

Critical Commentary on Table 1.3 of Appendix A

In the translation of the selected extract, the ideology of the ST is mediated with the implementation of the strategies of addition, omission, lexicalization and change in the order of sentence. Addition can be seen as an ideologically laden strategy in the TT opted by the translator to reflect and imbed his/her ideological views and positions. In the translation of the selected text, 'بہت' in the first clause of the sentence and an entire clause 'اگر ہم یہ نہیں چاہتے' is also added by the translator which is not a part of the ST. The adverb'بہت'is added intentionally by the translator with the concept of the necessity of protection of human rights by the rule of law in order to put emphasis on the communicated ideology of the essentiality of the protection of human rights. In the TT,

the order of the sentence is also changed in the way that the clause describing the protection of human rights occurs at the end of the sentence in the ST, but in the TT, it is placed at the beginning of the sentence and is followed by the adverb 'بہت' describing essentiality. The addition is done to add stress of greater degree on the ideology of the protection of human rights and to reflect the necessity of the protection of these rights. The replacement of the order of clause and addition of the adverb by the translator changes the original ideological tone presented by the author by putting emphasis and by bringing into light certain concepts. The addition of the clause 'اگر ہم یہ نہیں چاہتے' also shows the ideological intervention of translator in the ideology of the original text. In the ST, there is not any use of personal pronoun, i.e. 'we' to show power or authority in any one's hand. While the translated text contains personal pronoun 'we' as a subject of the clause to show authority of controlling and monitoring the people, on whose will it relies that whether people should rebel against tyranny and oppression or not.

The addition of the clause also changes the placement of the theme of the sentence with the placement of 'we' as theme which determines that the action is done voluntarily by human agent. The addition by the translator indirectly conveys the ideology in the target readership's mind that there are patrons in whose hands is power, who does not intend to rebel against tyranny and oppression; rather, they do not want the rebellion against tyranny and oppression by other individuals of the society. According to Shaffner (2004), lexical items are selected by the translators to accomplish particular goals. In the translation of the phrase 'to have resource' in 'عاجز آ کر', the translator avoided the equivalent translation of the terms to communicate different ideology. The phrase 'to have resource' can be translated literally as 'امداد کے لیے رجوع کر کے' in the TL, but the translator selected 'عاجز آ کر' with which different connotations are attached. The term 'عاجز آ کر' in this context implies that a person has to rebel against tyranny and oppression by being in the state of humiliation and is seen as of low importance or inferior as compared to others. In this sense, it communicates the ideology which is different from the presented ideology of the ST that one will rebel when he/she will be seen as of no significance or of no worth as compared to others. On the other hand, in the ST the use of the term 'to have resource' infers that a person

who is forced by tyranny and oppression uses *rebel* as his/her legal right as a source of help.

The term 'resource' is used in the ST to convey the ideology that rebellion is a source of getting help rather than by presenting it as a state of humiliation of someone. In the TT the ideology of the ST is manipulated by the translators with the selection of particular terms which are devoid of the connotative meanings of the inherent right to rebel against tyranny or suppression. The ideological manipulation is also presented in the TT with the deletion of the translation of the clause 'as a last resort'. There is a loss of meanings for the translated text readership with the deletion of the concept of rebellion as a last option. The translator intervenes in the ideology of the ST with the deletion of the concept that there are also other resorts which can be used by human beings to protect themselves from tyranny and oppression. It seems that the translator omitted the concept consciously to convey the ideology to the TT readership that instead of taking rebellion as a last option, there can be other resorts which can be used by them to get rid of oppression and tyranny.

Table 1.4

Target Text	Source Text
Whereas it is essential to promote the development of friendly relations between nations.	چونکہ یہ ضروری ہے کہ قوموں کے درمیان دوستانہ تعلقات کو بڑھایا جائے۔

Critical Commentary on Table 1.4 of Appendix A

The strategies of omission and modality are evident in the translation of the selected extract which are used by the translator to modify the ideology of the original text. The translation of 'development' is not done by the translator and is not considered important in translator's view because it presents a clear idea to the translated text readers that although friendly terms between countries are promoted but the promotion should be in a progressive way. The ideological significance of the development of friendly relations is not communicated by deleting the term in the translated text. In the way of omitting the term the translator de-emphasizes the ideological concepts of the original text. In the English extract, the modal obligation is marked by 'essential to'.

The author used it to indicate that the developments of friendly terms among nations is compulsory. By contrast, the sense of obligation is replaced by concept of desirability as 'بڑھایا جائے'. The use of modal obligation here reflects the compulsion of the development of friendly terms rather than by taking the stance of expectation or desirability. The use of these techniques show that how the selection of different techniques by translators either intentionally or unintentionally changes the ideology of the ST's author.

Table 1.5

Target Text	**Source Text**
Whereas the peoples of United Nations have in the Charter reaffirmed their faith in fundamental, human rights, in the dignity and worth of human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.	چونکہ اقوام متحدہ کی ممبر قوموں نے اپنے چارٹر میں بنیادی انسانی حقوق،انسانی شخصیت کی حرمت اور قدر اور مر دوں اور عورتوں کے مساوی حقوق کے بارے میں اپنے عقیدے کی دوبارہ تصدیق کر دی ہے اور وسیع تر آزادی کی فضا میں معاشرتی ترقی کو تقویت دینے اور معیار زندگی کو بلند کرنے کاارادہ کر لیا ہے۔

Critical Commentary on Table 1.5 of Appendix A

In the translation of the term 'human person' the translator selected 'انسانی شخصیت' with the recurrence of the concept of 'human' in the TT in which both terms refer to the same concept which can be 'انسانی حرمت اور قدر'or 'شخصیت کی حرمت اور قدر'. With the recurrence of the same concept the intended tone of the original extract is distorted by creating misapprehension in target readers' understanding of the concept. The words 'ممبر قوموں' are used by the translator in translating 'peoples' which manipulate the ideology of the original text which is not the equivalent translation. Although 'ممبر قوموں' is used by the translator to refer to the concept of 'peoples' but the associative meanings of both are different, and with change in the associative meanings the communicated ideology is changed. The term 'peoples' refer to different people belonging to different socio-

cultural groups of each nation which is the member of United Nations, while the term 'ممبر قوموں' in the TT does not talk about each ethnic and socio-cultural group of all member nations. It mediates the communicated ideology by only including nations instead of taking consideration of the role of different individuals of different ethnic and socio-cultural groups. The strategy of addition is used by the translator by adding 'اپنے' with charter and 'کی فضامیں' in communicating the idea of larger freedom. The addition is done by the translator to intensify the ideology of human rights for the target readers. The translator manipulates the ideology of the original text by adding the possessive pronoun 'اپنے' to impel the member nations of the declaration to support different human rights by emphasizing the notion of their possessiveness of the charter. The addition of the phrase 'کی فضامیں' may also be done consciously by the translator to depict ideological context and environs of freedom in the target text readers' mind. The translator may intentionally have added these lexical items to make the core ideology of the UDHR more comprehensible and easy for the target readership.

In the TT, the word 'better' is not translated which is used in the ST to intensify the concept of the standard of life more advanced than before. The translation of the term seems significant because it signifies progressive improvement in the way of livings of the peoples of United Nations. It gives a vivid impression to the TT readers that how the declaration aims to bring progress and development in their standard of lives being a member of United Nations, but the deletion of the lexical item also omits the ideology of having progress and advancements in the lives of the individuals of the member nations. The selection of certain lexical items, the addition of different words and the deletion of an adverb shows the intervention of translator which manipulates the presented ideological outlooks of the ST.

Table 1.6

Target Text	**Source Text**
Whereas member states have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and	چونکہ ممبر ملکوں نے یہ عہد کر لیا ہے کہ وہ اقوام متحدہ کے اشتراک عمل سے ساری دنیا میں اصولاً و عملاً انسانی حقوق اور بنیادی آزادیوں کا زیادہ سے زیادہ احترام کریں گے اور کرائیں گے۔

| observance of human rights and fundamental freedoms.

    Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge. | چونکہ اس عہد کی تکمیل کے لیے بہت ہی اہم ہے کہ ان حقوق اور آزادیوں کی نوعیت کو سب سمجھ سکیں، لہٰذا |

Critical Commentary on Table 1.6 of Appendix A

    The translator adds a clause 'ساری دنیا میں اصولاً و عملاً' with a particular ideological function which does not exist in the original text. It aims to communicate the idea that with certain principles and practices the promotion of human rights and fundamental freedoms will be in the whole universe. The added phrase'اصولاً و عملاً' manipulates the communicated ideology in the sense that it restricts the concept of the promotion of human rights and freedoms in the whole world within the limitation of principles and practices. On the other hand, in the ST the promotion of these rights and freedoms is not constraint under any limitation or restriction which is evident without the use of any lexical item describing the concept of any principle or practice. In this way, the translator or patrons of translation does not communicate the ideology of the ST to the target society to know about the promotion of their rights and freedoms without any restriction or limitation. The translator seems to change the ideological conceptions of the ST by presenting the constraints in the promotion of rights and freedom under the notion of principles and beliefs by excluding their prevalence without any restriction. The translator highlights the idea that without the implementation of principles and practices the human rights and fundamental freedom are not promoted. In this way, it manipulates the ideology of ST which communicates the message of universal promotion of these rights and freedom without any restriction.

    The concept of 'universal respect' is used in the ST to focus on the worldwide esteem of human rights rather than referring to the more or less respect. The concept of original text is reshaped and modified in the TT with emphasis on more and more respect instead of communicating the concept of universal respect. The word 'زیادہ' is used twice in the translated text, whereas there is not a single mentioning the adverb in

the original text. The additional recurrence aims to highlight 'more and more respect' by putting in the background the idea of universal respect.

The ideology of the advancement of human rights universally is de-emphasized by the translator with the omission the translation of 'promotion'. The ideology is de-emphasized in the sense that omission aims at the removal of the significant indication of progress and development of human rights. The ideologically laden term in the TT is removed by the translator in order to intervene in the ideology of the original text and to not communicating the concept to the target readership. The interference of the translator is also evident with the change of theme/rheme structure in the TT. The replacement of theme/rheme in the translated text brings changes in the level of priority given to certain ideologies in the ST. In the original text 'a common understanding of these rights and freedoms' is placed as theme of the sentence which indicates that the author wants to talk about the concept, but in the TT 'اس عہد کی تکمیل' is placed as a theme which shows that instead of stressing the concept of understanding of human rights the translator wants to emphasize the realization of this pledge. The change of theme/rheme structure in the TT gives the impression that instead of highlighting the concept of understanding human rights, the translator wants to put emphasis on the realization of the pledge, which in this way mediates the priority laid on the concept of the ST.

Table 1.7

Target Text   **Source Text**

| Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this declaration constantly in mind , shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the people of Member States themselves and among the peoples of territories under their jurisdiction. | جزل اسمبلی

اعلان کرتی ہے کہ

انسانی حقوق کا یہ عالمی منشور تمام اقوام کے واسطے حصول

مقصد کا مشترک معیار ہو گا تا کہ ہر فرد اور معاشرے کا ہر ادارہ اس

منشور کو ہمیشہ پیش نظر رکھتے تعلیم و تبلیغ کے ذریعہ ان حقوق اور

آزادیوں کا احترام پیدا کرے اور انہیں قومی اور بین الا قوامی کاروہیوں

کے ذریعے ممبر ملکوں میں اور ان قوموں میں جو ممبر ملکوں کے ماتحت

ہوں، منوانے کے لیے بتدریج کو شش کر سکے۔ |

Critical Commentary on Table 1.7 of Appendix A

In the translation of the selected extract, the translator frequently used the strategy of omission to modify the concepts and ideologies of the original text in order to manipulate them in line with his/her own or other patrons' ideology. The translator has selected to omit significant pieces of information embedded in the ST, which are not seen as consistent in the TT with the ideologies and concepts taken on by the author. The translator ignores the translation of 'and by progressive measures' in communicating the promotion of respect for the rights and freedoms presented in the UDHR. With this omission, the translator ignores the ideology of the ST which focuses on the concept of promoting the human rights and freedoms on the basis of progressive measures which in every nation and society plays a substantial role in the protection

and observance of basic human rights. The translator also omits the ideological term 'all peoples' which makes the presented ideology of the translated text different from the ideology of the original text. The ST communicates the idea that the universal declaration is a common standard of achievement for all the individuals of different ethnic and socio-cultural groups along with nations. On the contrary, in the TT the translator only conveyed the concept of all nations for whom the UDHR is seen as a common standard which just takes into account the broader perspective by omitting the concept of all individuals of different social, political and ethnic groups and classes of different nations. This deletion of the term which contains the inclusion of all individuals of the member states shows the translator's biasness in communicating the ideological perspectives of the ST. The translator also intervened in the communicated ideology of the ST by eliminating a whole clause 'to secure their universal and effective recognition and observance' in the TT which reflects the importance of the UDHR in securing the respect and adherence of basic human rights and fundamental freedom at global level.

The selection of certain lexical items in the translation of the legal text also bring about significant changes in the meanings and ideologies of the original text. The word 'teaching' is translated as 'تبلیغ' instead of its literal translation which can be 'تعلیمات'. There is a basic difference in the attached connotations of the terms 'تبلیغ' and 'teachings'. The word 'تبلیغ' refers to the concept of informing the other individuals through which one seeks to impact or change the life, while the term 'teachings' is used to state the idea through which one seeks to convey knowledge of a certain subject. 'تبلیغ' is used in the TT to communicate the ideology that every person of the society will respect human rights and freedom by bringing changes in their course of lives and through education. On the contrary, in the ST, the presented concept with the use of word 'teachings' conveys the idea that this respect will be through imparting knowledge and education. In this sense, the translator communicates a different ideological point of view in the conveyance of respect of human rights and freedom with the use of these lexical items in the TT by activating different concepts in the TT readers' minds.

The strategy of domestication can also be seen with the use of word 'تبلیغ'. The word 'تبلیغ' is used in religious context in the target society for the purpose of delivering religious information and knowledge. The translator may have used the word 'تبلیغ' intentionally to communicate the significance of human rights and freedoms by relating it with the concept of religious register in order to instill the ideology of imparting and teaching of rights among target audience more effectively and easily. The phrase 'of peoples of territories' is translated into 'قوموں' and 'the peoples of United states' into 'ممبر ملکوں' also activates the concepts distinct from the presented concepts of the ST. In the translation of both phrases, the word 'peoples' is eliminated, which ignores the inclusive role of individuals from different groups and classes of different territories and countries. The translator may intentionally have used these specific terms to ignore the role of different individuals from all classes and territories in the respect and prevalence of rights and freedom set forth in this declaration. The translator selected the broader terms 'قوموں' and 'ملکوں', instead of taking consideration of all individuals to communicate the ideology that the constructive role can only be of nations and countries in the respect and prevalence of human rights. The selection of certain words in the translation of the selected extract illustrates that how the lexical choices made by the translator can bring changes in the message embedded in the original text.

Table 1.8

Target Text	**Source Text**
Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.	دفعہ 1۔ تمام انسان آزاد اور حقوق و عزت کے اعتبار سے برابر پیدا ہوئے ہیں۔ انہیں ضمیر اور عقل ودیعت ہوئی ہے اسلئے انہیں ایک دوسرے کے ساتھ بھائی چارے کا سلوک کرنا چاہیے۔

Critical Commentary on Table 1.8 of Appendix A

The researcher finds the strategy of lexicalization in the very first article presented in the document. In the translation, the word 'endowed' is translated into 'ودیعت' which can also be translated literally into 'عطا کی گئی' but because of the Muslim target readers the word 'ودیعت' is used by the translator to activate different concept, which means 'امانت' in Urdu that refers to the giving of something to someone and assuming that it will be kept safe and for granted being a religious obligation. The word 'dignity' which can be literally translated into 'عظمت' or 'وقار' but is translated into 'عزت'. The connotative meanings of 'عظمت and وقار' in this respect are that all are equal in status and position and no one is considered as superior or inferior. The word 'عزت' is used instead of this concept of 'عظمت' and 'وقار' with different connotations in the TT which shows the mediation of ideology in the TT.

The technique of expansion is also implied in the translation of this article. The words 'اسلئے' and 'انہیں' are added to put stress and to emphasize that because of this concept of respect and equality everyone has to live in the manner of brotherhood. The addition of these words either intentionally or unintentionally shows the intervention of translator to reflect his/her ideology by putting emphasis on the notion of brotherhood.

Modality is also applied to present the ideology of the translator. There is also recurrence of the word 'انہیں' for human beings which is not repeated in the source text, so it implies that the peculiar tone of the original text is lost for the readers in the target language with the intervention of the purpose of the translators. There is also implication of 'domestication' with the use of word 'ودیعت' to make the translated text more understandable for the target text readers from religious perspectives and to give a touch of the religious tone of the target audience in order to emphasize the ideology of the preservation of the right of brotherhood .

Multiple strategies of ideological transmission are at work in the translation of the first article. These include lexicalization, domestication and addition. The use of these strategies in the translation bring changes in the presented ideologies of the ST.

Table 1.9

Target Text	**Source Text**
Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or any other limitation of sovereignty.	دفعہ 2-ہر شخص ان تمام آزادیوں اور حقوق کا مستحق ہو جو اس اعلان میں بیان کی نئے ہیں، اور اس حق پر نسل، رنگ، جنس، زبان، مذہب اور سیاسی تفریق کا یا کسی قسم کے عقیدے ، قوم، معاشرے، دولت یا خاندانی حیثیت وغیرہ کا کوئی اثر نہ پڑے گا۔ اس کے علاوہ جس علاقے یا ملک سے جو شخص تعلق رکھتا ہے اس کی سیاسی کیفیت دائرہ اختیار یا بین الا قوامی حیثیت کی بنا پر اس سے کوئی امتیازی سلوک نہیں کیا جائے گا-چاہے وہ ملک یاعلاقہ آزاد ہویا تولیتی ہو یا غیر مختار ہو یا سیاسی اقتدار کے لحاظ سے کسی دوسری بندش کا پابند ہو-

Critical Commentary on Table 1.9 of Appendix A

In the translation of the second article, the researcher finds the strategies of translation namely, *expansion, contraction, theme/rheme arrangement, lexicalization* and *lexical recurrence*. There are five instances of addition in the translated text which are non-existent in the English text and which shows the intervention of translator in the presented ideology of the ST. The word 'ان' is added in the translation of 'all the rights' as 'ان تمام آزادیوں'. The translator adds the word to put emphasis on the given rights and freedom. In the same way, the words 'اثر نہ پڑے گا','اس حق پر', 'وغیرہ' and are missing in the ST, but they are part of the TT which reflect that the translator wants to highlight the concepts and ideas which are neutralized by the author of the ST. In the translation of the second part of the article, the strategy of addition is also employed, where the word

'کیفیت' is added to communicate about political scenario in the translation of the term 'political'. The translator has used the strategy of addition either to put emphasis on certain concepts or to clarify the meanings of the article to the target readership. The words 'ان', 'اس حق پر' and 'کیفیت' are used to bring the attention of the readers towards the given rights and freedom. Although the word 'کیفیت' can be added with other aspects but the translator preferred to add it with the concept of politics which reflects that the translator wants to highlight and grab the attention of readers towards political aspects of the target society by emphasizing the prominence of political aspects over others. The addition of certain terms and phrases reflects the intervention of translator towards the presented concept of the ST by putting emphasis on certain aspects and by highlighting certain ideas.

The phrase 'other status' is a part of ST but it is omitted in the TT. The deletion of the term implies that the translator does not intend to include other discriminatory practices except the ones named in the translation of the article. While in the original text, the use of the phrase shows that along with the mentioned ones other discriminatory acts should also be disallowed. The deletion shows the intrusion in the communicated ideology of the ST because in the translated text the other biased actions except the named ones such as, race, color, sex, religion and politics are eliminated which indirectly convey the ideology that they are considered permissible. The elimination of such an important phrase from the translation of an international legal document creates certain complexities and misconceptions in the conveyance of the intended ideology of the original author.

The third strategy which is found in the translation of the article is lexicalization. The term 'sovereignty' is translated into 'سیاسی اقتدار' despite the availability of the equivalent term 'اقتدار اعلیٰ' or 'حاکمیت' in the target language. The use of words 'سیاسی اقتدار' activates the ideology of political power or control rather than by presenting the dominance over others on the basis of any other means. The avoidance of the literal translation of the term either consciously or unconsciously by the translator brings the attention of the target audience towards the ideology of the distinction of individuals on the basis of political superiority or dominance. The equivalent translation of

'entitlement' which can be 'حق دار' is also avoided by translating it into 'مستحق'. Although both words of TL can be taken synonymously but there is difference in the connotative meanings of both terms. The word 'مستحق' refers to an individual who is worthy of what he/she wants and needs , while entitlement means that a person is having a right to claim what he/she wants from the other. In this way the use of word 'مستحق' instead of 'حق دار' brings changes in the ideology of enjoying the presented rights and freedom. The word 'it' in the last clause is also translated as 'ملک یا علاقہ' which is used to emphasize the role of a country or territory in the persistence of rights and freedom by using noun instead of the pronoun of the ST. The repetition of 'یا' is also done by the translator which disturbs the peculiar tone of the original text, when the tone of the text also plays a significant role in communicating the intended ideology.

The organization of theme/rheme is also changed in the TT which means that preference given to certain concepts in the ST is also changed. In the ST 'no distinction' is taken twice as theme of the sentence but for both times in the TT it is not taken as a theme. In the first part of the article, it is replaced by 'اور اس حق پر' and in the second part of the article 'جس علاقے یا ملک' is placed as a theme. The replacement of theme/rheme organization implies that instead of 'no distinction' the translator prefers to highlight the significance of 'the right' and 'country or territory' in the article which brings changes in the presented ideological concern of the original text.

Table 1.10

Target Text	Source Text
Article 3. Everyone has the right to life, liberty and security of person.	دفعہ 3- ہر شخص کو اپنی جان، آزادی اور ذاتی تحفظ کا حق ہے-

Critical Commentary on Table 1.10 of Appendix A

In the translation of this article, the translator used the strategies of addition and lexicalization. A possessive pronoun 'اپنی' is added while translating the right to life which is not a part of the ST. The word 'اپنی' is added to intensify a person as a sole agent of his/her life and to emphasize that everyone has the right to protect his/her life. The addition of the word communicates the ideology of the original text clearly to the target audience that nobody including the government has right over anyone's life and everyone has a right to take appropriate steps and measures to protect his/her life. The addition may intentionally be done by the translator to put stress on the protection of everyone's life and to get the attention of target readers towards the right of claiming protection of life from law.

In translating the concept of the freedom of an individual's security both terms 'اپنی' and 'ذاتی' are used whereas the terms 'ہر شخص' also implies the individuals' right of protection. The repetition of the words which can be taken as synonyms in the target language shows the strategy of recurrence. The intended meanings of the original text can also be communicated without the use of the word 'ذاتی' because 'ہر شخص' in the TT focuses on protecting individual's integrity of body. The selection of the multiple terms while communicating the same concept by the translator influences the ideological tone of the original text.

The term 'liberty' which can be translated into 'خود مختاری' in its equivalent meanings but the translator selected the particular term 'آزادی' for it. Although both terms mean the state of being free as 'freedom' means to be free from any restriction and 'خود مختاری' means to be free to do something. Thus instead of 'freedom', 'liberty' is presented as a right in the article. By using the term 'آزادی' instead of 'خود مختاری' the translator manipulates the ideology by presenting the concept that everyone is free from any constraint as one can think, want, believe whatever he/she desires which is an inherent agency that cannot be taken away by anyone but the presented right of the original text where everyone is free to do anything as to marry, worship whoever anyone wants, etc. under governmental rules, regulation and law is ignored. It shows that the right to be free from any constraint is communicated to the target audience but the right to do

something whatever any one wants is not stated in the translated text which indicated the manipulation of the ideology of the original text.

Table 1.11

Target Text	**Source Text**
Article 4- No one shall be held in slavery or servitude; slavery and slave trade shall be prohibited in all their forms.	کوئی شخص غلام یا لونڈی بنا کر نہ رکھا جائے گا۔ غلامی اور بردہ فروش، چاہے اس کی کوئی شکل بھی ہو، ممنوع قرار دی جائے گی۔

Critical Commentary on Table 1.11 of Appendix A

The selection of lexical items in the translated text unveils the use of specific techniques of translation to represent the ideology of the translated text. The use of word 'slavery' in the ST has been translated as 'لونڈی یا غلام' which activates particular presupposition of the concept of bondman and bondmaid in the mind of TT reader. Whereas, in the original text the only word slavery is used to convey the ideology which refers to the condition in which one human being is owned by another. The literal translation of 'slavery' in TT is omitted by the translator.

The connotative meanings of the word 'لونڈی' in religious perspective are different from the presented concept of the 'slavery'. The use of these lexical items make it easier for the target readers to accept the action from religious point of view instead of using the equivalent word 'غلامی' of the target language. The selection of 'لونڈی یا غلام' by the translator reflects that the translator may or may not follow the ideology of ST and change it according to his/her own ideology or receptive culture and society.

In this translated extract, the strategy of addition makes the presented ideology of TT visible because of the unnecessary use of the phrase 'چاہے اس کی' which is not present in the ST. The meaning of the ST has not only been expanded by the translator but also tempered with the linguistic pattern of the original text. By using the strategy of expansion as addition of the phrase, the translator has emphasized the meaning of the

original text. The technique of contraction is also used in TT because the word 'servitude' has not been translated. The meanings of 'servitude' are being merged into the meaning of slavery in the translated text but both are different. According to Equality and Human Rights Commissions (2018) slavery is when a person is owned by the other as a piece of property but servitude refers to a person who works for others and is unable to leave but actually the person is not owned. The elimination of the word 'servitude' either intentionally or unintentionally by the translator in the translated text is referred as contraction which has created distortions in communicating the intended ideology of the original text in the TT.

The technique of domestication is employed with the selection of the words 'غلام یالونڈی' in the target text instead of the use of equivalent word in the translated text in order to make the concept of slavery clear and comprehensible for the target text readers which is Muslim in majority by relating it to the concept of Islam. The selection of the particular terms as 'غلام یالونڈی' reflect that the translator aiming at communicating the ideological aspects of the right by bringing it in line with the religious perspective in order make the concept more comprehensible and acceptable by the target readership.

Table 1.12

Target Text	Source Text
Article 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.	کسی شخص کو جسمانی اذیت یا ظالمانہ، انسانیت سوز، یا ذلیل سلوک یا سزا انہیں دی جائے گی۔

Critical Commentary on Table 1.12 of Appendix A

In the translation of the article, the researcher finds the strategies of lexicalization, materialization and omission which change the communicated ideologies of the original text. The translator selected the biased term 'جسمانی اذیت' in the translation of 'torture' whereas both mental and physical tortures are included in the concept of the article. In the ST, the word *torture* is used to state that no one shall be a target of either mental or physical violence by anyone, but in the TT only 'جسمانی اذیت' is

communicated which reflects the intentional omission of mental torture by the translator. The translator only communicated the meanings of physical sufferings by manipulating the intended meanings of the ST. The use of word 'torture' in the ST implies that it might be physical punishment or to intimate someone to get information or to disturb someone mentally, while in the TT only physical punishment is communicated while ignoring any other form of torture. The selection of biased words in the translation manipulates the ideological consideration of ST about the treatment of human beings.

The technique of materialization is also employed by the translator which shows the physical conversion of any mental, verbal or psychological process. The presented concept of 'torture' in the ST includes both material (physical torture) and non-material (verbal and psychological torture) processes. The process is transformed into material process as 'جسمانی اذیت' which only reflects the physical performance of the action. The technique of materialization used in the concept of *torture* again shows that different techniques are used by the translator to omit the concept of emotional or psychological torture. The conversion shows that the translator does not intentionally want to communicate the avoidance of other different forms of torture except the physical one to the target readership, which shows that both lexicalization and materialization are used to manipulate the ideology of the original author.

The translation of the word 'subjected 'which means 'under any control or power' is avoided by the translator when the literal translation of the term is available in the target language. The elimination of such an important term in the translation of the document dealing with human rights shows the intervention of translator, who either intentionally or unintentionally omits the ideology of control or power over others.

Target Text   **Source Text**

Target Text	Source Text
Article 6 Everyone has the right to recognition everywhere as a person before law.	ہر شخص کا حق ہے کہ ہر مقام پر قانون اس کی شخصیت کو تسلیم کرے۔

Critical Commentary on Table 1.13 of Appendix A

The translation of the article shows that the translator used the strategies of *addition* and *lexicalization* to emphasize and manipulate the ideological meanings of the original text. The addition of the lexical item 'اس کی' is used to refer back to 'everyone' in order to highlight the concept of the recognition of everyone. The translator aims to get the attention of target readers by adding'اس کی' which is used to repeat the concept of 'everyone'. The repetition of the concept shows the translator's peculiarity towards the significance of the recognition of everyone before law.

The translator used the words 'as a person' which can be translated into'ایک فرد کی حیثیت سے' in its equivalent terms but the translator selected 'شخصیت'. Although the translator's selected words communicate the same idea yet in the process of translation the attached connotations with the words bring changes in the communicated ideology and meanings of the original text. The ST's phrase 'as a person' communicates the idea that everyone should be recognized being a human being as a subject of rights and duties but the term 'شخصیت' is that quality of law which concerns with the position, worth, condition and ability of a person that distinguishes one from the other. In this way, with the use of the term 'شخصیت' the translator communicates the ideology that everyone has the right to be recognized by law on the basis of his/her distinctive qualities which distinguish him/her from others. The ideology is manipulated by the translator with the use of the term 'شخصت' which conveys the implications of recognition on the basis of everyone's personality which varies from person to person instead of the communicated ideology of the ST that everyone being an individual is subject to rights and duties through which the right of equality is also eradicated. The selection of the particular term by the translator communicates a different ideological perspective of the recognition of an individual before law which is not the intended meanings of the original text.

Table 1.14

Target Text   **Source Text**

Article 7- All are equal before law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.	قانون کی نظر میں سب برابر ہیں اور سب بغیر کسی تفریق کے قانون کے اندر مان پانے کے برابر کے حقدار ہیں۔اس اعلان کے خلاف جو تفریق کی جائے یا جس تفریق کے لیے ترغیب دی جائے، اس سے سب برابر کے بچا ؤ کے حقدار ہیں۔

Critical Commentary on Table 1.14 of Appendix A

The translation of the seventh article which deals with the equality of human rights contains some of the techniques of translation which manipulate the original tone of the source text. The strategy of expansion is used to add word 'سب' in the second clause of the first sentence which is not a part of the ST. With the addition of 'سب' the translator stresses the concept that all human beings have the right to be protected which illustrates the inclusion of all individuals. The placement of added word 'سب' as a theme of the clause in the translated text strengthens the agency of all human beings and the equality of all without any discriminatory practice. In the translation of the article, agency shift also occurs because of change in sentence structure. The replacement of organization shows that instead of placing 'all' which is used for human being as an agent is replaced by 'قانون' in the TT. The use of 'قانون' as an agent shows that the translator wants to talk about law while the placement of 'all' in the ST as an agent reflects that the article is about human beings. The agency shift shows that instead of taking human being on the level of priority, the translator wants to highlight the significance of law in the translation of the article. The placement of 'all' as an agent is also replaced by 'اس اعلان' in the second sentence of the article which shows that the translator intentionally wants to undermine the agency of human being in the translated text. The replacement of the agent of the sentence in the translated text not only deviates from the structure of the ST but also manipulates the ideological stress laid on the significance of all human beings. It diverts the attention of readers from the equality of all under the law towards the concept of the significance of law.

The linguistic structure of the original text is also tempered with the deletion of the translation of 'equal' from the concept of protection and by placing it with the notion of entitlement. Although the word 'protection' is translated differently yet the word 'equal' is ignored by the translator for both times in translating the concept of protection. The omission of the word 'equal' from the concept of protection and its placement with *entitlement* shows that the right of equal protection is avoided by the translator rather than he/she wants to communicate the idea of equal entitlement. This concept shows all individuals are equally entitled to claim protection but the protection to all can be varied as the word 'equal' is not used with protection. A slight replacement of the lexical items by omitting them with certain concepts and by adding them with the others modifies the ideology of the ST.

The strategy of lexicalization is also evident in the translated text in the way that the conjoining word 'and' is used in the last clause of the article to join the concepts of protection against any discrimination and against any incitement to such discrimination but in the TT 'or' is used instead of 'and' . There is a basic difference in the use of both conjunctions as 'and' communicated the idea of inclusion of both whereas 'or' means that any one of them. The use of 'یا' in the TT implies that either one of the concepts is equally entitled for all but the ST communicates the idea that in both cases there will be equal protection. It shows that the selection of conjunction by the translator brings change in the ideology of the author of the text because the translator uses 'or' to show the concept of alternative while in the ST 'and' is used to include both ideas.

Table 1.15

Target Text	**Source Text**
Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.	ہر شخص کر ان افعال کے خلاف جو اس دستور یا قانون میں دی ئے ہوئے بنیادی حقوق کو تلف کرتے ہوں ، با اختیاری قومی عدالتوں سے موثر طریقے پر چارہ جوی کرنے کا پورا حق ہے۔

Critical Commentary on Table 1.15 of Appendix A

In the translation of this article, the strategies of passivization, omission, lexicalization and change of sentence structure are used by the translator to manipulate the ideological tone of the ST. In the original text, the passive voice structure 'granted him by the constitution or law' is used in which the agent of the action is placed as an object but in the TT 'دستور یا قانون' are placed as subject of the sentence by eliminating 'him by' in converting passive voice structure into active voice in the translated text. With the conversion of passive voice into active voice structure, there is also change in theme/rheme structure which brings modifications in the meanings of the sentence. In the original text, the pronoun 'him' is used to refer to the role of human being in enjoying the rights granted by law or constitution but in the TT 'him' is not translated which de-emphasize the role of an individual in possessing the rights granted to him/her. With the omission of 'him', the translator avoids the role of human beings to whom the rights are granted by law. With the deletion of 'him', the receptive role of human beings is undermined by the translator in receiving the rights granted by the law or constitution and diverts the attention of target readership from their right of demanding remedy against the violation of these rights, which in turn manipulates the intended ideology of the original author.

The strategy of 'lexicalization' is also manifested in the translated text with the translation of 'violation' in 'تلف کرنا' despite the equivalent translation of the word in the TL. The meanings attached with 'تلف کرنا' are to put something to an end or out of existence and the meanings of 'violation' are to act against the given standard or disregard something. In this sense 'تلف کرنا' implies that a person can seek remedy from law only against the acts that put an end to the basic rights of human beings rather than against any act which disregard the standard of rights presented in the declaration. It communicates that a person can seek help from the law or constitution if the rights are completely abolished instead of seeking help against any act which violates the given rights. The use of the particular term manipulates the ideology of the ST in the sense

that instead of demanding help against the acts disregarding the given right, a person can only seek aid when these rights and freedom are brought to an end.

The structure of the TT is also changed from the ST's structure as in the original text, the article first talks about 'the right to an effective remedy by the competent national tribunals', but the TT first communicates about ' ان افعال کے خلاف جو اس دستور یا قانون میں دی ئے which reflects that the preference being laid to the concepts in both ST and TT are different. Any concept which is stated in the start of the sentence is considered of more importance by the translator or author. In this way, it is evident that the preference of the translator is different from the author which also manipulates the ideology of ST.

Table 1.16

Target Text	**Source Text**
Article 9. No one shall be subjected to arbitrary arrest, detention or exile.	کسی شخص کو محض حاکم کی مرضی پر گرفتار، نظر بند، یا جلاوطن نہیں کیا جائے گا۔

Critical Commentary on Table 1.16 of Appendix A

The researcher finds that in the translation of 'arbitrary arrest' biased words as 'محض حاکم کی مرضی پر' are selected by the translator instead of the equivalent translation to manipulate the ideology of the original text. The concept of 'حاکم کی مرضی پر' is not present in the ST; rather, it is added intentionally by the translator because of the local norms of the target society where everything is unlawful in the hands of different patrons and authorities who impose their self-made rules and laws over others. The associative meanings of 'arbitrary arrest, in the ST are that without providing essential information about charges against anyone at the time of arrest, no one will be arrested. While, in the TT, the use of word 'محض حاکم کی مرضی' with arrest infers that instead of the concept of communicating the right of getting information on the spot of arrestment the translator replaced it with the concept that no one will be arrested on the authoritarian's will through which the ideologically communicated meanings of the ST are eliminated.

Table 1.17

Target Text	Source Text
Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.	ہر شخص کو یکساں طور پر حق حاصل ہے کہ اس کے حقوق و فرائض کا تعین یا اس کے خلاف کسی عائد کردہ جرم کے بارے میں مقدمہ کی سماعت آزاد اور غیر جانبدار عدالت کے کھلے اجلاس میں منصفانہ طریقے پر ہو۔

Critical Commentary on Table 1.17 of Appendix A

The researcher finds the strategy of lexicalization in the very first line of the article where the phrase 'full equality' is translated as 'یکساں طور پر' which can be translated equivalently as 'مکمل مساوات' or 'مکمل یکسانیت' but the translation of 'full' is omitted in the translated text by just communicating the way of equality. The deletion of 'full' shows that the idea of equality is conveyed by the translator but there can be variance in the extent of equality, so the communicated ideology of full equality in the ST is manipulated and the concept of mere equality is conveyed with the deletion of the adverb, which conveys incomplete information to the target readership. The translation of the phrase 'public hearing' in 'کھلے اجلاس' instead of 'عوامی ساعت' shows the intrusion of translator in not communicating the ideology of the original text by using particular lexical items despite the equivalent terms of the ST. The use of 'کھلے اجلاس' blurred the right of public hearing for the target readership by not using the term 'public' to explicit the idea of the involvement of public in order to have an equal and fair hearing.

In the translated article, the word 'مقدمہ' is an added word than required, because in the ST instead of 'مقدمہ' (trial) the concept of hearing is implied. The addition of the term creates ambiguity in the given ideology of the ST because in legal terms both

'hearing' and 'trial' have different concepts. Hearing relies on arguments or written declaration of the charged person but 'مقدمہ' (trial) is when the person has to give evidences and arguments in making final decision. Hearing can be used in procedural matters but trial is the declaration in final judgment. The difference in the concepts of both terms shows that the translator intentionally has avoided the equivalent translation. Instead of communicating presented ideology of the original text, the concept is manipulated by the translator by laying emphasis on the equal and fair trail rather than the procedures.

Table 1.18

Target Text	**Source Text**
Article 11. (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law, in a public trial at which he has had all the guarantees necessary for his defense. (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.	1- ایسے ہر شخص کو جس پر کوئی فوجداری کاالزام عائد کیا جائے' بے گناہ شمار کیے جانے کا حق ہے۔ تا وقتیکہ اس پر کھلی عدالت میں قانون کے مطابق جرم ثابت نہ ہو جائے اور اسے اپنی صفائی پیش کرنے کا پورا موقع نہ دیا جا چکا ہو۔ 2۔کسی شخص کو کسی ایسے فعل یافروگزاشت کی بناپر جوارتکاب کے وقت قومی یا بین الاقوامی قانون کے اندر تعزیری جرم میں شمار نہیں کیا جاتا تھا، کسی تعزیری جرم میں ماخوذ نہیں کیا جائے گا۔

Critical Commentary on Table 1.18 of Appendix A

The translation of the article contains a number of strategies which change the ideology of the ST but the most frequently used are omission and addition. Addition in the process of translation is used by the translator to put extra pieces of information which are not taken place in the original text, whereas omission is used to omit the ideas

or lexical items which are a part of the ST. Both most frequently used techniques in the translation imply that either by putting extra pieces of information in the TT or by eliminating the concepts of ST, the translator manipulates the ideology of the author.

The technique of addition is used in the translation of 'guilty' as 'جرم ثابت نہ ہو جائے' when it can be translated literally as 'مجرم'. The linguistic rank of the original text is changed by the translator by converting a single word into a phrase. In the same way, the word 'defense' is translated as 'صفائی پیش کرنے کا پورا موقع' which can be translated as 'دفاع'without any change of linguistic rank. The addition in the translation of 'defense' also shows the technique of lexicalization through which the translator used particular lexical items to manipulate the ideology of the ST. The translated phrase 'صفائی پیش کرنے کا پورا موقع'infers that the person should be given an opportunity to explain his/her innocence, while the term 'defense' used in the original text means the denial of a person against whom a civil or criminal action is brought, with the help of collected facts and figures. The attached connotation with the translated terms infers a particular conception of proving innocence in the target readers' minds while the ST communicates the idea of negating and denying any imposed crime. The selection of biased words instead of the equivalent translation shows that rather than communicating the presented ideology of the original text, it is manipulated by the translator and conveyed a different kind of information to the target audience. In the translation of the first part of the article, the words 'ایسے' and 'اس' are added to talk about human beings which are not a part of the original text. These words are added to emphasize the right of the individuals who may be accused of criminal offense that can get benefit from the article.

Along with the addition of words, there are also some lexical items which are part of the ST but in the TT they are omitted. The word 'necessary' and the last sentence of the article 'Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed' which communicates significant information is not translated. The deletion of such an important piece of information in the translation of the international legal document shows that it may have done intentionally by the translator to not communicate such a significant right to the TT readers. The omission shows that the ideology of the original text which was meant to

be informed to the target audience is manipulated by a translator with the application of different techniques of translation.

The selection of particular lexical items and the translation of a same word in different ways reflects a change in the ideology of the original text. The term 'penal offence' is used for four times in the ST which shows the significance of the concept but in the TT the term is translated twice equivalently as 'تعزیری جرم', for once it is omitted in the TT and for the other time it is translated as 'فوجداری کاالزام'. There are different associations in the TL with different terms which are used for the same word. The literal translation of the term 'تعزیری جرم', refers to any unlawful act which is mentioned in the penal court or prohibited by the law, whereas 'فوجداری کاالزام' deals with any criminal act which may refer to grave crimes. The translation of the term in 'فوجداری کاالزام' reflects that instead of communicating about unlawful act, it conveys the idea that even for the severe criminal acts , the accused should not be considered guilty until the time of final trial he/she is considered innocent. In this way, where different concepts are attached with these particular words used by the translator, the core ideology of the ST associated with the term 'penal offence' is manipulated and communicated in a different way to the target readership.

Table 1.19

Target Text   **Source Text**

Target Text	Source Text
Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attack upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.	کسی شخص کی نجی زندگی، خانگی زندگی، گھر بار، خط و کتابت میں من مانے طریقے سے مداخلت نہ کی جائے گی اور نہ ہی اس کی عزت اور نیک نامی پر حملے کیے جائیں گے۔ ہر شخص کا حق ہے کہ قانون اسے حملے یا مداخلت سے محفوظ رکھے۔

Critical Commentary on Table 1.19 of Appendix A

The strategy of domestication is used to make the TT more comprehensible and easy for the target readership to understand it in line with socio-cultural norms of the target language. The word 'home' has been translated as 'گھر بار' when it can be translated into 'گھر' only. The word 'بار' is added by the translator to give it a touch of TL expression. The particular term is used to clearly communicate the idea that there will be no interference in the social unit of living and household without any good reason. The translation of 'reputation' in 'نیک نامی' despite the equivalent term 'ساکھ' is also used to domesticate the concept. It makes the right of an individual obvious that no one is allowed to disrepute any one. The use of domesticated term in the TT by the translator conveys the idea of 'reputation' in the context. In the target society, the term 'نیک نامی' refers to someone whose reputability in the society is because of his/her nobility and courteousness. The meanings of 'reputation' are assimilated in 'نیک نامی' to make the right comprehensible that the law will protect any interference in the dignity and gentility of someone. These particular words from the target language are selected with which certain associations of the target society and culture are attached to enable the target readership to comprehend the concept in accordance with their socio-cultural milieu.

The translator also used the strategy of lexical recurrence with the repetition of the word 'زندگی' twice in the TT which is not used even for a single time in the original text. The repetition is used rhetorically in an attempt to warn about doing interference either in any one's personal or family life and to emphasize that no one is allowed to create any disturbance in anyone's life through any way. According to Hatim and Mason (1997), the recurrence of lexical items is significant to create lexical cohesion in a text. The repetition of the term 'زندگی' in the TT which is not a part of the original text is used by the translator to make the translated text more comprehensible and easy to understand for the target audience by creating cohesion in the text.

Table 1.20

Target Text	**Source Text**
Article 13 (1) Everyone has the right to freedom of movement and residence within the borders of each state. (2) Everyone has the right to leave any country, including his own, and to return to his country.	1 –ہر شخص کا حق ہے کہ ہر ریاست کی حدود کے اندر نقل وحرکت کرنے اور سکونت اختیار کرنے کی آزادی ہو۔ 2–ہر شخص کو اس بات کا حق ہے کہ وہ ملک سے چلا جاہے جاہے یہ ملک اس کا اپنا ہو۔اور اسی طرح سے ملک میں واپس آ جانے کا بھی حق ہے۔

Critical Commentary on Table 1.20 of Appendix A

Different strategies implied in the translation of the article are *addition, omission*, *lexicalization* and *lexical recurrence*. In translating the first part of the article 'کرنے' with movement and 'اختیار کرنے' with residence are added. The addition explicitly state the right of every one to do movement and have residence within the boundaries of the state. The *addition* shows the voluntary act of any individual of movement and residence by reflecting actions as they are not just having the right in the document; rather, it can be implemented in action. In the translation of the second part, three different phrases are added at different positions to maintain cohesion of the text by joining the ideas with the addition of linking phrases. The phrase 'اسی طرح سے' is added in the end of the second sentence by breaking down a sentence into two sentences. The addition interconnects the ideas included in the right in the way of putting emphasis on the right of anyone of coming back to his/her country. The translator wants to get the attention of target readership by adding the phrase towards the concept that with the same implementation of the right of leaving anyone's country the person can claim the right of return. The addition of these different words in the translation of the article does not affect the ideology of ST, but it puts stress on certain ideas and makes the communicated concepts of the article more comprehensible for the target audience. The

repetition of 'حق ہے' shows the translator's intentional concern to get the focus of the target audience towards the right of returning.

The strategy of omission is evident in the translation of the second part of the article with the omission of 'any' and 'his' in the translated text. The omission of the words not only manipulates the original tone of the text but also, manipulates the ideology by de-emphasizing and deleting the presented concepts of the author. The use of 'any' in communicating the right of leaving shows that a person has the right to leave whatever the country is, wherein his/her own country is also included along with other countries of the world. But in the TT, the concept of 'any' is deleted which does not explicitly state the right of leaving any country either it is his/her own or any other. The possessive pronoun 'his' is also deleted in communicating the right of every individual of returning to his/her country. The omission minimizes the communicated effect of the original text of anyone's right of coming back to his/her country without any restriction or constraint. The omission of 'any' and 'his' in the TT is not only the deletion of lexical items of the ST; rather, it also communicates limited information to the target readership while ignoring the communicated ideology of the ST.

Table 1.21

Target Text	**Source Text**
Article 14. (1) Everyone has the right to seek and enjoy in other countries asylum from persecution. (2). The right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.	1- ہر شخص کو ایذا رسانی سے دوسرے ملکوں میں پناہ ڈھونڈنے اور پناہ مل جائے تو اس سے فائدہ اٹھانے کا حق ہے۔ 2 یہ حق ان عدالتی کاروائیوں سے بچنے کے لیے استعمال میں نہیں لایا جا سکتا جو خالصۃ غیر سیاسی جرائم یا ایسے افعال کی وجہ سے عمل میں آتی ہیں جو اقوام متحدہ کے مقاصد اور اصول کے خلاف ہو۔

Critical Commentary on Table 1.21 of Appendix A

In the translation of the article, the researcher finds different strategies of translation applied by the translator in order to intensify certain concepts, to de-emphasize some ideas and to manipulate the ideology of ST by selecting particular lexical items or by changing theme/rheme arrangement. The phrases 'کی' and 'سے بچنے کے لیے' وجہ سے' are added by the translator to intensify the situations in which the presented rights are inapplicable. The added phrases put stress on the concept that although everyone can enjoy the right of seeking asylum, but there are certain limitations within which they can be availed of rather than by enjoying in every context. The addition also shows the translator's ideological inclination towards the impertinency of the right of searching for asylum in some situations in any country.

The translation of 'persecution' in 'عدالتی کارروائیوں' in the first part of the article is not the equivalent translation of the term which can be translated literally into 'ایذا رسانی', showing the strategy of lexicalization. The term is used twice in the ST but for both times it is translated differently. In the first part of the article, it is translated non-equivalently in 'عدالتی کارروائیوں' and in the second part it is translated equivalently as 'ایذا رسانی'. The translator used the term 'عدالتی کارروائیوں' to communicate the concept of the inapplicability of the right in tribunal cases which are against the rules of United Nations instead of translating it equivalently which state that in any case where everyone is a subject of torture or persecution which is against the purpose and principles of United Nation. It shows that either intentionally or unintentionally the biased term is used by the translator in the translation of the second part which manipulates the ideology of the original text by not letting the target readership know that against any kind of punishment or harassment along with the tribunal cases contrary to the principles presented in the declaration the right of seeking refuge is not permitted. The strategy of lexicalization is also employed in the translation of 'invoked' as 'استعمال میں لانا' instead of its literal translation which can be 'فریاد کرنا' or 'طلب کرنا'. The use of the 'استعمال میں لانا' implies that someone has to put the right into action of either getting benefit from it or not, while the term 'invoke' states that a person has to call up for right from anyone. The phrase 'استعمال میں نہ لانا' is used by the translator to convey the ideology about the role of

human beings' authority to get benefit from the right rather than by relying on the authority to ask for their rights under certain conditions. The use of the particular term shows that instead of relying on any constitution or law that is responsible for deciding the rights and freedoms, the translator puts an active role of human agency in the utilization of human rights, which manipulates the ideological leanings of the ST.

The placement of any word or clause as a theme of the sentence is considered of more worth because that is what the whole sentence is about. The replacement of theme along with change in the structure of the sentence also changes the interpretation of the communicated meanings. In the ST 'every person has the right' is placed as a theme of the sentence which shows that the author wants to assert something about the right of individuals and wants to get the attention of readers towards the ideology of having a right. Whereas in the TT the placement of theme is changed and 'ہر شخص کو ایذا رسانی

' سے is presented as a theme of the article which indicates that instead of talking about the right of an individual the translator wants to stress the concept of persecution. The replacement of thematic clause can influence the target readers' interpretation of the article and can divert their attention from the emphasized ideology of the original text.

Table 1.22

Target Text	**Source Text**
Article 15 1. Everyone has the right to a nationality. 2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.	1- ہر شخص کو قومیت کا حق ہے۔ 2- کوئی شخص محض حاکم کی مرضی پر اپنی قومیت سے محروم نہیں کیا جائے گا اور اس کو قومیت تبدیل کرنے کا حق دینے سے انکار نہ کیا جائے گا۔

Critical Commentary on Table 1.22 of Appendix A

The translation of this article shows that the strategies of *addition, lexicalization* and *domestication* are implied by the translator which manipulate the meanings of the original text. The translator adds the word 'محض' and 'دینے' in the second clause of the

article to make certain concepts explicit to the target readership and to give emphasis on certain notions. The addition of the word 'محض' stresses the idea that it is not on the wishes of the rulers to deprive anyone from the right of his/her nationality. The word may intentionally be added by the translator to state the limited role of rulers over the law to make the concept clear to the target audience that it is not solely on the inclination of rulers and authorities to deprive an individual from his/her nationality. The second part of the article is also expanded with the addition of 'دینے' in the TT. The addition of the phrase 'دینے' shows that the right is not inherited by an individual rather someone else has to grant it to him/her. It communicates the conception to the target audience that they have to ask for this right from authorities or rulers instead of making it implicit that the right is owned by each individual granted by the United Nations. The addition of these lexical items in the TT indicates that the expression of the ideological load of the ST is manipulated by the translator.

The term 'arbitrarily' is translated into phrase 'حاکم کی مرضی پر' shows the intervention of translator by selecting particular lexical items to active certain concepts in the target text readers' minds. There is not any word in the ST to reflect on the concept of 'حاکم' rather, it is consciously selected by the translator to add the flavor of target socio-cultural system in order to comprehend the concept more clearly. The term activates the concept of ruling class and authorities in the minds of target readership who can deprive someone from his/her right, but it also restrains their authority by mentioning it with a particular term.

A conjunction 'nor' is used in the second part of the article to join ideas but in the TT it is replaced with 'اور' instead of 'نہ ہی'. The grammatical function of 'nor' is to put emphasis on the second idea, whereas 'and' is used to connect two ideas without placing any emphasis. The use of 'nor' in the ST implies that the author wants the readers to pay more attention and stress on the second concept related to the denial of the right to change nationality. On the other hand, 'and' is used in the TT to de-emphasize the stress laid on the concept of the ST by putting equal emphasis on both concepts. The selection of conjunctions in joining two ideas also shows the intrusion of translator in manipulating the ideology of the original text.

Table 1.23

Target Text   **Source Text**

Article 16. 1- Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and its dissolution. 2-Marriage shall be entered into only with the full and free consent of the intending spouses. 3-The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.	1-بالغ مردوں اور عورتوں کو بغیر کسی ایسی پابندی کے جو نسل قومیت یا مذہب کی بنا پر لگائی جائے شادی بیاہ کرنے اور گھر بسانے کا حق ہے۔ مردوں اور عورتوں کو نکاح، ازدواجی زندگی اور نکاح کو فسخ کرنے کے معاملہ میں برابر کے حقوق حاصل ہیں۔ 2-نکاح فریقین کی پوری اور آزاد رضامندی سے ہو گا۔ 3-خاندان، معاشرے کی فطری اور بنیادی اکائی ہے۔ اور وہ معاشرے اور ریاست دونوں کی طرف سے حفاظت کا حقدار ہے۔

Critical Commentary on Table 1.23 of Appendix A

The term 'spouse' in the second part of the article is translated as 'فریقین' which activates different ideological perspective in the target audience's mind, and it can be 'زن و شوہر' in its equivalent terms. The selection of the term 'فریقین' creates ambiguity in the communicative concept of the original text. The term 'فریقین' does not explicitly state the role of intended husband and wife; rather, it conveys the concept of both parties and groups who can be families. In the target society, the translated text communicates the ideology that instead of intended husband and wife, marriage should be on the consent of both parties who in the target society are both families. In this way, the translator manipulates the ideology of the original text by indirectly stating the idea that marriage

should be on the consent of intended families or parents rather than the intended spouses.

The translator used the strategy of domestication in translating the terms 'marriage' and 'found a family'. The translation of marriage in 'نکاح' demonstrates the conveyance of the concept from religious point of view because most of the target audience is Muslim and for them marriage is on the basis of Nikkah. It shows that instead of equivalent translation, the translator used the term 'نکاح' to communicate the concept of marriage from religious and socio-cultural perspective of the target readership to enable them to understand the right of marriage in an unambiguous way.

The translator also domesticates the concept in translating 'found a family' as 'گھر بسانے'. The term 'گھر بسانے' in the target language communicates the concept of having a family, getting settled down in the family and having command over the affairs of a married life which is used by the translator to make the presented concept of the ST about the rights of every married man and woman more comprehensible and clear for the target readership. The selection of these particular terms as 'نکاح' and 'گھر بسانے' shows that the translator wants to communicate the intended ideology of the original text in terms of socio-cultural terms of the target language by associating the presented ideology in accordance with their social and religious ideological perspectives.

The strategies of addition and omission are also employed by the translator to emphasize and de-emphasize certain concepts. There is addition of words 'ایسی' and 'کے' 'معاملہ میں' in the translation of the first part and 'دونوں کی طرف سے' is added in the translated third part of the article. The word 'ایسی' is used to put emphasis on the restrictions laid on the basis of certain reasons and the translator seems to get the attention of target audience on the concept of not letting any restriction as an hurdle in getting married. The term 'dissolution' is translated with the addition of words 'نکاح کو' and term 'marry' is translated with the addition of the word 'بیاہ' to communicate the concept of marriage in domesticated way for an easy comprehension. The expansion of phrases 'کے معاملہ میں' also stresses the equality of the right for both men and women and the added phrase 'دونوں کی'

'طرف سے' also grabs the attention of target readership towards the right of protection from both state and society.

In the translation of the second sentence of the first part of the article 'as to' is not included in the TT. The lexical item 'as to' is used by the author to exemplify the rights, which means that instead of the exemplified ones, other rights are also included in the article of which both men and women are equally entitled. The translator omitted 'as to' in the translated text by stating that these ones are the particularly equally entitled rights. The omissions by the translator communicates only limited information to the target readership which influences the intended meanings of the ST. The translation of 'entitled' is also avoided by the translator which de-emphasizes the concept of having rights. The word 'only' is not translated in the second part of the article. The word 'only' is used in the ST to put emphasis on the concept that it is solely on the will and consent of the intended spouses to get married. However, in the TT, the translation of only is 'omitted' to minimize the role of spouses or to reduce the emphasis laid on the significance of the consent of intended spouses. These instances of omission in the translated extract reflect that either consciously or unconsciously the translator ignores these lexical items which convey incomplete meanings of the article to the readership which in turn also changes the intended ideology of the ST.

Table 1.24

Target Text   **Source Text**

Article 17	
1. Everyone has the right to own property alone as well as in association with others. 2. No one shall be arbitrarily deprived of his property.	1-ہر انسان کو تنہا یا دوسروں سے مل کر جائداد رکھنے کا حق ہے 2-کسی شخص کو زبردستی اس کی جائداد سے محروم نہیں کیا جائے گا۔

Critical Commentary on Table 1.24 of Appendix A

The researcher finds that the strategies of *lexicalization* and change the placement of theme are used by the translator in the TT to manipulate the meanings of the ST according to his/her own perspective. In the original text 'Everyone has the right to own property' is theme of the sentence because the clause is the starting point from which the rest of the meanings can be deduced. By placing the clause as a theme of the sentence the importance of owning property as a right of everyone is highlighted by the translator, but in the TT instead of following the thematic structure of the original text the translator placed the TT clause 'ہر ایک کو اکیلے اور دوسروں کے ساتھ مل کے' as a theme. This replacement shows that instead of putting emphasis on everyone's right of having property the translator laid stress on the way of owning property as either alone or in association with others. In the translation, instead of getting the attention of the target audience towards the main concept it is replaced by the rheme of the ST which can be illustrated in Halliday's view (1985) as theme contains the main information that is be conceived later by the rheme. In replacing the theme/rheme structure of the sentence, the ideological tone presented in the text is also changed by laying emphasis and stress on certain concepts.

The strategy of lexicalization is evident is the translation of the terms 'arbitrary' and 'as well as'. In the first part of the article, 'as well as' is used as a conjunction which communicates the meanings that in addition to the right of owning property alone everyone has the right to own it in association with others by putting more emphasis on the preceded right of owning alone. But in the TT, the conjunction 'یا' is used to show two alternatives as the right is to own property alone or in association with others without emphasizing any one. This shows that in the TT, the translator communicates the meanings of alternatives by using 'یا' whereas in the TT the use 'as well as' shows inclusiveness with more emphasis on the right to own property alone. The translation of arbitrarily into 'زبردستی' also activates different meanings which can be translated as 'من مانی طور پر' in its equivalent terms. The communicative meanings of the original text are that no one shall be destitute of his/her property on the basis any one's choice or based on any individual's judgment but in the TT the meanings of an individual's choice is replaced with the meanings of coercion in which an individual's agency without the use

of force is not conveyed through which the original text's ideology is manipulated. The particular words are selected in the TT despite the equivalent words of the target language which manipulates the communicated meanings of the original text.

Table 1.25

Target Text	Source Text
Article 18- Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change his religion or belief, and freedom either alone or in community with others, and in public or private, to manifest his religion or belief in teaching, practice, worship and observation.	ہر انسان کو آزادیٔ فکر، آزادیٔ ضمیر اور آزادیٔ مذہب کا پورا حق ہے۔ اس حق میں مذہب یا عقیدے کو تبدیل کرنے اور پبلک میں یا نجی طور پر، تنہا یا دوسروں کے ساتھ مل جل کر عقیدے کی تبلیغ، عمل، عبادت اور مذہبی رسمیں پوری کرنے کی آزادی بھی شامل ہے۔

Critical Commentary on Table 1.25 of Appendix A

In the analysis of the article, the researcher finds the recurrence of the word 'آزادی'which signifies the translator's attention towards the notion of 'آزادی'-The word is repeated thrice in the translated text, whereas it is used only once in the ST in the first clause of the article. It appears that the translator has intentionally implied the technique of repetition in order to bring the attention of target readers towards their right of freedom in certain aspects. The word 'آزادی' is repeated to put stress and to make it implicit to the target readership about their different rights of freedom by placing the word 'آزادی'with each right.

The translation of the article shows that more words have been added in the TT than required. The word 'پورا' is added with 'right' and 'بھی' with 'includes'. The adjective 'پورا' may intentionally be added by the translator to strengthen the idea of having full command over the right of freedom in the target text readers' minds. The added adverb 'بھی' is also used to put stress on the idea that along with freedom of having certain

rights the practical implementation of these rights in different ways is also equally entitled to everyone.

In the translation of the article, the most frequent applied strategy is of omission that takes place for six times. In the ST, the possessive pronoun 'his' is used twice with the concept of change of religion or belief but it is not translated even for once in the TT. The omission shows that the translator wants to undermine the agency of human beings which is used by the author to show an individual's possessiveness with his/her religion or belief. The omission of the possessive pronoun 'his' shows that the translator changes the ideological standpoint of the ST where 'his' is used to refer to each individual's right, but in TT the possessive pronoun is omitted to generalize the concept rather than by considering each individual. The translation of 'religion' is avoided by the translator with the idea of preaching belief or religion. In the TT, the concept of preaching is only translated with 'belief', which demonstrates that the freedom of right of preaching one's religion is also not communicated to the target audience, which also manipulates the presented ideology of the ST of the right of preaching one's religion. The strategy of deletion is also evident with the deletion of 'and freedom' and 'in teachings' in the TT. The term 'freedom' is used twice in the second clause of the article with the right of changing religion or belief along with the right of manifestation of religion either alone or in community, but in the TT it is only used with the later concept. In this way, the communicated right of freedom is de-emphasized in the TT by only using it with the concept of the manifestation of religion which shows that the translator ignores the emphasis laid on both concepts by the author of the original text. The deletion of 'in teaching' with the concept of the manifestation of religion or belief in the last clause of the article also shows the intervention of translator in not communicating the right of freedom of teaching anyone's belief or religion. The deletion of certain words and phrases in the translated text shows that how the ideology of the ST is manipulated by not communicating certain rights and by de-emphasizing certain concepts which are highlighted by the author of the text.

Table 1.26

Target Text	**Source Text**
Article 19. Everyone has the right of freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.	دفعہ ۱۹ ۔ہر شخص کواپنی رائے رکھنے اور اظہارِ رائے کی آزادی کا حق حاصل ہے۔اس حق میں یہ امر بھی شامل ہے کہ وہ آزادی کے ساتھ اپنی رائے قائم کرے اور جس ذریعے سے چاہے بغیر ملکی سرحدوں کا خیال کئے علم اور خیالات کی تلاش کرے انہیں حاصل کرے اور ان کی تبلیغ کرے۔

Critical Commentary on Table 1.26 of Appendix A

In the translation of the article, the different techniques used by the translator to modify the tone of the original text are *addition, lexical recurrence* and *omission*. The phrase 'یہ امر بھی' is added by the translator to put stress on the point of inclusion that along with the right of freedom of expression and opinion the right also includes the freedom of holding the opinions and freedom of imparting, seeking and receiving ideas. It shows that the translator intends to give emphasis to the given right by bringing the attention of the target readers towards the freedom of seeking, receiving and imparting knowledge with the same emphasis laid on the freedom of having opinion and expression in the ST. The translation of the article also shows the addition of pronouns 'وہ', 'انہیں' and 'ان کی' in the TT which are not the part of the ST. The use of a personal pronoun 'وہ' in subjective form is used to intensify the role of human agent in holding opinions. In the ST, the word 'freedom' is used as a theme of the clause but in the TT it is replaced with 'وہ' which shows that instead of highlighting the concept of freedom the clause is about human agent. The addition of 'انہیں' and 'ان کی' to talk about information and ideas is also used to emphasize and bring the attention of target readers towards the concept of pursuing and communicating knowledge and ideas.

The addition of the phrase does not seem to bring any change in the ideology of the ST, but it only modifies the tone of the original text in order to put emphasis and to bring target readers' attention towards the concept.

The strategy of lexical repetition is evident in the translation with the recurrence of the word 'رائے' that shows the translator's inclination towards the freedom of opinion. In the TT along with the translation of the term 'opinion' it is also added with the translation of 'expression'. The repetition of 'رائے' not only loses the peculiar tone of the original text by highlighting the concept but also shows the concern of translator towards the significance of the right of opinion.

The strategy of omission is also employed by the translator with the omission of 'without interference' in the TT. The omission of such an important phrase affects the ideology of the original text which conveys the concept of holding opinions without any kind of involvement. The deletion shows the involvement of translator in the manipulation of ideology that completely ignores the translation of such an important phrase. It presents the idea that despite having equivalent translation in the TL, the translator ignores it intentionally to not let the target readership know about the right of challenging anyone's involvement in the freedom of seeking knowledge and holding opinion and expression granted by the law. The selection of the strategy of omission with the deletion of such an important phrase shows that either intentionally or unintentionally the communicated ideology of the ST is changed by the translator.

Table 1.27

Target Text	Source Text
Article 20 (1) Everyone has the right to freedom of peaceful assembly and association. 2- No one may be compelled to belong to an association.	1. ہر شخص کو پُرامن طریقے پر ملنے جُلنے، اور انجمنیں قائم کرنے کی آزادی کا حق ہے۔ 2. کسی شخص کو کسی انجمن میں شامل ہونے لئے مجبور نہیں کیا جا سکتا۔

Critical Commentary on Table 1.27 of Appendix A

Lexicalization, *addition* and *change in thematic structure* of the sentence are the strategies used by the translator in the TT. The strategy of lexicalization is evident in the translation of the term 'association' in 'پر ملنے جُلنے' which does not communicate the ideological expression of the original text. The term 'assembly' in the original text communicates the right of freedom of the gathering of people for a particular purpose but the TT's term 'ملنے جُلنے' does not refer to the gathering or assembling of people; rather, it communicates the meanings of interacting in a peaceful manner. The selection of the particular term 'ملنے جُلنے' shows intervention in the translation of communicated ideology of the original text as it does not communicate the right of every one, assembling for any purpose peacefully; rather, it conveys the meanings of the meeting of people. The verbal phrase 'to belong' which can be translated into 'تعلق رکھنے پر' in equivalent terms, but is translated as 'میں شامل ہونے' in which the concept of joining any association is included but the right of unlinking from any association is not communicated. It seems that the translator has intentionally used these lexical items to not convey the idea that everyone can abandon any association in the same way as anyone can be a part of it. The selection of the phrase by the translator minimizes the ideological effect of the original text because the selection of these particular lexical items de-emphasizes the right of anyone to leave participation in any association by highlighting only the right of being a part of any association by communicating different meanings to the target readership from the communed meanings of the original text.

The thematic structure of the original text is also changed in the way that in the original text the clause 'No one may be compelled', acts as a theme of the sentence which shows that the rights is about not having enforcement over anyone but in the TT the concept of not compelling any one as a theme is replaced with the clause کسی شخص کو کسی انجمن میں شامل ہونے'. This shows that the translator wants to get the attention of target readers towards joining any association rather than by putting emphasis on that concept of not having any enforcement over any one. The change of thematic structure also brings changes in the attitude of the target audience towards getting the ideological perspective of the original text in the way that instead of putting emphasis and focus on the concept

of not having compulsion, the translator wants to grab the attention of readers towards joining of any association.

Table 1.28

Target Text **Source Text**

Article 21.	1-ہر شخص کو اپنے ملک کی حکومت میں براہِ راست یا آزادانہ طور پر منتخب کئے ہوئے نمائندوں کے ذریعے حصہ لینے کا حق ہے۔
1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.	
2. Everyone has the right of equal access to public service in his country.	۲-ہر شخص کو اپنے ملک میں سرکاری ملازمت حاصل کرنے کا برابر کا حق ہے۔
3. The will of the people shall be the basis of the authority of government; this will be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.	۳عوام کی مرضی حکومت کے اقتدار کی بنیاد ہو گی۔ یہ مرضی وقتاً فوقتاً ایسے حقیقی انتخابات کے ذریعے ظاہر کی جائے گی جو عام اور مساوی رائے دہندگی سے ہوں گے اور جو خفیہ ووٹ یا اس کے مساوی کسی دوسرے آزادانہ طریق رائے دہندگی کے مطابق عمل میں آئیں گے۔

Critical Commentary on Table 1.28 of Appendix A

There are only two instances of addition, omission and lexicalization in the translation of the selected article. The strategy of lexicalization is evident with the selection of the term 'حاصل کرنے' in translating 'access'. The ideology presented in the ST with the use of the word 'access' is to have an equal right of entering to a public service as everyone on equity basis can apply for a public service. On the other hand, in the TT the right of equal access is replaced with the right of getting a public service and the concept of equity is attached with 'right' instead of placing it with the concept of access. The ST communicates the equal way of approaching a public service for everyone, but

in the translated text it is communicated that everyone has equal right of possessing or getting hold of a public service which influences the presented concept of the ST. The translator omitted the conjunction 'and' in the TT, which is used in the original text between the concepts of periodic and genuine elections. The use of the conjunction shows that the author wants to lay equal emphasis on both concepts, but in the TT the concept of periodic elections is de-emphasized with the omission of 'and' and with the addition of adverb 'ایسے' with the genuineness of elections. The omission of 'and' and its replacement with 'ایسے' shows that ideological inclination of the author of having equal stress on periodic and genuine election is manipulated by the translator.

There is also addition of some linking words in the translation of the third part of the article which are not a part of the original text. The word 'ایسے' is added with 'genuine election' to show the extent and quality of the genuineness of election by emphasizing the concept of genuine elections. The words 'جو' and 'اس کے' are added in the last clause. 'جو' is used to refer to elections which shows the repetition of the concept 'election' through which the translator wants to get the attention of target readers towards different strategies of the system of elections. The added 'اس کے' points towards the concept of 'secret vote' which reflects the translator's preference of the system of secret vote while communicating the alternate way of election. The preference is evident with the use of relative pronoun to repeat the secret system of election while drawing attention towards the alternative system.

Table 1.29

Target Text	**Source Text**
Article 22 Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights	معاشرے کے رکن کی حیثیت سے ہر شخص کو معاشرتی تحفّظ کا حق حاصل ہے اور یہ حق بھی کہ وہ ملک کے نظام اور وسائل کے مطابق قومی کوشش اور بین الا قوامی تعاون سے ایسے اقتصادی، معاشرتی اور

indisposable for his dignity and the free development of his personality.	ثقافتی حقوق کو حاصل کرے، جو اس کی عزت اور شخصیت کی آزادانہ نشو و نما کے لئے لازم ہیں۔

Critical Commentary on Table 1.29 of Appendix A

The selection of lexical items by a translator affects the attitude of the reader towards the communicated message. The translation of 'each state' can be 'ہر ریاست' but the translator selected the particular lexical item 'ملک'. The use of the word 'ملک' instead of the literal translation of 'each state' activates different concepts in the target readers' mind. As the translated text is an international legal documented which is implemented in different states of the world that cannot be perceived as independent countries rather they are under the control of different countries. So, the word 'ملک' instead of 'ہر ریاست' shows that the translator manipulates the ideology of the ST by ignoring the right of the people of these states to use resources of their states to get economic, social and cultural right for their development. It seems that the translator has intentionally presented a different aspect with the selection of the word 'ملک' to exclude the members of the affiliated states to enjoy the right of using resources for their dignity and development.

The strategy of addition is also used by the translator with the addition of pronoun 'وہ' to highlight the agency of human beings and to make an individual's role more vivid and prominent in the utilization of national and international resources and cooperation requisite for his/her advancement and self-worth. There is also addition of 'بھی' and 'یہ' in communicating the concept of entitling the realization of social, cultural and economic rights. The addition of 'بھی' and 'یہ' is done to put emphasis and to highlight the attention of target readers towards the upcoming rights.

Table 1.30

Target Text   **Source Text**

Article 23	اردو
1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment. 2. Everyone, without any discrimination, has the right to equal pay for equal work. 3. Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. 4. Everyone has the right to form and to join trade unions for the protection of his interests.	1 ہر شخص کو کام کاج، روز گار کے آزادانہ انتخاب، کام کاج کی مناسب و معقول شرائط اور بے روز گاری کے خلاف تحفظ کا حق ہے۔ ۲) ہر شخص کو کسی تفریق کے بغیر مساوی کام کے لئے مساوی معاوضے کا حق ہے۔ ۳) ہر شخص جو کام کرتا ہے وہ ایسے مناسب و معقول مشاہرے کا حق رکھتا ہے جو خود اس کے اور اس کے اہل و عیال کے لئے باعزت زندگی کا ضامن ہو۔ اور جس میں اگر ضروری ہو تو معاشرتی تحفّظ کے دوسرے ذریعوں سے اضافہ کیا جا سکے۔ ۴) ہر شخص کو اپنے مفاد کے بچاؤ کے لئے تجارتی انجمنیں قائم کرنے اور اس میں شریک ہونے کا حق حاصل ہے۔

Critical Commentary on Table 1.30 of Appendix A

The translation of the article shows that some connective words are added to connect the ideas of the text in a logical way and to maintain the coherence of the text. In the translation of the third part of the article, the translator added 'وہ ایسے' where 'وہ' is added as an anaphoric reference to refer to 'everyone' and 'ایسے' emphasizes the just and favorable remuneration. The addition of 'وہ' repeats the role of every human being in the article which also reflects the translator's inclination towards the equal right of just and auspicious remuneration for every individual of the society by highlighting the significance of everyone. In the translation of the same part 'جس میں' is added in last clause to make it unambiguous to the target readership that the remuneration for their

work can be supplemented in case of necessity. The added words do not bring any ideological change in the communicated message of the source text; rather, they are added by the translator to put emphasis on certain concepts or to highlight some ideas by creating coherence in the translated text.

The translation of 'human dignity' into 'باعزت' shows the strategy of lexicalization through which the ideology of an unimpeachable value and honor of everyone's life simply being a human being is ignored. It is replaced with the concept of respect which demonstrates high regard or special attention is on the basis of achievement and qualities by ignoring the importance of being a human to be worthy of the regard or attention. In the ST, the communicated ideology is that without any regard of anyone's achievement and reward, the remuneration should be on the basis of honor and value being a human individual, but in TT the imparted ideology is manipulated with the selection of the word 'باعزت' which shows that high regard and attention is on the basis of a particular reward or achievement. The intentional selection of the particular words instead of the equivalent translation shows that how by choosing specific words the concepts and ideologies of the original author are manipulated.

Table 1.31

Target Text	**Source Text**
Article 24 Everyone has the right to rest and leisure, including because of anyone reasonable limitation of working hours and periodic holidays with pay.	ہر شخص کو آرام اور فرصت کا حق ہے جس میں کام کے گھنٹوں کی حد بندی اور تنخواہ کے علاوہ مقررہ وقفوں کے ساتھ تعطیلات بھی شامل ہیں۔

Critical Commentary on Table 1.31 of Appendix A

Addition and omission are the strategies used most frequently by the translator to manipulate the ideology of the ST by putting emphasis on certain concepts and de-emphasizing certain ideas. As the translation shows that the translation of 'reasonable' is ignored by the translator with the right of the limitations of working hours. The use of the word 'reasonable' in the ST communicates the concept of

moderate limit of working time that conveys the idea of not exceeding the working time; rather, it should be within due limits. The omission of such a significant term changes the intended ideology of the ST which only communicates about the limitation while ignoring the concept of reasonable. In this way, it is not specified for the target audience about the limitation of their working hours. The omission may intentionally be done by the translator to create ambiguity in the TT readers' mind about their working timing by not clearly communicating them about their right of leisure and enjoyment while being on a job or work.

The distortion of ideology is also apparent with the translation of 'with pay' into 'تنخواہ کے علاوہ' in the translated text which creates confusion and ambiguity. In the original text, it is clearly mentioned that every person has a right of periodic holidays with pay while in the translated text the use of word 'علاوہ' does not clearly communicate either the translator wanting to convey the concept of 'with pay' or 'without pay'. Instead the word 'ساتھ' can be used because in the TL 'علاوہ' is used both in the sense of addition and exclusion of something. With these dual meanings of the word, the ambiguity is created in the translated right of getting pay during holidays or leave without pay.

The translator also adds the words 'جس میں' and 'بھی' to emphasize some concepts and to make the concepts more understandable. 'جس میں' is added to get the attention of readers towards their other included rights along with the right of rest and leisure and the word 'بھی' is added to put stress on the right of reasonable limit of working hours and periodic holidays with pay.

The strategy of 'lexicalization' is also used by the translator in the translation of 'pay' into 'تنخواہ' which can be translated literally as 'معاوضہ'. Although both words are synonyms but the attached meanings of payment with 'تنخواہ' and 'معاوضہ' are different which shows the intervention of the translator in intervening in the ideology of the original text. The word 'تنخواہ' deals with the fixed amount of money paid on weekly, monthly or annual basis of work done while 'معاوضہ' is paid on the basis of the work according to the interval of time.

Table 1.32

Target Text	**Source Text**
Article 25 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. 2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.	۱ - ہر شخص کو اپنی اور اپنے اہل و عیال کی صحت اور فلاح و بہبود کے لئے مناسب معیار زندگی کا حق ہے جس میں خوراک، پوشاک، مکان اور علاج کی سہولتیں اور دوسری ضروری معاشرتی مراعات شامل ہیں اور بے روزگاری بیماری، معذوری، بیوگی، بڑھاپا ان حالات میں روزگار سے محرومی جو اس کے قبضۂ قدرت سے باہر ہوں، کے خلاف تحفظ کا حق حاصل ہے۔ ۲ - زچّہ اور بچّہ خاص توجہ اور امداد کے حقدار ہیں۔ تمام بچے خواہ وہ شادی سے پہلے پیدا ہوئے ہوں یا شادی کے بعد معاشرتی تحفّظ سے یکساں طور پر مستفید ہوں گے۔

Critical Commentary on Table 1.32 of Appendix A

The translator used the strategy of domestication in the translation of the terms 'family' and 'control' to make the TT more comprehensible for the target readership in accordance with their socio-cultural ideological terms. 'Family' is translated into 'اہل و عیال' which can be 'خاندان' and 'control', is presented as 'قبضۂ قدرت' which can be translated into only 'قدرت' while doing equivalent translation. Instead of the equivalent terms, the translator selects particular lexical items 'اہل و عیال' because in the TL the equivalent

word 'خاندان' is used to talk about kinfolks while the selected word 'اہل وعیال' is specifically used to talk about the basic unit of society consisting parents and children or individuals having common ancestors. The distinction between the words is clearly mentioned in the Urdu dictionaries namely, Jahangir Urdu Lughat and Feroz-ul-Lughat Urdu Jadeed. The added word 'قدرت' in the literal translation of 'control' also shows the intentions of the translator to domesticate the concept. The translated term is used in the target language to talk about something which is completely out of the reach of an individual. The translator also added the word 'دوسری' in the last clause of the first part. The word 'دوسری' is added to intensify that along with the mentioned ones other necessary social services are also included in the right of an individual.

The distortion of the ideology of the ST is apparent in the omission of an entire phrase 'in the event of' in the translation of the first part of the article. With the omission, the concept of talking about the state of being in certain situations is ignored which distorts the original tone of the author by manipulating the concepts of the ST.

Lexicalization is also applied by the translator to make use of words with which different emotions are attached. The lexical item 'enjoy' is translated as 'مستفید' which can be literally translated into 'لطف اندوز'. Although 'مستفید' is the synonym of 'لطف اندوز' but the words 'مستفید' is selected by the translator to change the attached feelings and emotions with the sense of enjoyment. Instead of communicating the right of enjoying and the right of social security, the translator attached the concept of taking help or aid from social security by using the word 'مستفید'.

Table 1.33

Target Text	**Source Text**
Article 26 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages.	ا) ہر شخص کو تعلیم کا حق ہے۔ تعلیم مفت ہو گی، کم سے کم ابتدائی اور بنیادی درجوں میں ابتدائی تعلیم جبری ہو گی۔ فنی اور پیشہ

Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.	ورانہ تعلیم حاصل کرنے کا عام انتظام کیا جائے گا اور لیاقت کی بنا پر اعلیٰ تعلیم حاصل کرنا سب کے لئے مساوی طور پر ممکن ہو گا۔
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.	(۲) تعلیم کا مقصد انسانی شخصیت کی پوری نشو و نما ہو گا۔ اور وہ انسانی حقوق اور بنیادی آزادیوں کے احترام میں اضافہ کرنے کا ذریعہ ہو گی۔ وہ تمام قوموں اور نسلی یا مذہبی گروہوں کے درمیان باہمی مفاہمت، رواداری اور دوستی کو ترقی دے گی اور امن کو بر قرار رکھنے کے لئے اقوام متحدہ کی سرگرمیوں کو آگے بڑھائے گی۔
3. Parents have a prior right to choose the kind of education that shall be given to their children.	(۳) والدین کو اس بات کے انتخاب کا اوّلین حق ہے کہ ان کے بچوں کو کس قسم کی تعلیم دی جائے گی۔

Critical Commentary on Table 1.33 of Appendix A

In the translation of the article, the translator used the strategy of lexicalization to bring different effects in the ideology of the original text with the word choice. The word 'available' is translated into 'انتظام', whereas the concepts attached with both words are different. In the original text, 'available' is used to talk about the idea that technical and professional education shall generally be presented for the immediate obtainment

but in the TT the word 'انتظام' refers to the idea that there will be general arrangement and planning for it. The ST conveys the ideology that technical and professional education will be presented, and it will be in the reach of everyone while the TT communicates the concept that there will be planning and preparation rather than by presenting it as accessible. In this way, the translator conveys the ideology that technical and professional education shall not be made for the immediate use; rather, it has to be prepared.

The translated text shows that more words have been added by the translator in order to have clarification in the TT and to put stress on certain ideas by making them more understandable. The phrase 'کا ذریعہ ہو گی' is added in the translation of the second part of the article to clarify it to the target readership that the strengthening of respect for human rights and fundamental freedoms will be through education. The pronoun 'وہ' is also added in the same part as a subject to refer to education. In the TT, the agent of the clause is hidden which shows that the pronoun 'وہ' is added consciously y the translator to put stress on the significance of education and to bring the attention of target readers towards the importance of education in the development of human rights and freedoms. In the translation of the third part of the article, the phrase 'اس بات کے' is added to make it explicit and to emphasize the right of parents to choose the field of education for their children. The addition of words and phrases does not bring any ideological change or change in the meanings of the original text in the translation, but it makes the core meanings of the article more understandable in an emphasized and highlighted way.

The translator applies the technique of thematic conversion to change the structure of the sentence that affects the interpretation of the message of the target readers. In the ST 'technical and professional education' is the theme of the second sentence of the first part, which indicates that the author communicates about technical and professional education, whereas in the TT, it is replaced with 'لیاقت کی بنا پر' which shows that the translator wants to divert the attention of target readers from the concept of education to the idea of merit. The replacement of theme thereby does not convey the induced intentions of the author to the target text readers which in turn activates different concepts and ideologies in their minds.

Table 1.34

Target Text   **Source Text**

Article 27	۱) ہر شخص کو قوم کی ثقافتی زندگی میں آزادانہ حصّہ لینے،
1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.	ادبیات سے مستفید ہونے اور سائنس کی ترقی اور اس کے فوائد میں شرکت کا حق حاصل ہے۔
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.	(۲ ہر شخص کو حق حاصل ہے کہ اس کے اُن اخلاقی اور مادّی مفاد کا بچاؤ کیا جائے جو اسے ایسی سائنسی، علمی یا ادبی تصنیف سے، جس کا وہ مصنف ہے، حاصل ہوتے ہیں۔

Critical Commentary on Table 1.34 of Appendix A

     It is evident that the selection of the lexical items is not done randomly by the translator; rather, they are selected with particular aims and actions. As the translation shows the term 'community' is translated into 'قوم' which is not the equivalent term in TL. In the ST, the presented concept is to participate without any bound in the cultural life of the community, but in the TT the life of community is replaced with the life of nation. The difference between the meanings of 'community' and 'nation', are clear as community is seen as a group of people who share common understanding, traditions and language while the term 'قوم' is based on geographical contrast which is constituted historically. Instead of conveying the ideology of the original text in which everyone has the right of contributing in the cultural life where they share language, civilization and tradition in order to enjoy the advancements in science and art, in the TT an individual's right to participate in the scientific progress and enjoyment of art at the level of community is replaced with national level which is a broader perspective not in the reach of everyone. So, the ideology of the original text varies from the ideology

of the translated text in the way that a common man who does not have an approach at higher level, i.e., at national level is not given the right in TT to participate and enjoy in the field of arts and scientific progress.

In the translation of the second part of the article, the translator adds 'اُن اُس کے' and 'ایسی جواے' to add intensity on the right of the protection of moral and material interests resulting from literary, scientific and artistic production. The added phrases maintain the sequence of the concepts which are logically connected. The additional conjoining phrases may also have been implied by the translator to accentuate the importance of these productions in the form of moral and material benefits.

In the translation of the second part of the article, the translator adds a modal phrase 'جاے کیا' to express suggestion which shows that the right is not explicitly guaranteed. On the other hand, there is not any use of modal verb or phrase in the ST, so it clearly states the right of moral and material protection for every one without any possibility or suggestion. The addition of the modal phrase also shows the intervention of translator in the manipulation of the ideology of the ST. In the same way, the translation of the second part the omission of adjective 'any' de-emphasizes the concept of protection of any kind of production which communicates that without regard of nature or kind of work it will be protected.

Table 1.35

Target Text	Source Text
Article 28 Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.	ہر شخص ایسے معاشرتی اور بین الا قوامی نظام میں شامل ہونے کا حقدار ہے جس میں وہ تمام آزادیاں اور حقوق حاصل ہو سکیں جو اس اعلان میں پیش کر دیئے گئے ہیں۔

Critical Commentary on Table 1.35 of Appendix A

In the translation of this article, the translator employs the strategies of *addition* and *omission*. The adjective 'fully' is ignored in the translated text which affects the

meanings delivered by the author in the original text. The use of 'fully' clarifies that everyone is entitled to social and international order where all the rights and freedoms presented in the international document can be attained completely. In the TT, the omission modifies the ideology of the original text by not taking into consideration the concept that whether there can be complete realization or partial fulfilment of the rights and freedoms of the declaration. The deletion of 'fully' ignores the ideology of ST in which the full achievement of rights and freedoms is seen as the basis of social and international order of which everyone is entitled.

In the TT, the lexical items 'ایسے' and 'میں شامل ہونے کا' are added which are not the part of the ST. Apparently, the added expressions bring coherence in the missing links but they also bring changes in the meanings of the original text. The word 'ایسے' is added to put emphasis on the social and international orders and to bring the attention of readers towards the significance of being entitled to these rights. The addition of 'شامل ہونے کا' manipulates the ideology of the ST, because it shows the intentional act of an individual as one can intentionally and according to one's own will be entitled to take part in social and international order while in the ST the concept of to be included or not is not mentioned by communicating that everyone is entitled to the right.

Table 1.36

Target Text	Source Text
Article 29 1. Everyone has duties to the community in which alone the free and full development of his personality is possible. 2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by	1) ہر شخص پر معاشرے کے حق ہیں۔ کیونکہ معاشرے میں رہ کر ہی اس کی شخصیت کی آزادانہ اور پوری نشوونما ممکن ہے۔ ۲) اپنی آزادیوں اور حقوق سے فائدہ اٹھانے میں ہر شخص صرف ایسی حدود کا پابند ہو گا جو دوسروں کی آزادیوں اور حقوق کو تسلیم کرانے اور ان کا احترام کرانے کی غرض سے یا جمہوری نظام میں اخلاق،

law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. 3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.	امن عامّہ اور عام فلاح و بہبود کے مناسب لوازمات کو پورا کرنے کے لئے قانون کی طرف سے عائد کئے گئے ہیں۔ ۳) یہ حقوق اور آزادیاں کسی حالت میں بھی اقوام متحدہ کے مقاصد اور اصول کے خلاف عمل میں نہیں لائی جاسکتیں۔

Critical Commentary on Table 1.36 of Appendix A

The translation of the article comprises different instances of *addition*, *lexicalization* and *omission*. In the translation of the first part, the translator adds 'کیونکہ' and 'رہ کر' in order to connect ideas and to add more prominence on the ideological purpose of one's duties to community by highlighting that the full and free development of a person is only possible by being in the community. The first part of the article is of one sentence in the ST, whereas it is dived into two sentences in the translated text by adding 'کیونکہ' in the beginning of the second sentence. The clause 'کیونکہ معاشرے میں رہ کر ہی' acts as a theme of second sentence which brings the attention of target readers towards the importance of being in the society rather by putting emphasis on the ST's theme. The division of the sentence and the placement of added words as the theme of the sentence deviates from the ideological perspective of the original text by taking the focus of target readers from the concept of duties of everyone to the significance of by being in a community.

The word 'solely' is omitted from the translation of the second part of the article with the concept of the subjection of everyone before law for the protection and recognition of rights and freedoms of others. The adverb 'solely' is used in the original text to put emphasis on the purpose of one's subjection before the law, but the concept

is de-emphasized by deleting the adverb which is used to put stress. In the translated text, the strategy of lexicalization is also evident through which different conceptions and translator's intervened opinions are conveyed. The word 'فرائض' can be used in the translation of 'duties' but the term 'حق' is used by the translator which communicates a different concept. With the use of term 'duties', the ST conveys the idea that everyone is obligated to the community without having any moral or legal choice to avoid it. On the other hand, with the use of the term 'حق', the TT communicates the concept that it is something you have an option to do or not which implies that everyone is having the right to community depending on an individual's will either to apply or not. While in the ST, the term 'duties' communicates the ideology by inferring that there is not any option of either implementing or avoiding the right; rather, everyone is obligated to perform.

The translator also selected the words 'جمہوری نظام' in translating 'democratic society' which can be 'جمہوری معاشرہ' in the TL. Although the word 'نظام' can be taken to talk about a society but 'نظام' is categorically seen as an aspect of a society since it is a combination of different systems. In the ST, the term 'democratic society' shows that all the systems of society are on the basis of democracy but in TT the use of term 'نظام' ignores all the systems of the society by communicating only about a particular system which can be political or governmental. The selection of the particular words shows the intrusion of the translator in the communicated ideology of the author.

Table 1.37

Target Text	**Source Text**
Article 30 Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.	اس اعلان کی کسی چیز سے کوئی ایسی بات مراد نہیں لی جاسکتی جس سے کسی ملک، گروہ یا شخص کو کسی ایسی سرگرمیوں میں مصروف ہونے یا کسی ایسے کام کو انجام دینے کا حق پیدا ہو جس کا منشا ان حقوق اور آزادیوں کی تخریب ہو جو یہاں پیش کی گئی ہیں۔

Critical Commentary on Table 1.37 of Appendix A

The translation of the article shows that the most frequently used strategy is *addition* in order to put emphasis on certain concepts which are placed in the secondary position in the original text. The lexical items are added to assert a statement or concept in an explicit way and to maintain connections and links between words, clauses and concepts. In the translation of the first clause, the translator adds 'کوئی ایسی بات' to emphasize the concept that despite having certain rights nothing can be used against any right and freedom presented in the declaration. 'پیدا ہو' is also added by the translator to warn and to bring the attention of target readers towards the concept of disallowing any one to have any right which aims at the destruction of the rights and freedoms presented in the article. These added words in the TT do not intend to manipulate the ideological perspectives of the ST, but the tone of ST presented by the author by putting stress on certain concepts and by emphasizing certain ideas is manipulated by the translator which in turn influences the interpretation of the meaning of the text perceived by the target audience.

History of The Document

<div dir="rtl">

دستاویز کی تاریخ

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Table 1.38

Target Text	Source Text
The Universal Declaration of Human Rights, which was adopted by the UN General Assembly on 10 December 1948, was the result of the experience of the Second World War. With the end of that war, and the creation of the United Nations, the international community vowed to never again allow atrocities like those of that conflict to happen again. World leaders decided to complement the UN Charter with a road	اقوام متحدہ کی جنرل اسمبلی نے 10 ستمبر 1945 کو انسانی حقوق کا عالمی اعلامیہ (UDHR) منظور کیا جو دوسری جنگ عظیم کے تجربے سے سیکھے گئے سبق کا نتیجہ تھا۔ جنگ عظیم کے خاتمے اور اقوام متحدہ کے قیام کے ساتھ ہی بین الاقوامی برادری نے ایسے تمام ظالمانہ اقدام روکنے کے عزم کا اظہار کیا جس سے تنازعات کے دوبارہ پھوٹنے کا امکان ہو۔ عالمی رہنماؤں ایک لائحہ عمل مرتب کرکے اقوام متحدہ کے منشور پر عملدرآمد کرنے کا فیصلہ کیا۔ جو ہر جگہ ہر فرد کے حقوق کی ضمانت

| map to guarantee the rights of every individual everywhere. The document they considered, and which would later become the Universal Declaration of Human Rights, was taken up at the first session of the General Assembly in 1946. The Assembly reviewed this draft Declaration on Fundamental Human Rights and Freedoms and transmitted it to the Economic and Social Council "for reference to the Commission on Human Rights for consideration . . . in its preparation of an international bill of rights." The Commission, at its first session early in 1947, authorized its members to formulate what it termed "a preliminary draft International Bill of Human Rights". Later the work was taken over by a formal drafting committee, consisting of members of the Commission from eight States, selected with due regard for geographical distribution. | دیتا ہو جس دستاویز پر انہوں نے غور و خوض کیا اور جو بعد ازاں انسانی حقوق کا عالمی اعلامیہ قرار پائی، اسے 1946 میں جزل اسمبلی کے پہلے اجلاس میں پیش کر دیا گیا۔ جزل اسمبلی نے انسانی حقوق اور آزادیوں کے اعلامیہ کے مسودہ کا جائزہ لیا اور اسے معاشی و سماجی کونسل کو ار سال کر دیا تاکہ انسانی حقوق کمیشن انسانی حقوق کے بین االقوامی بل کے لیے اس پر غور کر سکے۔ کمیشن نے 1947ء کے اوائل میں اپنے اراکین کو یہ اختیار دیا کہ وہ انسانی حقوق کے عالمی بل کا ابتدائی مسودہ تیار کریں۔ اس کے بعد یہ کام باضابطہ طور پر مسودہ تیار کرنے والی کمپنی نے اپنے ذمے لے لیا جو کمیشن کے ان اراکین پر مشتمل تھی جنہیں جغرافیائی تقسیم کو پیش نظر رکھتے ہوئے آٹھ ممالک سے منتخب کیا گیا تھا۔ |

Critical Commentary on Table 1.38 of Appendix A

The strategy of voice shift is employed by the translator in the translation of the first sentence of the selected extract with the conversion of passive voice into active voice. In the original text, the passive voice structure 'The UDHR which was adopted by the UN General Assembly on 10th December 1948' is used in which the agent of the clause 'the UN General Assembly' is less prominent and plays a subordinate role while the document 'The UDHR' affected by the action is more focused and highlighted. In the TT, the voice structure is changed and the passive voice is converted into an active voice 'اقوام متحدہ کی جزل اسمبلی نے دسمبر کو انسانی حقوق کا عالمی اعلامیہ منظور کیا' where placement of the agent اقوام متحدہ

'کی جزل اسمبلی' is changed from the position of object to subject by highlighting its role. With the change in the structure of clause, the emphasis laid on certain aspects is also changed. The replacement shows that the translator intentionally lays more focus on the role of the General Assembly in the protection of human rights and freedoms than the document itself. The translator highlights that the act was orchestrated by the UN General Assembly by making easier for the target readers to comprehend the active role and initial history of the document. In this way, the stress laid on 'the UDHR' with the use of passivization in the original text is minimized in the TT which in turn also influences the ideological tendency of the original author with the implementation of active voice structure.

The translator omits the word 'fundamental' in the TT, while describing basic human rights and the phrase 'what it termed' is also ignored in mentioning the name of the document. The omission de-emphasizes the significance of the presented freedom and rights along with minimizing the naming strategy used by the author which manipulates the communicated meanings of the ST.

The strategy of addition is also used by the translator which changes the tone of the presented concepts of the ST. The translator adds a phrase 'سے سیکھے گے سبق' in the translation of the first sentence which is not a part of the original text. The phrase is added to give a clear understanding to the target readers that the UDHR was the outcome of the consequences of the learning and experiences of the Second World War. Through this addition, the translator enables the target readership to comprehend clearly the reason of adoption of the document and the phrase may also be added to put stress on the worse results of the World War II. The pronoun 'جو' is added in the translation of the second sentence to refer to the charter mentioned in the first clause. The anaphoric reference is added and placed as a theme of the second clause to lay emphasis and to grab the attention of target readership towards the importance of the UN Charter. In the last sentence of the paragraph, the word 'ان' is added to highlight the significance of the members of commission. The addition of 'ان' and 'جو' as anaphoric references are used to state the role of 'UN Charter' and 'members of the commission' in the completion of the declaration. All of the added words in the translation of the selected extract show that there is no any ideological change with the addition of these words; rather, the

translator added them to create coherence in the presented ideas and to enhance the comprehension of the text by the target readers.

Table 1.39

Target Text	Source Text
The Commission on Human Rights was made up of 18 members from various political, cultural and religious backgrounds. Eleanor Roosevelt, widow of American President Franklin D. Roosevelt, chaired the UDHR drafting committee. With her were René Cassin of France, who composed the first draft of the Declaration, the Committee Rapporteur Charles Malik of Lebanon, Vice-Chairman Peng Chung Chang of China, and John Humphrey of Canada, Director of the UN's Human Rights Division, who prepared the Declaration's blueprint. But Mrs. Roosevelt was recognized as the driving force for the Declaration's adoption. The Commission met for the first time in 1947. In her memoirs, Eleanor Roosevelt recalled: Dr. Chang was a pluralist and held forth in charming fashion on the proposition that there is more than one kind of ultimate reality. The Declaration, he said, should reflect more than simply Western ideas and Dr. Humphrey would have to be eclectic in his approach. His remark, though addressed to Dr. Humphrey, was really	انسانی حقوق کا کمیشن مختلف سیاسی ثقافتی اور مذہبی پس منظر رکھنے والے 18 اراکین پر مشتمل تھا۔ امریکی صدر فرینکلن ڈی کی بیوہ ایلی نور(Eleanor) روزویلٹ نے (UDHR) کا مسودہ تیار کرنے والی کمیٹی کی صدارت کی۔ آپ کے ساتھ اس اعلامیہ کا پہلا مسودہ مرتب کرنے والے فرانس کے رہنے کیساں Rane (cassin) کمیٹی کے روداد نویس Rapporteur (لبنان کے چارلیس ملک، چین کے واس چیئرمین پینگ چونگ چانگ اور کینیڈا سے تعلق رکھنے والے اقوام متعدد کے انسانی حقوق ڈویژن کے ڈائریکٹر جان ہمفرے تھے جنہوں نے اس اعلامیہ کا خاکہ تیار کیا تھا۔ لیکن مسز روزویلٹ مذکورہ اعلامیہ کی منظوری کی روح رواں تھیں۔ کمیشن کا پہلا اجلاس 1947ء میں ہوا۔ ایلی نور روزویلٹ اپنی یادوں کو دہراتے ہوئے کہتی ہیں کہ "ڈاکٹر چانگ کثرت رائے کے حامی تھے اور انہوں نے نہایت دلکش انداز میں یہ تجویز پیش کی کہ حتمی حقیقت کی ایک سے زائد اقسام ہوتی ہیں۔ آپ نے کہا کہ اعلامیہ میں مغربی خیالات کے ساتھ ساتھ دیگر امور کا ہونا بھی ضروری ہے اور ڈاکٹر ہمفرے کو اپنے نقطہ نظر میں لچک پیدا کرنی چاہیے اگرچہ آپ کے مخاطب ڈاکٹر ہمفرے تھے لیکن یہ ڈاکٹر مالک پر زیادہ اثر انداز ہوئے جنہوں نے اس پر فوری رد عمل کا اظہار کیا کیونکہ آپ نے تھامس ایکوئی ناس(Thamous Aquinas) فلسفہ پیش کیا تھا۔ ڈاکٹر ہمفرے نے جوش و خروش سے بحث میں حصہ لیا اور مجھے یاد ہے کہ ایک نقطے پر ڈاکٹر

directed at Dr. Malik, from whom it drew a prompt retort as he expounded at some length the philosophy of Thomas Aquinas. Dr. Humphrey joined enthusiastically in the discussion, and I remember that at one point Dr. Chang suggested that the Secretariat might well spend a few months studying the fundamentals of Confucianism!	چانگ نے تجویز پیش کی کہ سیکرٹریٹ کو کنفیوش ازم کے بنیادی اصولوں کا بہتر طور پر مطالعہ کرنے کے لیے چند ماہ صرف کرنے چاہئیں۔"

Critical Commentary on Table 1.39 of Appendix A

The technique of agency shift is one of the most commonly used techniques to control the theme of the sentence. In the original text the agent of second sentence is 'René Cassin of France' whose role is highlighted in composing the first draft of the document. In the translated text, the relative pronoun 'who' is omitted which refers to René Cassin of France as an agent performing the action. The name of René Cassin of France is also omitted from the beginning of the sentence and is inserted in the middle of the clause without indicating his active role in performing the action. The replacement of agent in the TT brings a striking ideological change in the message communicated by the author as the manipulated structure undermines the role of René Cassin of France in the composition of the document.

The strategy of addition is also evident in the TT with the addition of certain lexical items which are not a part of the original text. The word 'مذکورہ' is added in the translation of the term 'declaration' in order to highlight the document by putting emphasis on the mentioning term. The translation of 'pluralist' into 'کثرت رائے کے حامی' is also done with the strategy of addition when it can be done in an equivalent term 'تکثیر پسند'. The translator added more words in the TT to make the concept clear to the target audience that Dr. Chang was in the favor of entertaining the ideas of others along with the westerns. The adjective 'نہایت

ی' is also added in translating 'charm' to intensify the appealing way of presenting the proposition.

The modality shift also occurs in the TT, which has resulted in an ideology which is different from the ideology of the ST. In the second sentence of the statement asserted by Eleanor Roosevelt, the modal verb 'should' of medium intensity is used to give suggestion or recommendation but in the TT it is replaced with 'ضروری' which communicates obligation and necessity of reflecting more ideas than simply the western ones. In the second clause of the same sentence 'would have to be' is used to emphasize that Dr. Humphrey would have to be wide-ranging in his approach, but in the TT instead of 'ہونا پڑے گا' as equivalent translation the word 'چاہیے' is used, as a replacement for obligation that expresses possibility and expectations. The selection of modal verbs of higher intensity instead of medium and the placement of the modal verb of possibility instead of obligation, the translator changed the effects of provided information by distorting the ideological meanings of the original text.

The strategy of de-nominalization is evident in the translation of an adjective 'eclectic' into a verbal phrase 'لچک پیدا کرنی چاہیے'. The process is de-nominalized to reflect that the action should voluntarily be done by Dr. Humphrey. It shows the strengthening of agency and active and conscious role of Dr. Humphrey in being eclectic in his approach. Lexicalization is also applied in translating the adverb' really' into 'بہت'. In the ST, 'really' is used to add emotive value to the concept of the effects created on Dr. Malik. It is used to emphasize the truthfulness of the presented assertion, whereas in the TT the concept is manipulated because the adverb 'بہت' used in the TT intensifies the degree of effects rather than communicating the concept of truthfulness.

Table 1.40

Target Text	**Source Text**
The final draft by Cassin was handed to the Commission on Human Rights, which was being held in Geneva.	کیساں(Cassior)کا مرتب کردہ مسودہ انسانی حقوق کے کمیشن کے حوالے کر دیا گیا۔ جس کا اجلاس جنیوا میں منعقد ہوا۔ اقوام

The draft declaration sent out to all UN member States for comments became known as the Geneva draft. The first draft of the Declaration was proposed in September 1948 with over 50 Member States participating in the final drafting. By its resolution 217 A (III) of 10 December 1948, the General Assembly, meeting in Paris, adopted the Universal Declaration of Human Rights with eight nations abstaining from the vote but none dissenting. Hernan Santa Cruz of Chile, member of the drafting sub-Committee, wrote:	متحدہ کے تمام رکن ممالک کی آراء جاننے کے لیے ارسال کیے جانے والے اس اعلامیہ کا یہ مسودہ "جنیوا مسودہ" کے نام سے معروف اور موسوم ہوا۔ اعلامیہ کا پہلا مسودہ ستمبر 1948ء میں تجویز کیا گیا جس کے حتمی مسودہ کی تیاری میں 50 سے زائد رکن ممالک نے حصہ لیا۔ جزل اسمبلی جنیوا میں منعقدہ اپنے اجلاس میں اپنی قرارداد نمبر (A 217III) مؤرخہ 10 دسمبر 1948ء) کے ذریعے انسانی حقوق کے عالمی اعلامیہ کی منظوری دے دی۔ 8 ممالک نے رائے شماری میں حصہ نہیں لیا جبکہ ایک ملک نے اس قرارداد کی مخالفت کی۔ مسودہ تیار کرنے والی ذیلی کمیٹی کے چلی کے رکن جناب ہرنان سانتا کروو (Heman Cruz santa) نے لکھا کہ:

Critical Commentary on Table 1.40 of Appendix A

The translation of the selected extract shows that there are instances of mistranslation which convey a completely different ideology and meanings to the target readership. The translator selected 'جنیوا' in translating 'Paris' and 'ایک ملک نے مخالفت کی' in the translation of 'none dissenting'. The mistranslation of such important pieces of information either intentionally or unintentionally by the translator conveys a different view to the target audience which activates different concepts and ideas in their minds about the origin and history of an international legal document. It seems that it may also be done by the translator or other patrons' involvement to bring changes in the presented information of the original text. With the implementation of the strategy of mistranslation, the readers of the target text interpret the information about the history of the document differently from the original readership.

There is also addition of certain lexical items in the TT which domesticates certain concepts along with providing additional information to the target audience. The phrase 'none dissenting, is translated as 'کسی نے بھی اس قرارداد کی مخالفت نہ کی-' with the addition of the term 'قرارداد'. The term is added in the translation to bring the attention of the target readers towards

the significance of the document along with highlighting the information about the impact of the document not negated by anyone. The words 'جناب'is added in translating the name of 'Hernan Santa Cruz of Chile' in order to mention his name with respect and honor by taking help from the connotations attached with the word 'جناب'. With this addition, the translator also used the techniques of domestication to enable the target audience to know about the worthy and active contribution of 'Hernan Santa Cruz' in the completion of the declaration. This addition modifies the presented meanings in the way that in the ST the name of all contributors of the document are presented in the same way without the addition of any term for respect for anyone, but in the TT the name of 'Hernan Santa Cruz' is mentioned with more respect with addition in comparison to the others.

Table 1.41

Target Text	**Source Text**
"I perceived clearly that I was participating in a truly significant historic event in which a consensus had been reached as to the supreme value of the human person, a value that did not originate in the decision of a worldly power, but rather in the fact of existing—which gave rise to the inalienable right to live free from want and oppression and to fully develop one's personality. In the Great Hall…there was an atmosphere of genuine solidarity and brotherhood among men and women from all latitudes, the like of which I have not seen again in any international setting." The entire text of the UDHR was composed in less than two years. At a time when the world was divided into Eastern	مجھے واضح طور پر یہ معلوم تھا کہ میں ایک نہایت اہم تاریخی معاملہ پر کام کر رہا ہوں جس میں نوع انسانی کی اعلیٰ اقدار کے لیے اتفاق رائے پیدا کر لیا جائے گا۔ جو کے ایسی اقدار ہوں گی جو دنیاوی اقتدار کے فیصلہ کے بجائے بقائے باہمی کی اس حقیقت سے ظہور پذیر ہو جس سے انسان کو غربت اور دباؤ سے آزاد زندگی گزارنے اور اپنی شخصیت کی مکمل نشوونما کا غیر منقسم حق حاصل ہو۔ میں ہے گریٹ ہال میں تمام خطوں سے تعلق رکھنے والے مرد و خواتین کے درمیان حقیقی یکجہتی اور اخوت کا ایسا ماحول اس کے بعد کسی بھی بین االقوامی موقع پر نہیں دیکھا۔ "انسانی حقوق کے عالمی اعلامیہ (UDHR) کے تمام متن دو سال سے کم مدت میں مرتب کر لیے گئے۔ یہ ایک ایسا دور تھا جب دنیا مشرق اور مغرب کے بالکوں میں بنی ہوئی تھی ان حالت میں دستاویز کی اصل روح مطابق اتفاق رائے حاصل کرنا جان جوکھوں کام تھا لیکن یہ مرحلہ نہایت کامیابی کے ساتھ طے ہو گیا۔

| and Western blocks, finding a common ground on what should make the essence of the document proved to be a colossal task. | |

Critical Commentary on Table 1.41 of Appendix A

The selection of particular lexical items by the translator communicates different meanings and emotions in the minds of target readers. The translator selected the word 'معلوم' in translating 'perceived' which are not equivalent in meanings. The word 'perceived' communicates that it was taken in actively by the senses about the participation in a historic event as it was not fully known by Hernan Santa Cruz of Chile, whereas the use of word 'معلوم' by the translator conveys the idea that Santa Cruz was apprehensively aware of the fact about the significance of the event. The verb 'participating' is translated as 'کام کر رہا ہوں'instead of 'حصہ لے رہا ہوں', with which different connotations are attached. The meanings attached with the term 'participating' in the ST are to convey the active role of Santa Cruz in an important historic event in collaboration with others, whereas the selection of phrase 'کام کر رہا ہوں' conveys the idea of fulfilling his responsibilities where his active concern and interest is omitted, through which the original role of Santa Cruz is manipulated. The selection of these particular words instead of the equivalent translation shows the intervention of translator in communicating the role of Santa Cruz in the process of the composition of the UDHR document.

The translator made use of modal verb to make future intentions and to predict about the upcoming happenings. The modality shift have resulted in an ideology different from the ideology of the author. The ST communicates an absolute assertion without using any modal verb, while in the TT the modal phrase 'کر لیا جائے گا'is inserted that introduces an element of probability and expectation about the creation of supreme value of human being. It shows a predictive situation that the value of every individual will be achieved in the future but in the ST there is complete absoluteness, which also shows a change in the communicated information of the original author. The translator adds the word 'انسان' in translating the concept of freedom from oppression and want to put emphasis on the

succeeding right. The addition also aims to clarify the implementation of the UDHR in providing a life free from the notions of oppression and want with a complete personal development of every individual. A shift in the structure of theme/rheme can bring a striking shift in meanings and ideology of the original text. In the ST the theme of the last sentence is 'atmosphere of genuine solidarity and brotherhood' which shows that about what the author intends to talk about. On the other hand, in the ST the theme of the original text is replaced with the addition of personal pronoun 'میں' as a theme which denotes the prior intentions of a human being. This replacement shows that instead of the environment of the Great Hall the translator wants to highlight the role of Santa Cruz.

In the translation of the last extract of history, the translator used the strategies of addition and domestication to make the concepts and ideas explicit for the target readers. The phrase 'جان جوکھوں کا کام' is used in translating 'a colossal task' which is not an equivalent translation; rather, the translator used the words of TL which are peculiarly associated with the complexity and difficulty of any task. The translator used the words to communicate the intricacy of the task of composing the document. These words are selected by the translator to arouse the feelings of strength and potency to state the hard and challenging task done by the General Assembly. A complete clause 'لیکن یہ کام انتہائی آسانی کے ساتھ طے ہو گیا' is added in the TT which is not a part of the original text. The purpose of this addition can be the translator's desire to illustrate that despite of the division of the world in the Eastern and Western blocks, the composition of the UDHR after tiring and challenging efforts is done in an easier way. The addition communicates the ideology that both parts of the world participated in composing the declaration and found a common ground for the preservation and practice of basic human rights and freedoms in the form of thirty articles.

The Foundation of International Human Rights Law

<div dir="rtl">بین الاقوامی انسانی حقوق کے قانون کی بنیاد</div>

Table 1.42

Target Text	Source Text
The Universal Declaration of Human Rights is generally agreed to be the foundation of international human	انسانی حقوق کا اعلامیہ بلاشبہ بین الاقوامی انسانی حقوق کے قوانین کی بنیاد ہے۔ 1948ء میں منظور کردہ انسانی حقوق کے عالمی

rights law. Adopted in 1948, the UDHR has inspired a rich body of legally binding international human rights treaties. It continues to be an inspiration to us all whether in addressing injustices, in times of conflicts, in societies suffering repression, and in our efforts towards achieving universal enjoyment of human rights.	قانونی طور پر قابل اطلاق انسانی حقوق کے تمام بین االقوامی اعلامیہ نے معاہدوں کے مجموعہ قوانین کو متاثر کیا۔ یہ اعلامیہ ناانصافی کے ازالے، تنازعات کے حل جبر کے شکار معاشروں میں انصاف کے حصول کے ساتھ ساتھ عالمی طور پر انسانی حقوق سے استفادہ کرنے کی کوششوں کے لیے ایک مشعل راہ ہے۔

Critical Commentary on Table 1.42 of Appendix A

In addition to convey information about entities, events and ideas, the selection of particular lexical items also shows attitude and emotions. The response of target audience towards the selected lexical items is not only affected by the referential meanings but also with attached emotions and connotations. The translator used the adverb 'بلاشبہ' in translating the adverb 'generally' while communicating the concept of UDHR as foundation of human rights. 'Generally' is used in the original text to communicate the idea that UDHR is seen as the basis of human rights by most of the people without specifying any particular group or class. Whereas, in the TT instead of the equivalent translation of the adverb 'generally' which can be 'عام طور پر'or 'عموماً', the translator used the adverb of high intensity'بلاشبہ' to show strong agreement and to indicate a high degree of likelihood about the importance of the UDHR as a basis of human rights. The translator selected the particular adverb not to bring any ideological change but to clear any doubt or uncertainty about the significance of the UDHR as a foundation of human rights in an emphatic way.

The word 'agreed' in the translation of the first sentence and the phrase 'to us all' are not translated by the translator. Both of these are significant because the omitted verb 'agreed' describes the voluntarily act of human beings in considering the UDHR as a source of human rights law. The phrase 'to us all' in the ST shows the involvement of human participants in taking the declaration as an inspiration for dealing with different issues and

problems but in the TT the involvement of human participants is ignored by the translator, which indirectly negates the involvement of all individuals by manipulating the presented ideology of the original text. The translation of phrase 'in times of conflict' and conjunction 'and' illustrate the instances of mistranslation with the selection of particular words instead of doing equivalent translation. The phrase 'in times of conflict' is translated as تنازعات کے حل

'میں which communicates different meanings. Instead of presenting the importance of the UDHR as an inspiration at the times of conflict which can prevent the happening of conflicts, in the TT the declaration is seen as an inspiration in the solution of the conflicts as it does not play a role in preventing the problem rather after happening, the declaration can play a role in bringing solutions. The use of the particular lexical items conveys the information in a different way which shows that the readers of both source and target text are not on the same page in their understanding of the communicated ideologies of the text.

The translator also selected the conjoining words 'ساتھ کے ساتھ'instead of using the conjunction of the original text 'and' in connecting the idea of the role of the UDHR as an inspiration for preventing different issues with the idea of getting enjoyment from the rights of the declaration. Although both conjoining words can be used to connect ideas, the conjunction 'and' is used when equal stress is laid on both the concepts connected with it while 'کے ساتھ ساتھ'is used to join ideas when the more emphasis is laid on the concept preceded by it. In the original text, both concepts are equally emphasized with the use of 'and' but in the translated text the phrase 'کے ساتھ ساتھ' is used before the concept of efforts in getting enjoyment from the rights of the declaration to emphasize and put more stress on the preceded concept as compared to the other one which also disturbs the structural tone of the ST through which the communicated meanings and ideas can be perceived differently.

Table 1.43

Target Text	**Source Text**
It represents the universal recognition that basic rights and fundamental freedoms are inherent to all human beings, inalienable and equally applicable to everyone, and that every	اس اعلامیہ میں عالمی طور پر اس حقیقت کو تسلیم کیا گیا ہے کہ تمام بنی نوع انسان موروثی طور پر بنیادی آزادیوں کے ساتھ پیدا ہوتے ہیں اور ہر ایک انسان پر ان کا مساوی طور پر اطلاق ہوتا ہے اور ہم میں

one of us is born free and equal in dignity and rights. Whatever our nationality, place of residence, gender, national or ethnic origin, color, religion, language, or any other status, the international community on December 10 1948 made a commitment to upholding dignity and justice for all of us.	سے ہر ایک شخص حقوق و عزت کے اعتبار سے برابر ہے۔ ہماری کوئی بھی قومیت، رہائش کا مقام، صنف قومی یا نسلی شناخت، رنگ، مذہب، زبان یا کوئی بھی دوسری حیثیت ہو، بین الاقوامی برادری نے 10 دسمبر 1848ء کو ہم سب کی عزت اور انصاف کو سر بلند رکھنے کے عزم کا اظہار کیا ہے

Critical Commentary on Table 1.43 of Appendix A

The researcher finds the strategy of *omission* and *voice shift* in the translation of the selected extract. The translator ignores the translation of the word 'inalienable' in conveying the ideology of inherent and inviolable rights of all human beings. The translation of the term is important because it conveys the ideology that no basic right of anyone is to be taken away and no one can be deprived of fundamental freedoms. It seems that the translator omitted the term intentionally to not let the target audience know about the basic concept that no one can be deprived of any of the rights presented in the UDHR by anyone. The omission of the term in the TT ignores the significant ideology of the original text.

The clause 'it represents the universal recognition' is in active voice whereas the translator uses the passivization strategy by translating it as 'اس اعلامیہ میں عالمی طور پر اس حقیقت کو تسلیم کیا گیا ہے'. In the ST the importance of the UDHR is highlighted which presents the universal recognition by occupying the position of agent of the clause. But in the TT the importance of the document is de-emphasized by not placing the agent of the clause as it is not mentioned that who's recognized the reality of the universal recognition of the document. With the change in voice, the structural shift in the role of the agent of the clause is also changed which brings changes in the intended meanings of the author of the original text.

A phrase 'is born free' conveying an important aspect of inheriting human rights by everyone is also not translated in the TT. The right of everyone to be free from birth is the core ideology of the declaration but the deletion of the phrase along with the ideology of the original text also omits the basic aspect of the foundation of the document.

Foundation for Our Common Future

ہمارے مشترکہ مستقبل کی بنیاد

Table 1.44

Target Text	**Source Text**
Over the years, the commitment has been translated into law, whether in the forms of treaties, customary international law, general principles, regional agreements and domestic law, through which human rights are expressed and guaranteed. Indeed, the UDHR has inspired more than 80 international human rights treaties and declarations, a great number of regional human rights conventions, domestic human rights bills, and constitutional provisions, which together constitute a comprehensive legally binding system for the promotion and protection of human rights.	وقت گزرنے کے ساتھ ساتھ اس عزم و عہد کو قوانین کی شکل دی گئی خواہ یہ معاہدوں کی صورت یا روایتی بین االقوامی قوانین، عمومی اصول، علاقائی سمجھوتے یا مقامی قانون کی صورت میں کیا گیا ہو، ان کے ذریعے انسانی حقوق کا اظہار کیا گیا یا ان کی ضمانت دی گئی۔ حقیقت یہ ہے کہ عالمی اعلامیہ نے 80 سے زائد انسانی حقوق کے بین االقوامی معاہدوں اور اعلامیوں، بے شمار انسانی حقوق کے علاقائی میثاقوں، انسانی حقوق کی ملکی قانون سازیوں اور آئینی دفعات پر مثبت اثرات مرتب کیے جو انسانی حقوق کے فروغ و تحفظ کے لیے قانونی طور پر قابل اطلاق جامع نظام کو تشکیل دیتی ہے۔

Critical Commentary on Table 1.44 of Appendix A

The selection of particular lexical items in the translation of the first clause of the selected extract shows the non-equivalent translation of the original text. Although the translated extract communicates the same meanings yet different connotations attached with different words communicate the concepts different from the original text. The phrase 'شکل دے دی گئی' is used in translating the term 'translated' in the same clause. The term 'translated' in the ST deals with the concept of conversion to communicate the idea that the already existing commitment was converted into law but the translated phrase 'شکل دے دی گئی' shows the concept of a sort of formation which communicates the meanings that with the passage of time the commitment was shaped as law. The term 'law' is translated into 'قوانین' which

shows plurality. It seems that the translator intentionally uses the plural term because different meanings are attached with the term 'law' in singular and plural forms. The use of singular term 'law' in the ST shows that there is only one type of law which will be implemented in all the United Nations but the use of the plural term 'قوانین' in the TT refers to a collection of laws or various types of laws to be applied in different member nations of the UN. The use of the plural term 'قوانین' problematizes the communicated ideology of the universality of law presented in the original text.

The translator also used the strategy of addition by adding 'وعہد' in translating the term 'commitment'. The translator added 'وعہد' to domesticate the concept because in the TL the term 'عزم وعہد' is used to put stress and to show strong assertion about any agreement. The translator added the word to put emphasis on the concept of commitment and to enable the target audience to comprehend the core idea in an easier way by converting the concept of commitment in the ideological terms of religion.

The translation of the word 'together' is ignored in the TT which is significant in the researcher's view because it conveys the ideology that different treaties, declarations, conventions, bills and provisions are linked with each other for the protection and promotions of human rights and freedoms. While in the TT, the omission of the term ignores the association and linking of these different institutions and documents which play a major role in protecting and promoting human rights which in turn also manipulates the communicated meanings of the ST.

Table 1.45

Target Text	**Source Text**
Building on the achievements of the UDHR, the International Covenant on Civil and Political Rights, and the International Covenant on Economic, Social and Cultural Rights entered into force in 1976. The two Covenants have developed most of the rights already enshrined in the UDHR,	انسانی حقوق کے عالمی اعلامیہ (UDHR) کی کامیابیوں کی بنیاد میثاق برائے شہری و سیاسی حقوق اور بین الاقوامی میثاق برائے معاشی سماجی اور ثقافتی حقوق کا نفاذ عمل میں آیا۔ دونوں میں زیادہ تر وہ حقوق سموئے گئے ہیں جو پہلے ہی انسانی حقوق کے عالمی اعلامیہ میں شامل تھے اور انھیں ان ممالک کے لیے موثر طور پر قابل اطلاق بنایا گیا جو ان کی

making them effectively binding on States that have ratified them. They set forth everyday rights such as the right to life, equality before the law, freedom of expression, the rights to work, social security and education. Together with the UDHR, the Covenants comprise the International Bill of Human Rights.	توثیق و تصدیق کر چکے تھے۔ ان میں روز مرہ کے حقوق مثلاً زندگی کا حق، قانون کے مطابق برابری، آزادی کا اظہار، کام کے حقوق، ساجی تحفظ اور تعلیم کے حقوق شامل ہیں۔ انسانی حقوق کے عالمی اعلامیہ کے ساتھ ان میثاقوں میں انسانی حقوق کا بین الاقوامی بل بھی شامل ہے۔

Critical Commentary on Table 1.45 of Appendix A

The technique of omission is used by the translator by not translating the phrase 'in 1976'. The translation of the phrase is very significant in researcher's opinion because it gives a complete information to the target readership about the importance of the declaration in history in the formation of other legal documents. The deletion of the year de-emphasizes the significance of the document in that particular year, and it also does not communicate such an important piece of information to the target readership. A word 'وتصدیق' in translating the verb 'ratified' is added by the translator as 'توثیق وتصدیق' which can only be 'توثیق' at equivalent level. The word may have added to communicate the information in clear and comprehensible way. In the TL, the word 'تصدیق' is commonly used for the approval of something which shows that it is added by the translator to convey the concept of the formal approval of the covenants by the States along with the equivalent translation of the term. The translator also added an adverb 'بھی' in the translation of the last clause. The adverb is added to put emphasis on the concept of the comprising of the International Bill of Human Rights. These instances of addition show that the translator does not intend to bring any change in the communicated meanings of the ST; rather, the addition is done in order to make the communicated information more comprehensible by emphasizing certain ideas.

The use of preposition in the translated text also modifies the ideology embedded in the original text. In the ST, the preposition 'to' is used in communicating the concept of 'right to work' while the preposition 'of' is used in conveying all other rights. The phrase with the use of 'to' can be translated as 'کام کرنے کا حق' but the translator translated it in the same

way as the translation of the other rights with the use of 'of' is done. If in the ST 'to' is used, it should be translated differently from the translation of all other rights using 'of' as a preposition. The same translation of 'to' and 'of' modifies the ideology of the author because the use of 'to' is replaced with 'of' in the TT. There is a basic difference in the use of both preposition with a noun 'right'. The preposition 'of' is used with 'right' to communicate a general concept, established in law or by treaty which is not an individual right. While the use of 'to' as a preposition with 'right' is more concerned with an individual. In the ST 'to' may intentionally be used by the author with 'right to work' to communicate it to every individual of the society rather than generalizing it. Moreover, in the TT instead of considering each individual, the concept is generalized which also manipulates the ideology of the original text.

The translator uses the strategy of domestication in translating 'covenant' into 'میثاق' which can be 'معاہدہ' in equivalent terms. According to the Oxford English Urdu Dictionary, the meanings of 'covenant' are 'معاہدہ' or 'اقرار' but the selection of 'میثاق' by the translator activates the religious aspects in the minds of the target readership which enable them to deduce the meanings in a coherent way. Although both words 'میثاق' and 'معاہدہ' communicate the same idea, yet the selection of 'میثاق' leads to a modification with a resulting change in connotations. The word 'میثاق' is used in communicating most of the religious agreements in the TL, so in this way the translator selected the particular term to convey the worth, significance and core meanings of the covenant by replacing the concept in religious terms.

Table 1.46

Target Text	Source Text
Over time, international human rights treaties have become more focused and specialized regarding both the issues addressed and the social groups identified as requiring protection. The body of international human rights law continues to grow, evolve, and further elaborate the	وقت گزرنے کے ساتھ ساتھ انسانی حقوق کے بین الاقوامی معاہدے سماجی گروپوں کے مسائل کے حل اور ان کے تحفظ کے لیے زیادہ قابل توجہ اور مخصوص اہمیت اختیار کرگئے ہیں۔ بین الاقوامی انسانی حقوق کے قوانین کا مجموعہ مسلسل نمو پزیر و ارتقاء پذیر اور انسانی حقوق

fundamental rights and freedoms contained in the International Bill of Human Rights, addressing concerns such as racial discrimination, torture, enforced disappearances, disabilities, and the rights of women, children, migrants, minorities, and indigenous peoples.	کے بین االقوامی بل میں شامل بنیادی حقوق اور آزادیوں کی مزید وضاحت کرتا ہے جن میں نسلی امتیاز، تشدد، جبری گمشدگیوں، معذوروں، خواتین، بچوں، تارکین وطن، اقلیتوں اور غیر مقامی لوگوں کے احوال کا ازالہ کیا گیا ہے۔

Critical Commentary on Table 1.46 of Appendix A

In the translation of the selected text, the translator employs the strategies of *addition*, *omission* and *lexicalization*. By employing the technique of addition, the translator adds the word 'اہمیت' which is not a part of the original text. The translator adds the word to highlight the specifications of human rights treaties. The translator gets the attention of target readers by adding the word which manipulates the original tone of the ST. The translation of both words 'regarding' and 'requiring' is not done by the translator. Both the words are significant because the former points out that to which two concepts the treaties have been concerned and the latter shows the claim of the right of protection by the social groups. With the omission of these words, the translator does not let the target audience know about the actual details by communicating the concept with the deletion of certain terms. This deletion communicates incomplete information to the target readership with the manipulation of communicated ideology of the original text.

The selection of particular lexical items activates different connotations in the minds of the target readership which can also result in the manipulation of the ideology communicated in the ST. The term 'امتیاز' with positive connotations is selected by the translator in the translation of 'discrimination'. Although both can be used with the act of making a difference but the selection of 'امتیاز' instead of 'تفریق' is ideologically significant. The term 'discrimination' in the ST is used in the literal tone, which communicates the negative aspects of creating differences among people, but the translator selected the word 'امتیاز' with positive connotations which does not activate the same feelings and emotions in comparison to the lexical items of the original text. The ideological manipulation shows that how the

translators take emancipatory practices in translating an International declaration by selecting certain words and by employing the technique of *addition* and by *deleting* ideas.

Universal Values

عالمی اقدار

Table 1.47

Target Text	Source Text
The core principles of human rights first set out in the UDHR, such as universality, interdependence and indivisibility, equality and non-discrimination, and that human rights simultaneously entail both rights and obligations from duty bearers and rights owners, have been reiterated in numerous international human rights conventions, declarations, and resolutions. Today, all United Nations member States have ratified at least one of the nine core international human rights treaties, and 80 percent have ratified four or more, giving concrete expression to the universality of the UDHR and international human rights.	انسانی حقوق کے عالمی اعلامیہ میں شامل انسانی حقوق کے بنیادی اصولوں مثلاً آفاقیت، باہمی انحصار، عدم تفریق، مساوات اور عدم امتیاز کا اعادہ کیا گیا ہے اور بنیادی انسانی حقوق کے بین االقوامی میثاقوں، اعلانیوں اور قراردادوں میں فرائض ادا کرنے والوں اور حقوق کے حامل افراد کے فرائض وذمہ داریوں کو اجاگر کیا گیا ہے۔ موجودہ دور میں اقوام متحدہ کے تمام رکن ممالک نے انسانی حقوق کے 9 عالمی میثاقوں میں سے کم از کم کسی ایک کی ضرور توثیق کی ہے اور 80 فیصد ممالک نے 4 یا 4 سے زائد میثاقوں کی توثیق کر رکھی ہے جس سے انسانی حقوق کے عالمی اعلامیہ اور بین االقوامی انسانی حقوق کی آفاقیت وعالمگیریت کا ٹھوس اظہار ہوتا ہے۔

Critical Commentary on Table 1.47 of Appendix A

Thematic structure of a clause organizes the message of a clause. The placement of any subject or entity as a theme of the sentence contributes significantly to the communicative effect of the message. In the analysis of the selected extract the researcher finds that in the ST 'the core principles of human right' is placed as a theme of the first clause which shows that the concept of the principles of human rights occupies substantial importance in the communicated message and it attracts the attention of the target readers

towards the core concept intended by the author. While, in the TT as a replacement for the theme of the original text the translator used 'انسانی حقوق کا عالمی اعلامیہ' which communicates that the translator wants to get the attention of target audience towards the importance of declaration instead of its basic values and principles. By changing the position of theme in the translated text the organization of the clause is also changed which modifies the communicative effect of the ST's message. The linguistic manipulation diverts the attention of target audience from the basic values and fundamental principles of the declaration by manipulating the ideological tone of the original text, and therefore the concept induced in the minds of ST readers may not be transferred to the target audience.

The use of modality in a text is important to consider because emotions and subjective reasoning are associated with the use of modal verbs. In the selected extract of the ST, there is not any use of modal verb to show strong assertion or obligation, whereas in the TT the modal auxiliary 'ضرور' is used to communicate that at least one of the nine international legal treaties is must which should be ratified by all the United Nations Member States. The use of modal verb 'must' in the TT indicates the translator's assertion that he/she perceives very strongly about the ratification of the treatise by UN members while in the TT the concept is not communicated with such strong assertion.

The strategy of omission is also evident in the translated extract which can be seen as a hindrance in transferring the ideology of the ST to the target readership. The omitted lexical items are used in the first sentence as the phrase 'first set out', a connective 'that' and an adverb 'simultaneously'. These lexical items are significant because the use of 'first' in the phrase gives a clear concept about the grounding principles of the declaration which later were reiterated in other treaties and declarations. The deletion of the adverb of time 'firstly' makes the foundation of the origin of the declaration that was on the basis of certain rights ambiguous for the target readership. It also ignores the basic concept that the rights which are induced in other legal treaties and declarations were first presented in the UDHR. The omission of 'that' distorts the cohesion of the text which is used to relate the coming idea with previous one. The translation of the ST's phrase 'and that' could be translated into 'اور یہ کہ' which could make the connected concepts easily comprehensible, but the translator omitted it by distorting the cohesion of the text. The translation of 'simultaneously' is also not done by the translator that communicates the idea that the rights of both duty bearer and

right owner are included in the human rights with the same value without any distinction of status or class. The deletion of the adverb of manner 'simultaneously' also ignores the ideology of the equal implementation of rights on both duty bearers and right owners. The deletion of these lexical items shows that how the involvement of translator plays a significant role in distorting the ideology of the ST.

How Does International Law Protect Human Rights?

<div dir="rtl">

بین الاقوامی قانون کس طرح انسانی حقوق کا تحفظ کرتا ہے؟

</div>

Table 1.48

Target Text	Source Text
International human rights law lays down obligations which States are bound to respect. By becoming parties to international treaties, States assume obligations and duties under international law to respect, to protect and to fulfil human rights. The obligation to respect means that States must refrain from interfering with or curtailing the enjoyment of human rights. The obligation to protect requires States to protect individuals and groups against human rights abuses. The obligation to fulfil means that States must take positive action to facilitate the enjoyment of basic human rights.	بین الاقوامی انسانی حقوق کا قانون ایسی ذمہ داریاں عائد کرتا ہے جن کی پابندی کرنا ہر ملک کے لیے الزم اور ضروری ہوتا ہے۔ بین الاقوامی معاہدوں کے فریق ہونے کے ناطے بین الاقوامی قانون کے تحت انسانی حقوق کا احترام کرنا، ان کا تحفظ کرنا اور ان پر عمل کرنا، تمام ممالک کا فرض اور ذمہ داری ہوتی ہے۔ قوانین کا احترام کرنے کی ذمہ داری کا مطلب ہے کہ تمام ممالک انسانی حقوق سے استفادہ کرنے کی راہ میں رکاوٹ پیدا کرنے یا ان میں کمی کرنے سے گریز کریں گے۔ اسی طرح قوانین کو تحفظ فراہم کرنے کی ذمہ داری کا تقاضا یہ ہے کہ تمام ممالک انسانی حقوق کی خالف ورزیاں ہونے کی صورت میں متعلقہ اور متاثرہ افراد اور گروپوں کو تحفظ فراہم کریں گے نیز قوانین پر عمل کرنے کی ذمہ داری کا مطلب یہ ہے کہ بنیادی انسانی حقوق سے استفادہ کرنے کی سہولت فراہم کرنے کے لیے تمام ممالک مثبت اقدام اٹھائیں گے۔

Critical Commentary on Table 1.48 of Appendix A

The translation of the article shows that the strategy of addition is used more frequently by the translator to intensify the ideological load of expressions. The translator adds 'ایسی' in translating 'obligation,'ہر' is added with 'states' and 'اور ضروری' is added in the translation of 'bound' in the very first line of the paragraph. With the addition of 'ایسی' the translator seems to intensify the ideological load of obligation. In the ST, the term 'States' is used in the plural form but translator converted it into singular form by adding 'ہر'. The addition shows the intensity laid on the obligation of the respect of human rights by pointing out each country instead of using the plural form to generalize the concept. The term 'bound' can be translated into 'لازم' but the translator added 'اورضروری' to communicate the concept of compulsion of rights unambiguously because in the target society the term 'اورضروری' with 'لازم' which a sound assertion is laid on any concept.

The selection of the words by the translator with particular intentions and aims activates different emotions and feelings in the target audience. The word 'states' is translated as 'ملک' and 'ممالک' in the whole paragraph. Although both terms can be taken as synonymous yet in the process of translation the selection of words bring changes in the ideology conveyed by the author. There is a difference in the core meanings of the words 'ملک' and 'state'. According to Sridhar (2018), *state* constitutes a part of the country while having a political apparatus for administration which can be democratic, autocratic or under the federal government of the country. With this distinction, the term 'state' is used in the ST to communicate the ideology of the obligation of respect and protection of human rights compulsory for each state as in every part of the Member States without consideration of having an independent governmental body or not. In the TT, the concept of 'State' is replaced with 'country' although there is no concept of states in the target society and there are also some states affiliated with the country. The role of these states is ignored in the matter of human rights by the translator with the use of the word 'country' which manipulates the ideology of the original text.

The modal verb 'must' of high intensity is used twice in the ST, once to communicate that it is obligatory over the states to refrain themselves from interfering in the enjoyment of human rights and for the second time it is used to communicate the idea of compulsion for the states to take positive steps in facilitating human rights. While, in TT for

both times, the modal verb is omitted which de-emphasizes the high intensity laid on the concept and to minimize the effect of necessity imposed on the states. The omission of the modal verbs reflects that the ideology about the intervention of states as a hurdle and taking of positive steps in enjoying human rights is not communicated in the same tone of obligation and stress as it was presented in the original text.

The translation of the last two lines of the paragraph also shows the strategy of *addition*. The lexical items 'متعلقہ اور متاثرہ' in the translation of individuals and 'نیز قوانین' are added in the beginning of the sentence which is not a part of the original text. The word 'متعلقہ اور متاثرہ' are added to make the concept unambiguous that the people affected from the violation of human rights will be protected. Cohesion of the text is maintained by adding 'نیز قوانین' by relating the idea with the previous one. The addition makes it easier for the target audience to understand the presented ideas.

An agency shift also takes place twice in the TT by removing the role of 'States' as an agent of the sentences. In the ST, 'State' is used as theme of the second sentence which performs the action of the sentence and in the same way 'State' is also used as a theme of second clause of the last sentence. While in the TT, the role of 'state' as a theme of the sentence is replaced respectively with 'انسانی حقوق' for the first time and 'بنیادی انسانی حقوق' for the second time. The replacement is an optional shift by the translator which is ideologically loaded by converting the attention and focus from the concept of states to an individual's rights.

Table 1.49

Target Text	**Source Text**
Through ratification of international human rights treaties, Governments undertake to put into place domestic measures and legislation compatible with their treaty obligations and duties. The domestic legal system, therefore, provides the principal legal protection of human rights guaranteed under international law.	انسانی حقوق کے بین الاقوامی معاہدوں کی توثیق کرنے کے بعد حکومتیں ایسے ملکی اقدام اور قانون سازی کرنے کی ذمہ دار ہو جاتی ہیں جو ان کے معاہدوں کی ذمہ داریوں اور حقوق سے ہم آہنگ ہوں۔ اس لیے ملکی نظام قانون انسانی حقوق کو ایسا بنیادی قانونی تحفظ فراہم کرتا ہے جن کی بین الاقوامی قانون کے تحت ضمانت دی گی ہے۔ جہاں ملکی قانونی

Where domestic legal proceedings fail to address human rights abuses, mechanisms and procedures for individual and group complaints are available at the regional and international levels to help ensure that international human rights standards are indeed respected, implemented, and enforced at the local level.	کاروائیاں اور اقدام انسانی حقوق کی خلاف ورزیوں کا ازالہ کرنے میں ناکام رہتے ہیں وہاں علاقائی اور بین الا قوامی سطح پر انفرادی اور اجتماعی شکایات کے لیے ایسے قواعد اور طریقہ ہائے کار موجود ہیں جو مقامی سطح پر بین الا قوامی انسانی حقوق کے معیارات پر عملدرآمد، ان کے احترام اور نفاذ کو یقینی بناتے ہیں۔

Critical Commentary on Table 1.49 of Appendix A

The translation of the selected extract shows that the strategy of *addition* is used most frequently by the translator in order to highlight certain concepts along with the implementation of omission. The translator adds the adjective 'ایسا' with the concept of principal legal protection of human rights to bring the target readers' attention towards the extreme degree of protection of their rights from the domestic legal system to ensure the target audience about the quality and eminence of their domestic law. The words 'جن کی' are added in the translation of the same sentence to refer back to the human rights by joining the two clauses of the sentence. It seems that the translator intentionally used the *addition* phrase 'جن کی' as a pronoun in singling out the significance of human rights and to ascribe it a distinctive status in the whole concept communicated in the sentence. The added pronoun is also used instead of human rights which shows the repetition of the concept by indicating the significance of these rights in domestic and international law. The term 'proceedings' is translated as 'کاروائیاں اوراقدام' by adding the words 'اور اقدام' with the equivalent translation of the term to make it evident for the target readership that if proceedings and measures of domestic law in which plans and different courses of actions to prevent rights are included fail to protect human rights then these rights can be protected at regional and international levels or at the local level. The addition makes the concept very clear that along with the proceedings if the plans and procedures of domestic law are not up the standard, they can also be ensured of international and regional standard at the local level. The adverb 'ایسے' is also added in the translation of the last sentence to put stress on the

mechanisms and procedures to ensure human rights. The translator highlights the alternative strata to protect the rights. All of the added words in the translation of the selected extract show that there is not any ideological change with the addition of these words; rather, the translator added them to create coherence in the presented ideas and to enhance the comprehension of the text by the target readers. The adverb 'indeed' in used by the author to explicitly state respect, implementation and enforcement of human rights without any question and contradiction but the translation of the adverb is ignored by the translator which communicates the concept without any strong assurance and certainty. The deletion also ignores the attitude and belief of the author towards the protection of human rights undoubtedly and unarguably which manipulates the communicated meanings of the original text.

Major Findings of the Study

After a detailed review of the related literature and scrutiny of the selected data using the ideological framework for translation analysis presented by Hatim and Mason, this study draws the following conclusions in relation with the objectives of the research outlined in Chapter 2:

1) The translation of the selected document in Urdu contains certain illustrations of the different strategies and techniques used by the translator, as can be seen in Chapter 4. Although there is an accurate translation of certain words and phrases in the target language yet the translator uses various techniques and procedures presented by Hatim and Mason (1997) such as *addition*, *omission, domestication, lexical repetition, modality*, etc. to change the meanings of the source text. The translator of the document, as a professional translator, is well aware of the intensity of the significance of the document which is loaded with meaning. To convey such in-depth ST meanings in the TT, he / she gives priority of adding specific techniques, procedures and expressions, certain concepts rather than literally translating them as can be seen in the data analysis section of this chapter at specific points.

2) The translator brings different types of grammatical shifts in the translated text in relation to the original text which influenced the communicated ideology of the original text. Such changes have taken place at tense level in various forms. According to Hatim and Mason (1997) different shifts such as theme / rheme organization, voice and agency shift which as a result of change in the structure of the sentence also bring

changes in the communicated meanings and also affect the emphasis laid on certain concepts and ideas in the selected ST. In order to maintain the cohesion of the translated text, there are also some instances of shifts at textual level. Similarly, while translating the document, the translator uses certain techniques to evade the loss of conveying the intended meanings of the ST to the TT. To this end, he / she takes care of establishing internal connections between ideas, linking them logically in order to maintain consistency in the message being conveyed.

3) The translator uses certain strategies which are presented in the Hatim and Mason's (1997) ideological framework in translation to solve the problems of transmitting ideologies of the original text while conveying the message, either in accordance with his / her own interpretation, or in order to make the transmitted message of the original text understandable to the target audience at the word level and above word level. These strategies helped the translator to select words, phrases and structures on his/her own to convince instead of choosing their literal words or phrases in order to reproduce the meaning of the source text in the target text, which in turn leads to the modification of the intended ideologies of the ST.

4) Similarly, it is concluded that certain ideological and socio-cultural factors of translators and target audience also influence the ideology expressed in the source text**.** Ideological biases are manifested through the ideologically based use of language. It is evident from the analysis of the selected data that the alignment of the target readership and the translator with the prevailed ideologies and socio-cultural factors of the target community also affect the presented ideology of the original text. By revealing social and ideological positions, the study describes how the Urdu translation of the *Universal Declaration of Human Rights* reflects the interests and concerns of the agents involved in the translation process and of the wider target readership. It was found that the translator expresses political interests, promotes ideological positions and corresponds to the interests and concerns of the target community. Macro and micro structural levels of analysis reveal the ideological and political factors that were existent in the translation of the document. This twofold analysis also reveals political and ideological positions of the agents involved in producing and decontextualizing the translation. Hence, the analysis contributes to justify the third research objective of this thesis, i.e., "To demystify and scrutinize the specific ideological and socio-cultural

factors of translators and target text readers which bring about changes in the presented ideology of the ST".

5) This study also found that the choice of certain techniques and strategies which can be used to manipulate ideology as presented by Hatim and Mason (1997) in a given context are associated with a number of factors. These factors can be linguistic and sometimes extra-linguistic. The selection of techniques and strategies by a translator in the process of translation is not only dependent on the linguistic system(s) but also depends on a number of other facets such as, the target context, the perception of target audience, acceptability of communicated message in the target society and understanding and interpretation of the text by the translator as well, which can be seen in the interpretation of the selected text.

6) It turns out that the translator intervenes in the process of the translation of the legal text by providing his/her own knowledge, beliefs and ideologies. As a result, the presentation of ideology in the ST is not fully presented in the TT; however, by considering the norms and beliefs of the target audience, ideological inclination of the patrons of translation, translator and target readership, the translator has changed some ideologies. Álvarez and Vidal (1996) also support this point that all the choices made by the translator in the process of transferring message from one language to another, such as the selection of particular lexical items, omission of certain words and the arrangement of words in the sentences reveal the translator's historical and socio-political situation along with his/her ideologies, cultural norms, values and beliefs.

Discussion

It is discussed in the literature review that there are certain types of legally and politically entangled texts which pose various demurrals to the translators because they have not received much attention as compared to the other genres. On the one hand, the ideological analysis of the Urdu translation of the document shows that how at the linguistic level of the text different discursive structures, translation strategies and tactics are implicitly implied, and on the other hand, it reveals that how the minds of the readers can be influenced with the help of selected strategies and techniques to form, approve or refute an ideology. Although the translated Urdu version has been translated from the original English text, among other grammatical and lexical variations between ST and TT, significant changes are found largely in terms of *addition* and *deletion*. The

most predominant strategies employed in the TT in relation to the original text are the placement of *theme/rheme structures*, *domestication, expansion* and *omission* which result in modifying the communicated message of the original text as argued by Hatim and Mason (1997) in the framework for the analysis of ideology in translation. Overall, it has been observed that at this level of analysis, the translator has provided ample evidences of either intentional or unintentional manipulations in the translated text.

The chapter aims to explore and analyze some of the linguistic strategies and techniques that reflect the ideological direction of the translator in the translation process. The results of this chapter also reinforce the fact that the translator uses particular discursive tactics as an ideological ploy. Furthermore, it is illustrated by the presented results of the chapter that translators can achieve some ideological goals through certain techniques and strategies. Finally, it can be concluded that the methods related to the ideological analysis of translation can be considered as useful tools for detecting manipulative language in order to uncover the hidden theories employed by the translator

CHAPTER 5

CONCLUSION & RECOMMENDATIONS

In this research work, the researcher analyzed an international legal document named the *Universal Declaration of Human Rights* by using the framework proposed by Hatim and Mason. The researcher critically reviewed the literature related to the study in chapter 2 and also examined it from an ideological point of view to identify the gap on which this research is focused. Chapter 3 sheds light on the research methodology of the study and also elucidates the ideological framework presented by Hatim and Mason selected for the study. Then in Chapter 4, the researcher scrutinized and discussed the selected data in detail, with critical comments on the translation of the selected document in relation to its English source text.

This qualitative analysis is carried out with the help of Hatim and Mason's theoretical framework in order to dig out the hidden ideologies of the translated text. The different levels at which analysis is executed are: 1) modality, 2) nominalization, 3) transitivity shifts, 4) lexical recurrence, 5) domestication and 6) lexicalization. The researcher analyzes the strategies adopted by the translator in the translation of the selected text and revealed the ideologies behind the use of some of the strategies while examining the selected data as in Chapter 4 it can be seen.

Conclusion

It has become clear that translation cannot be only seen as a process of conveying a message from one language to another. Hatim and Mason (1990) state that translation is the process of presenting communication to the target readers of different linguistic and socio-cultural backgrounds by bearing in mind the communicative goals. Schaffner (2003) also agrees that a translator is a social agent who carries out an ideological task through which the choices of the translator along with various aims and interests of the original text are also affected. In fact, manipulation is inevitably done by the translator in the process of translation with the employment of different techniques presented by Hatim and Mason (1997) predominantly with *addition, deletion, modification* and *changing of words, phrases* and *sentences* for a specific purpose.

The identification of ideologically embedded content is done in the analysis with the means of different linguistic features, such as: *nominalization, transitivity system*, *ideologically-contested words* and *modality*. Through ideological analysis of the text, it became evident that there are ideological differences between the source and the target text. On the aspect of ideologically contested words, the modification of the ideology of the original text occurred because of the selection of lexical items which do not activate the same ideological concerns to the target text readers as they are activated in the original text readers. The analysis of the data shows that on the aspect of nominalization the communicated meanings of the author were manipulated with the conversion of verbal sentences into nominal sentences and with the process of de-nominalization where nominal sentences are shifted into verbal processes. There are also instances of rendering nominal sentences into nominal without bringing any change in the presented meanings of the original text. In terms of voice shifts, the communicated ideologies of the ST are modified with the conversion of active voice sentences into passive voice and vice versa. Finally, the change of sentence structure in TT provoked different meanings in the target audience's mind which led to the ideological modification, especially in the case of *agency shift*, *materialization* and *theme /rheme organization*. The selection of specific lexical items instead of equivalent terms, the use of particular model verbs, and the strategy of adding and deleting with the repetition of certain words also carried the implications towards the ideologies embedded in the translated text.

An ideological investigation of the *Universal Declaration of Human Rights* and its Urdu translation with the help of Hatim and Mason's (1997) ideological framework reveals that the translator is forced either intentionally or unintentionally to manipulate and change some aspects of the translated text so that the ideological load of the text can be adjusted according to the principles, values and norms of the target readers' society. The analyzed data also indicated that the ideological implications that influenced the translated text were in line with the socio-political, cultural and religious conditions of the target society.

The scrutinized data acquired through the study of the source text and its translated version illustrate sound evidences on the basis of textual features and lexical selection that both the original and the target text are mutually exclusive and as a result of the selections, the ideological contradictions between both the corresponding texts

are evident. However, we must keep in mind that the same ideology can be communicated by both original and translated text. To put it another way, the effect of the target language norms and beliefs and the translator's ideological tendencies are evident throughout the translated text.

Through the analysis of the selected data, it became evident that most of the presented ideologies of the original text were rendered in the TT with only a few being modified. The point is in line with the view of Hatim and Mason (1997). While transferring the ideologies of the source text into translated text, the translator interferes in the process of converting the text in the target language with the intervention of his/her knowledge, values and beliefs. As a result, the ideologies communicated in the original text were not conveyed entirely in the TT as some ideologies were modified, manipulated and ignored by the involvement of the translator. The concept is also agreed upon by Álvarez and Vidal (1996) that all the selections made by the translator in converting a message from one language into another such as the selection of lexical items, addition, omission, and the placement of words on certain positions reflect the translator's socio-political milieu as well as the ideologies, norms and beliefs that encompass him/her.

The ideologies embedded in the ST were not presented completely in the TT which indicate that the translator played a role of a social agent by having a right to determine the translated text with the consideration of different ideologies and socio-cultural background of the target readership. He/she has chosen not to present all the ideologies in the TT because there were some concepts and ideas in the ST which were not in line with the situation and circumstances of the target society. As stated by Portinen (1998) in the process of translation, the translator has to make various adjustments to convey the impression of what is good and suitable for the target audience and also to meet the demands and needs of target socio-cultural context.

The analysis of presented ideologies through the framework of ideological analysis proposed by Hatim and Mason (1997) proved to be the best framework for exploring the ideologies embedded in the selected text. In this study, the linguistic features like ideologically-contested words, nominalization, domestication, modality and transitivity system were examined wherein ideologies were embedded.

On the aspect of lexicalization as stated by Hatim and Mason (1997), it turned out that many ideologically laden lexical items were used in the translated text in order to communicate certain ideologies. The findings of the study illustrate that most of the ideologically loaded words of the ST were rendered in the TT but there was also the use of certain words through which the communicated ideology of the author was shifted in the TT. However, it also turned out the selection of the words through which the ideology of the original text was manipulated could also be translated at equivalent level that were appropriate to use in the target language and culture, but the translator selected particular words loaded with certain ideologies different from the presented ideologies of the ST. It indicated that it depends on the translator's selection of lexical items through which an ideology can be manipulated, an idea can be emphasized and a concept can be minimized. This choice of certain words by the translator in the translation of such a significant international document can be seen as an indication of ideological mediation. The point is in line with Alghamdi's (2014) view that the disparity in the ideologies of the original and translated texts are results of the selection of lexical items which are on the basis of socio-cultural and ideological stances of the translator.

On the aspect of nominalization, it was found that the conveyance of different meanings and aspects with the implementation of nominalization affected the structure of the sentences. With the strategy of nominalization it turned out that at large extent the nominal sentences were translated into nominals as well without bringing any change in the communicated meanings. There were instances of converting a verbal sentence into nominal known as nominalization and at some points nominal sentences were transferred into verbal sentences known as de-nominalization. On the basis of analysis, it is deduced in line with the view of Hatim and Mason (1997) that when the structure of the sentence is changed from verbal to nominal along with the change in structure, the meanings and ideologies embedded in the sentence were also modified in the TT. As the concept is presented by Fowler *et al.* (1979) that the selection of a noun phrase over a verb is usually ideologically charged, hence the use of the technique was ideologically embedded. Regarding the aspect of de-nominalization, the meanings embedded in the nominal structure in the ST were changed into verbal sentences. This strategy was also implied by the translator to change the communicative connotations and emphasis attached with the sentence of the ST by communicating different

meanings in the TT. With the implementation of de-nominalization, the translator extended the explanation of the sentence and as a result of this explanation the meanings in the TT were changed from the ST.

Regarding the transmission of ideology from the perspective of transitivity system, it was found that there was a change of voice which affected the ideological content entrenched in the sentence. Although there were some ideological changes in the text that occurred without the change of voice yet it was done with the implementation of various other strategies presented in the model of Hatim and Mason (1997). The ideological changes that took place without the change of voice were caused by the agency shift and change in the theme/rheme structure. Fowler (1979) takes a stance on the view that just like the process of nominalization, the choice of passive voice over active voice and vice versa is also ideologically charged. With the selection of passive voice over active voice, the agent of the sentence was deleted or de-emphasized which affected the communicated information and in the same way with the selection of active voice over passive voice, the translator highlighted and emphasized the agent which also influenced the communed concept of the author. Therefore, the ideas embedded in this sentence are conceived differently by the readers of target text from the way they are perceived by the readers of the original text. Discursive processes such as thematization is seen as one of the most significant techniques by Hatim and Mason (1997) in the transitivity system which is used by the translator to influence the readers' perception of the original text's ideologies. The analysis revealed that theme/rheme organization is considered as a frequently implied structural possibility to emphasize and de-emphasize information and therefore a way to control the opinions and understandings of the target audience. The scrutiny of the selected data presented changes in the agency, voice and thematic structure that were not only structural changes and not merely expressions or coding for ideological positions, but also played a role in the persuasion and reception of dimension of communication. In these cases, such discourse structures can be assumed to play a role in the formation of the desired mental models of the communicated messages in the minds of the target audience. Thus, these techniques were used by the translator to facilitate the organization of TT, and therefore the use of such strategies affected the understanding of the target readers, resulting in arousing different ideological views and opinions. According to Fairclough (1992), the change in voice and change in the

thematic structure of a sentence may be associated with the ideological important features of the text due to which the translator is allowed not to specify the agents of the action nor how and when they do it.

The analysis of the aspect of modality in communicating ideology revealed that certain types of model verbs used by the translator affected the communicated ideology of the original text. With the *addition, deletion* and *replacement* of certain modal verb, the translator influenced the knowledge, attitude, behavior, opinions and beliefs of target readership. The implementation of certain model verbs by the translator influenced the target readers by forming certain concepts about the communicated message in their minds which differs from communicated ideology of the ST. Thus forming an ideology which does not coincide with the formed ideology of original text readership. The translator used modal verbs in the form of addition, deletion and replacement to uphold his/her authorial role, to align the target audience with his/her personal or institutional views, and thus to manipulate the opinions of the target readers. Through the analysis of the text, it is evident that some modal verbs are as same as that in the original, some are added, and some English modal verbs are not translated into Urdu modal verbs. Consequently, modality is presented by Hatim and Mason (1997) as an effective means of changing the ideology of the author in order to influence the attitude, opinion and knowledge of the target readership in the translated text.

The elements of domestication are also explored by the researcher in the translation of the UDHR. The analysis of the selected data revealed the existence of highly structured and complex use of the strategy of domestication in the TT. In the TT, the researcher found that the translator has used the strategy of domestication to eradicate the ideological and linguistic view of the source text and has rewritten it rendering the values and canons of the target text. With the strategy of domestication, the translator tried to communicate the message of the ST by taking into account the cultural and ideological beliefs of his/her target readership. The researcher concludes that although the translator tried to make the TT easier and more readable by domesticating certain concepts, yet sometimes he/she failed to convey the ideological connotations of the original text. This agrees with Alghamdi (2014) who says that the socio-cultural and ideological views of translators lead to differences between ST and TT.

The translator has used various other translation strategies presented in the ideological framework of Hatim and Mason (1997) such as *addition, omission*, *materialization* and *lexical recurrence*. The most predominant strategies employed in the TT were additions and deletions. As a matter of fact, the researcher found additions and deletions are implied by the translator to make certain ideas more preferred, highlighted, focused upon, and to curtail, de-emphasize and minimize certain concepts and ideologies. *Addition* is done in different ways to make the presented ideas explicit and prominent while *deletion* is used to make the concepts implicit by not communicating the complete message of the original text. These strategies are used by many other translators, but they do so in order to bridge the communication gap between the meaning of the source text and the audience of the target text. Hence, the purpose of these strategies is usually to improve the understanding of the source text, but the translator of the selected document used these strategies to manipulate the meaning of the original text in addition to modify the author's ideological point of view. Therefore, it is important to consider that translation strategies can be controversial and translators may use them to manipulate the source text in order to serve their own ideological purposes.

The findings of the study revealed the manifestation and manipulation of the communicated ideologies of the ST in TT in the Urdu translation of the international document *Universal Declaration of Human Rights*.

In response to the answer of the first research question, the researcher focused on different techniques and strategies used in the translation of the UDHR into Urdu. After doing the textual analysis of the selected data, it was found that the translator employed the strategies of *modality, transitivity shift, domestication* and *lexical recurrence* predominantly. In other words, with the implementation of these different techniques and strategies, there are instances of different concepts and ideologies communicated in the TT which vary from the presented ideologies of the original text. The translation was scrutinized in the light of Hatim and Mason's ideological framework (1997) and the techniques that are used most by the translator are *lexicalization, expansion, omission*, *modality, domestication, lexical recurrence, voice* and *thematic shift*. Other techniques are also implied by the translator which result in changing the ideology conveyed by the author but not that much. It is clear that the legal documents are more objective than denotative. Translation of legal documents

with personal interpretation by adding or deleting certain concepts, by organizing the sentence structures on their own conveniences and selection of words on the basis of personal or target audience's understanding leads to the presentation of ideologies in the translated text that differ from the communicated ideologies of the original text. The translation of the document with the implementation of different techniques and strategies produced translation with different ideological inclinations.

Reflecting on the answer to the second research question, which is to consider the formation of ideologically different meanings of ST into the Urdu translation, the presented ST ideologies are indeed modified with the help of various techniques and strategies as presented by Hatim and Mason (1997) in TT. It was found that various techniques, such as *transitivity shift, modality* and *domestication*, were implied deliberately or accidentally based on the interpretation of the translator or according to the understanding of the target audience since no striking patterns were noticed regarding the manipulation of the ST ideology in TT. Critical analysis has shown that there are differences between certain ideologies of the original text and the translated text as different linguistic means are used to express ideological views. It was found that the translator used certain translation strategies such as *omission, addition, lexicalization* or *transitivity shift* not only to convey meanings, but also to communicate a concept with personal interpretation, and to change the ideology of the original text either directly or indirectly. For example, a deliberate omission "without interference" in the translation of Article 26 leads to misunderstandings for the TT recipients and communicate untrue or incomplete information about the concept of holding opinions without any involvement. In the same way in the translation of article 16, the word 'marriage' is translated into 'نکاح' which demonstrates the conveyance of the concept from religious point of view because most of the target audience is Muslim and for them marriage is on the basis of Nikkah. It shows that instead of equivalent translation, the translator selected the particular term 'نکاح'to domesticate the concept of marriage from religious and socio-cultural perspective of the target readership to enable them to understand the right of marriage in an unambiguous way. These two instances of omission and lexicalization demonstrate the formation of different ideological meanings in the TT which resulted in an ideological mismatch between the original and the translated text.

In answering the third research question of the study, the researcher has discovered potential socio-cultural and ideological factors in relation to the manipulation of the ideology of the ST into the TT. The socio-cultural context and ideological beliefs of the target readers are seen as significant and influential components in the process of translation. Since both of the elements can lead to manipulation and change in the ideological load of the source text in such a way that these external factors can make the translation a desirable and readable product for the target readers in accordance with their social values and ideological beliefs. The inclusion of social and ideological factors makes the translated text a product of the context of the target readers and incite the religious and cultural systems of their society. The translator either intentionally or unintentionally manipulates some concepts of the ST in order to bring their ideological load in line with the norms and values of the target reader community. The results also showed that the manipulations of ideology that influenced the presented concepts of the source text were associated with the political, cultural and religious contexts of the target society.

Recommendations for Future Researchers

1. Though limited in scope, the present study provides an illustration of how the study of ideological manipulation can pave a way for the interpretation of meaning and ideologies of the translated text. In order to do further development and research in the field of *Translation Studies* the analysis can be considered a baseline. The most obvious avenue for future research can be with the selection of the data of same nature used in the present study. This could be carried out through the examination of the translation of other international legal or political documents at least in the English/Urdu setting.

2. By using Hatim and Mason's analytical framework, the researcher can compare two or more than two translations of the same source text to determine how various techniques and strategies of translation are used in each of them to deal with the communicated ideologies of the ST

3. Further research on markers of ideology is required to increase the knowledge of various linguistic tools of ideological manipulation. This can be done by applying the technique of critical stylistics of Fowler *et al*. (1979), Jefferies (2010) and Simpson (1993). Lawrence Venuti's domestic and foreignization

strategies can be used to investigate whether in the TT the ideologies are translated, reinforced or manipulated.

4. Future research may scrutinize the ideologies embedded in the translated texts by focusing on the effects of national origin, institutional affiliation and patron's control on the translators. This could be further enhanced with the inclusion of different translators of the same ST with diverse demographic standards.

In short, future researchers need to do a lot of work in this new discipline,

especially in Pakistan in order to survive in this hostile multilingual world.

The findings obtained as a result of a qualitative study of the source text and its corresponding translated version present convincing evidences that the original and translated text diverge from each other in terms of both lexical selection and textual features, which lead to ideological differences between them. Everything that is evident through the scrutiny is that the target text and the source text do not convey the same ideology as the ideology communicated by the author to the original text readers differs from the ideology conveyed to the target readership by the translator. In other words, the influence of the translator's linguistic values and ideological tendencies is evident throughout the translated text. The data obtained from the analysis of the texts of this study also confirm this statement. The translation shifts that the target text has undertaken clearly point out that the discrepancies between the target text and the source text are striking with the result that the translation seems to activate different concepts and views in the minds of the target readers.

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APPENDIX

Table 1.1

PREAMBLE

<div dir="rtl">تمہید</div>

Target Text	**Source Text**
Whereas recognition of inherent dignity and of the equal and inalienable rights of all members of human family is the foundation of freedom, justice and peace in the world.	چونکہ ہر انسان کی زاتی عزت اور حرمت اور نا قابل انتقال حقوق کو تسلیم کرنا دنیا میں آزادی، انصاف کی بنیاد ہے۔

Table 1.2

Target Text	**Source Text**
Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.	چونکہ انسانی حقوق سے لا پرواہی اور ان کی بے حرمتی اکثر ایسے وحشیانہ افعال کی شکل میں ظاہر ہوتی ہے جن سے انسانیت کے ضمیر کو سخت صدمے پہنچے ہیں اور عام انسانوں کی بلند ترین آرزو یہ رہی ہے کہ ایسی دنیا وجود میں آئے جس میں تمام انسانوں کو اپنی بات کہنے اور عقیدے پر قائم رہنے کی آزادی حاصل ہو اور خوف اور احتیاج سے محفوظ رہیں۔

Table 1.3

Target Text	**Source Text**
Whereas it is essential, if man is not to be compelled to have resource, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.	چونکہ یہ بہت ضروری ہے کہ انسانی حقوق کو قانونی عملداری کے ذریعے محفوظ رکھا جائے۔ اگر ہم یہ نہیں چاہتے کہ انسان عاجز آ کر جبر اور استبداد کے خلاف بغاوت کرنے پر مجبور ہوں۔

Table 1.4

Target Text	Source Text
Whereas it is essential to promote the development of friendly relations between nations.	چونکہ یہ ضروری ہے کہ قوموں کے درمیان دوستانہ تعلقات کو بڑھایا جائے۔

Table 1.5

Target Text	Source Text
Whereas the people of United Nations have in the Charter reaffirmed their faith in fundamental, human rights, in the dignity and worth of human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.	چونکہ اقوام متحدہ کی ممبر قوموں نے اپنے چارٹر میں بنیادی انسانی حقوق، انسانی شخصیت کی حرمت اور قدر اور مردوں اور عورتوں کے مساوی حقوق کے بارے میں اپنے عقیدے کی دوبارہ تصدیق کر دی ہے اور وسیع تر آزادی کی فضا میں معاشرتی ترقی کو تقویت دینے اور معیار زندگی کو بلند کرنے کا ارادہ کر لیا ہے۔

Table 1.6

Target Text	Source Text
Whereas member states have pledged themselves to achieve , in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms. Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge.	چونکہ ممبر ملکوں نے یہ عہد کر لیا ہے کہ وہ اقوام متحدہ کے اشتراک عمل سے ساری دنیا میں اصولاً و عملاً انسانی حقوق اور بنیادی آزادیوں کا زیادہ سے زیادہ احترام کریں گے اور کرائیں گے۔ چونکہ اس عہد کی تکمیل کے لیے بہت ہی اہم ہے کہ ان حقوق اور آزادیوں کے نوعیت کر سب سمجھ سکیں،لہذا

Table 1.7

Target Text	Source Text
Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this declaration constantly in mind , shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the people of Member States themselves and among the peoples of territories under their jurisdiction.	جزل اسمبلی اعلان کرتی ہے کہ انسانی حقوق کا یہ عالمی منشور تمام اقوام کے واسطے حصول مقصد کا مشترک معیار ہو گا تا کہ ہر فرد اور معاشرے کا ہر ادارہ اس منشور کو ہمیشہ پیش نظر رکھتے تعلیم و تبلیغ کے ذریعہ ان حقوق اور آزادیوں کا احترام پیدا کرے اور انہیں قومی اور بین الا قوامی کار وہیوں کے ذریعے ممبر ملکوں میں اور ان قوموں میں جو ممبر ملکوں کے ماتحت ہوں، منوانے کے لیے بتدریج کوشش کر سکے۔

Table 1.8

Target Text	Source Text
Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.	دفعہ 1 ـ تمام انسان آزاد اور حقوق و عزت کے اعتبار سے برابر پیدا ہوئے ہیں۔ انہیں ضمیر اور عقل و دیعت ہوئی ہے اسلئے انہیں ایک دوسرے کے ساتھ بھائی چارے کا سلوک کرنا چاہیے۔

Table 1.9

Target Text	Source Text

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or any other limitation of sovereignty.	دفعہ 2- ہر شخص ان تمام آزادیوں اور حقوق کا مستحق ہو جو اس اعلان میں بیان کی گئے ہیں، اور اس حق پر نسل، رنگ، جنس، زبان، مذہب اور سیاسی تفریق کا یا کسی قسم کے عقیدے ، قوم، معاشرے، دولت یا خاندانی حشیت وغیرہ کا کوئی اثر نہ پڑے گا- اس کے علاوہ جس علاقہ یا ملک سے جو شخص تعلق رکھتا ہے اس کی سیاسی کیفیت داہرۃ اختیار یا بین الا قوامی حشیت کی بنا پر اس سے کوئی امتیازی سلوک نہیں کیا جائے گا- چاہے وہ ملک یا علاقہ آزاد ہو یا تولیتی ہو یا غیر مختار ہو یا سیاسی اقتدار کے لحاظ سے کسی دوسری بندش کا پابند ہو-

Table 1.10

Target Text	**Source Text**

Article 3. Everyone has the right to life, liberty and security of person.	دفعہ 3- ہر شخص کو اپنی جان، آزادی اور ذاتی تحفظ کا حق ہے-

Table 1.11

Target Text	**Source Text**

Article 4- No one shall be held in slavery or servitude; slavery and slave trade shall be prohibited in all their forms.	کوئی شخص غلام یا لونڈی بنا کر نہ رکھا جائے گا- غلامی اور بردہ فروش، چاہے اس کی کوئی شکل بھی ہو، ممنوع قرار دی جائے گی-

Table 1.12

Target Text	**Source Text**

Article 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.	کسی شخص کو جسمانی اذیت یا ظالمانہ، انسایت سوز، یا ذلیل سلوک یا سزا نہیں دی جائے گی-

Table 1.13

Target Text	Source Text
Article 6 Everyone has the right to recognition everywhere as a person before law.	ہر شخص کا حق ہے کہ ہر مقام پر قانون اس کی شخصیت کو تسلیم کرے۔

Table 1.14

Target Text	Source Text

| **Article 7** All are equal before law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination. | قانون کی نظر میں سب برابر ہیں اور سب بغیر کسی تفریق کے قانون کے اندر مان پانے کے برابر کے حقدار ہیں۔ اس اعلان کے خلاف جو تفریق کی جائے یا جس تفریق کے لیے ترغیب دی جائے، اس سے سب برابر کے بچا ؤ کے حقدار ہیں۔ |

Table 1.15

Target Text	Source Text

| **Article 8.** Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law. | ہر شخص کو ان افعال کے خلاف جو اس دستور یا قانون میں دیے ہوئے بنیادی حقوق کو تلف کرتے ہوں، با اختیاری قومی عدالتوں سے مو ثر طریقے پر چارہ جوی کرنے کا پورا حق ہے۔ |

Table 1.16

Target Text	Source Text

| **Article 9.** No one shall be subjected to arbitrary arrest, detention or exile. | کسی شخص کو محض حاکم کی مرضی پر گرفتار، نظر بند، یا جلا وطن نہیں کیا جائے گا۔ |

Table 1.17

Target Text	Source Text

Target Text	Source Text
Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.	ہر شخص کو یکساں طور پر حق حاصل ہے کہ اس کے حقوق و فرائض کا تعین یا اس کے خلاف کسی عائد کردہ جرم کے بارے میں مقدمہ کی سماعت آزاد اور غیر جانبدار عدالت کے کھلے اجلاس میں منصفانہ طریقے پر ہو۔

Table 1.18

Target Text   **Source Text**

Target Text	Source Text
Article 11. (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law, in a public trial at which he has had all the guarantees necessary for his defense. (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.	1- ایسے ہر شخص کو جس پر کوئی فوجداری کا الزام عائد کیا جائے' بے گناہ شمار کیے جانے کا حق ہے۔ تا وقتیکہ اس پر کھلی عدالت میں قانون کے مطابق جرم ثابت نہ ہو جائے اور اسے اپنی صفائی پیش کرنے کا پورا موقع نہ دیا جا چکا ہو۔ 2- کسی شخص کو کسی ایسے فعل یا فرو گزاشت کی بنا پر جو ارتکاب کے وقت قومی یا بین الاقوامی قانون کے اندر تعزیری جرم میں شمار نہیں کیا جاتا تھا، کسی تعزیری جرم میں ماخوذ نہیں کیا جائے گا۔

Table 1.19

Target Text   **Source Text**

Target Text	Source Text
Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection	کسی شخص کی نجی زندگی، خانگی زندگی، گھر بار، خط و کتابت میں من مانے طریقے سے مداخلت نہ کی جائے گی اور نہ ہی اس کی عزت اور نیک نامی پر حملے کیے جائیں گے۔ ہر شخص کا حق ہے کہ قانون اسے حملے یا مداخلت سے محفوظ رکھے۔

of the law against such interference or attacks.	

Table 1.20

Target Text	**Source Text**

Article 13 (1) Everyone has the right to freedom of movement and residence within the borders of each state. (2) Everyone has the right to leave any country, including his own, and to return to his country.	1 – ہر شخص کا حق ہے کہ ہر ریاست کی حدود کے اندر نقل و حرکت کرنے اور سکونت اختیار کرنے کی آزادی ہو۔ 2- ہر شخص کو اس بات کا حق ہے کہ وہ ملک سے چلا جائے چاہے یہ ملک اس کا اپنا ہو۔اور اسی طرح سے ملک میں واپس آ جانے کا بھی حق ہے۔

Table 1.21

Target Text	**Source Text**

Article 14. (1) Everyone has the right to seek and enjoy in other countries asylum from persecution. (2). The right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.	1 – ہر شخص کو ایذا رسانی سے دوسرے ملکوں میں پناہ ڈھونڈنے اور پناہ مل جائے تو اس سے فائدہ اٹھانے کا حق ہے۔ 2 یہ حق ان عدالتی کاروائیوں سے بچنے کے لیئے استعمال میں نہیں لایا جا سکتا جو خالصا غیر سیاسی جرائم یا ایسے افعال کی وجہ سے عمل میں آتی ہیں جو اقوام متحدہ کے مقاصد اور اصول کے خلاف ہو۔

Table 1.22

Target Text	**Source Text**

Article 15
    3.   Everyone has the right to a nationality.
    4.   No one shall be arbitrarily deprived of his nationality nor
	1-ہر شخص کو قومیت کا حق ہے۔
	2 -کوئی شخص محض حاکم کی مرضی پر اپنی قومیت سے محروم نہیں کیا جائے گا اور اس کو قومیت تبدیل کرنے کا حق دینے سے انکار نہ کیا جائے گا۔

denied the right to change his nationality.	

Table 1.23

Target Text   **Source Text**

Article 16. 1- Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and its dissolution. 2-Marriage shall be entered into only with the full and free consent of the intending spouses. 3-The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.	1- بالغ مردوں اور عورتوں کو بغیر کسی ایسی پابندی کے جو نسل قومیت یا مذہب کی بنا پر لگائی جائے شادی بیاہ کرنے اور گھر بسانے کا حق ہے۔ مردوں اور عورتوں کو نکاح، ازدواجی زندگی اور نکاح کو فسخ کرنے کے معاملہ میں برابر کے حقوق حاصل ہیں۔ 2-نکاح فریقین کی پوری اور آزاد رضامندی سے ہو گا. 3-خاندان، معاشرے کی فطری اور بنیادی اکائی ہے۔ اور وہ معاشرے اور ریاست دونوں کی طرف سے حفاظت کا حقدار ہے۔

Table 1.24

Target Text   **Source Text**

Article 17 1. Everyone has the right to own property alone as well as in association with others. 2. No one shall be arbitrarily deprived of his property.	1-ہر انسان کو تنہا یا دوسروں سے مل کر جائداد رکھنے کا حق ہے 2-کسی شخص کو زبردستی اس کی جائداد سے محروم نہیں کیا جائے گا۔

Table 1.25

Target Text	**Source Text**

| **Article 18**- Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change his religion or belief, and freedom either alone or in community with others, and in public or private, to manifest his religion or belief in teaching, practice, worship and observation. | ہر انسان کو آزادئ فکر، آزادئ ضمیر اور آزادئ مذہب کا پورا حق ہے۔اس حق میں مذہب یاعقیدے کو تبدیل کرنے اور پبلک میں یا نجی طور پر، تنہایا دوسروں کے ساتھ مل جل کر عقیدے کی تبلیغ، عمل،عبادت اور مذہبی رسمیں پوری کرنے کی آزادی بھی شامل ہے |

Table 1.26

Target Text	**Source Text**

| **Article 19.** Everyone has the right of freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. | دفعہ ۱۹ -ہر شخص کو اپنی رائے رکھنے اور اظہارِ رائے کی آزادی کا حق حاصل ہے۔اس حق میں یہ امر بھی شامل ہے کہ وہ آزادی کے ساتھ اپنی رائے قائم کرے اور جس ذریعے سے چاہے بغیر ملکی سرحدوں کا خیال کئے علم اور خیالات کی تلاش کرے۔ انہیں حاصل کرے اور ان کی تبلیغ کرے |

Table 1.27

Target Text	**Source Text**

| **Article** 20 (1) everyone has the right to freedom of peaceful assembly and association.   2-   No one may be compelled to belong to an association. | 1.ہر شخص کو پُرامن طریقے پر ملنے جُلنے،اور انجمنیں قائم کرنے کی آزادی کا حق ہے۔ 2.کسی شخص کو کسی انجمن میں شامل ہونے لئے مجبور نہیں کیا جا سکتا۔ |

Table 1.28

Target Text	**Source Text**

Article 21.	۱-ہر شخص کو اپنے ملک کی حکومت میں براہ راست یا آزادانہ طور پر
1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.	منتخب کئے ہوئے نمائندوں کے ذریعے حصہ لینے کا حق ہے۔
2. Everyone has the right of equal access to public service in his country.	۲-ہر شخص کو اپنے ملک میں سرکاری ملازمت حاصل کرنے کا برابر کا حق ہے۔
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.	۳-عوام کی مرضی حکومت کے اقتدار کی بنیاد ہو گی۔ یہ مرضی و قتاً فو قتاً ایسے حقیقی انتخابات کے ذریعے ظاہر کی جائے گی جو عام اور مساوی رائے دہندگی سے ہوں گے اور جو خفیہ ووٹ یا اس کے مساوی کسی دوسرے آزادانہ طریق رائے دہندگی کے مطابق عمل میں آئیں گے۔

Table 1.31

Target Text   **Source Text**

Article 24 Everyone has the right to rest and leisure, including because of anyone reasonable limitation of working hours and periodic holidays with pay.	ہر شخص کو آرام اور فرصت کا حق ہے جس میں کام کے گھنٹوں کی حد بندی اور تنخواہ کے علاوہ مقرّرہ وقفوں کے ساتھ تعطیلات بھی شامل ہیں۔

Table 1.32

Target Text   **Source Text**

Article 25	۱-ہر شخص کو اپنی اور اپنے اہل و عیال کی صحت اور فلاح و بہبود کے
1. Everyone has the right to a standard of living adequate for the health and well-being of himself	لئے مناسب معیار زندگی کا حق ہے جس میں خوراک، پوشاک، مکان اور علاج کی سہولتیں اور دوسری ضروری معاشرتی مراعات شامل ہیں

and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. 2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.	اور بے روزگاری بیماری، معذوری، بیوگی، بڑھاپا یا ان حالات میں روزگار سے محرومی جو اس کے قبضۂ قدرت سے باہر ہوں، کے خلاف تحفظ کا حق حاصل ہے۔ ۲ ۔ زچّہ اور بچّہ خاص توجہ اور امداد کے حقدار ہیں۔ تمام بچے خواہ وہ شادی سے پہلے پیدا ہوئے ہوں یا شادی کے بعد معاشرتی تحفّظ سے یکساں طور پر مستفید ہوں گے۔

Table 1.33

Target Text   **Source Text**

Article 26 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.	۱) ہر شخص کو تعلیم کا حق ہے۔ تعلیم مفت ہو گی، کم سے کم ابتدائی اور بنیادی درجوں میں۔ ابتدائی تعلیم جبری ہو گی۔ فنّی اور پیشہ ورانہ تعلیم حاصل کرنے کا عام انتظام کیا جائے گا اور لیاقت کی بنا پر اعلٰی تعلیم حاصل کرنا سب کے لئے مساوی طور پر ممکن ہو گا۔ (۲) تعلیم کا مقصد انسانی شخصیت کی پوری نشو و نما ہو گا۔ اور وہ انسانی حقوق اور بنیادی آزادیوں کے احترام میں اضافہ کرنے کا ذریعہ ہو گی۔ وہ تمام قوموں اور نسلی یا مذہبی گروہوں کے درمیان باہمی مفاہمت، رواداری اور دوستی کو ترقی دے گی اور امن کو بر قرار رکھنے کے لئے اقوام متحدہ کی سرگرمیوں کو آگے بڑھائے گی۔

It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. 3. Parents have a prior right to choose the kind of education that shall be given to their children.	(۳) والدین کو اس بات کے انتخاب کا اوّلین حق ہے کہ ان کے بچوں کو کس قسم کی تعلیم دی جائے گی۔

Table 1.34

Target Text   **Source Text**

Article 27 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. 2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.	۱)ہر شخص کو قوم کی ثقافتی زندگی میں آزادانہ حصّہ لینے، ادبیات سے مستفید ہونے اور سائنس کی ترقی اور اس کے فوائد میں شرکت کا حق حاصل ہے۔ (۲)ہر شخص کو حق حاصل ہے کہ اس کے اُن اخلاقی اور مادّی مفاد کا بچاؤ کیا جائے جو اسے ایسی سائنسی، علمی یا ادبی تصنیف سے، جس کا وہ مصنف ہے، حاصل ہوتے ہیں۔

Table 1.35

Target Text   **Source Text**

Article 28 Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.	ہر شخص ایسے معاشرتی اور بین الا قوامی نظام میں شامل ہونے کا حقدار ہے جس میں وہ تمام آزادیاں اور حقوق حاصل ہو سکیں جو اس اعلان میں پیش کر دیئے گئے ہیں۔

Table 1.36

Target Text   **Source Text**

Article 29	
1. Everyone has duties to the community in which alone the free and full development of his personality is possible. 2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. 3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.	۱)ہر شخص پر معاشرے کے حق ہیں۔ کیونکہ معاشرے میں رہ کر ہی اس کی شخصیت کی آزادانہ اور پوری نشوونما ممکن ہے۔ ۲)اپنی آزادیوں اور حقوق سے فائدہ اٹھانے میں ہر شخص صرف ایسی حدود کا پابند ہو گا جو دوسروں کی آزادیوں اور حقوق کو تسلیم کرانے اور ان کا احترام کرانے کی غرض سے یا جمہوری نظام میں اخلاق، امن عائمہ اور عام فلاح و بہبود کے مناسب لوازمات کو پورا کرنے کے لئے قانون کی طرف سے عائد کئے گئے ہیں۔ ۳) یہ حقوق اور آزادیاں کسی حالت میں بھی اقوام متحدہ کے مقاصد اور اصول کے خلاف عمل میں نہیں لائی جاسکتیں۔

Table 1.37

Target Text   **Source Text**

Article 30 Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.	اس اعلان کی کسی چیز سے کوئی ایسی بات مراد نہیں لی جاسکتی جس سے کسی ملک، گروہ یا شخص کو کسی ایسی سرگرمیوں میں مصروف ہونے یا کسی ایسے کام کو انجام دینے کا حق پیدا ہو جس کا منشا ان حقوق اور آزادیوں کی تخریب ہو جو یہاں پیش کی گئی ہیں۔

History Of The Document

دستاویز کی تاریخ

Table 1.38

Target Text	**Source Text**
The Universal Declaration of Human Rights, which was adopted by the UN General Assembly on 10 December 1948, was the result of the experience of the Second World War. With the end of that war, and the creation of the United Nations, the international community vowed to never again allow atrocities like those of that conflict to happen again. World leaders decided to complement the UN Charter with a road map to guarantee the rights of every individual everywhere. The document they considered, and which would later become the Universal Declaration of Human Rights, was taken up at the first session of the General Assembly in 1946. The Assembly reviewed this draft Declaration on Fundamental Human Rights and Freedoms and transmitted it to	اقوام متحدہ کی جزل اسمبلی نے 10 ستمبر 1945 کو انسانی حقوق کا عالمی اعلامیہ (UDHR) منظور کیا جو دوسری جنگ عظیم کے تجربے سے سیکھے گئے سبق کا نتیجہ تھا۔ جنگ عظیم کے خاتمے اور اقوام متحدہ کے قیام کے ساتھ ہی بین االقوامی برادری نے ایسے تمام ظالمانہ اقدام روکنے کے عزم کا اظہار کیا جس سے تنازعات کے دوبارہ پھوٹنے کا امکان ہو۔ عالمی رہنماؤں ایک الئحہ عمل مرتب کرکے اقوام متحدہ کے منشور پر عملدرآمد کرنے کا فیصلہ کیا۔ جو ہر جگہ ہر فرد کے حقوق کی ضمانت دیتا جس دستاویز پر انہوں نے غوروخوض کیا اور جو بعد ازاں انسانی حقوق کا عالمی اعلامیہ قرار پائی، اسے 1946 میں جزل اسمبلی کے پہلے اجالس میں پیش کر دیا گیا۔ جزل اسمبلی نے انسانی حقوق اور آزادیوں کے اعلامیہ کے مسودہ کا جائزہ لیا اور اسے معاشی و سماجی کونسل کو ارسال کر دیا تاکہ انسانی حقوق کا کمیشن انسانی حقوق کے بین االقوامی بل کے لیے اس پر غور کر سکے۔ کمیشن نے 1947ء کے اوائل میں اپنے اراکین کو یہ اختیار دیا کہ وہ انسانی

the Economic and Social Council "for reference to the Commission on Human Rights for consideration . . . in its preparation of an international bill of rights." The Commission, at its first session early in 1947, authorized its members to formulate what it termed "a preliminary draft International Bill of Human Rights". Later the work was taken over by a formal drafting committee, consisting of members of the Commission from eight States, selected with due regard for geographical distribution.	حقوق کے عالمی بل کا ابتدائی مسودہ تیار کریں۔اس کے بعد یہ کام باضابطہ طور پر مسودہ تیار کرنے والی کمپنی نے اپنے ذمے لے لیا جو کمیشن کے ان ارکین پر مشتمل تھی جنہیں جغرافیائی تقسیم کو پیش نظر رکھتے ہوئے آٹھ ممالک منتخب کیا گیا تھا۔

Table 1.39

Target Text	**Source Text**

The Commission on Human Rights was made up of 18 members from various political, cultural and religious backgrounds. Eleanor Roosevelt, widow of American President Franklin D. Roosevelt, chaired the UDHR drafting committee. With her were René Cassin of France, who composed the first draft of the Declaration, the Committee Rapporteur Charles Malik of Lebanon, Vice-Chairman Peng Chung Chang of China, and John Humphrey of Canada, Director of the UN's Human Rights Division, who prepared the Declaration's blueprint. But Mrs. Roosevelt was recognized as the driving force for the Declaration's adoption.	انسانی حقوق کا کمیشن مختلف سیاسی ثقافتی اور مذہبی پس منظر رکھنے والے 18 ارکین پر مشتمل تھا۔ امریکی صدر فرینکلن ڈی کی بیوہ ایلی نو (Eleanor) روزویلٹ نے (UDHR) کا مسودہ تیار کرنے والی کمیٹی کی صدارت کی۔ آپ کے ساتھ اس اعلامیہ کا پہلا مسودہ مرتب کرنے والے فرانس کے رہنے کیساں (Rane cassin) کمیٹی کے روداد نویس (Rapporteur) لبنان کے چارلیس ملک، چین کے واس چیئرمین پینگ چونگ چانگ اور کینیڈا سے تعلق رکھنے والے اقوام متعدد کے انسانی حقوق ڈویژن کے ڈائریکٹر جان ہمفرے تھے جنہوں نے اس اعلامیہ کا خاکہ تیار کیا تھا۔ لیکن مسز روزویلٹ مز کورہ اعلامیہ کی منظوری کی روح رواں تھیں۔ کمیشن کا پہلا اجالس 1947ء میں ہوا۔ ایلی نور روز ویلٹ اپنی یادوں کو دہراتے ہوئے کہتی ہیں کہ "ڈاکٹر چانگ کثرت رائے کے حامی تھے اور انہوں نے نہایت دلکش انداز میں یہ تجویز پیش کی کے

Target Text	Source Text
The Commission met for the first time in 1947. In her memoirs, Eleanor Roosevelt recalled: Dr. Chang was a pluralist and held forth in charming fashion on the proposition that there is more than one kind of ultimate reality. The Declaration, he said, should reflect more than simply Western ideas and Dr. Humphrey would have to be eclectic in his approach. His remark, though addressed to Dr. Humphrey, was really directed at Dr. Malik, from whom it drew a prompt retort as he expounded at some length the philosophy of Thomas Aquinas. Dr. Humphrey joined enthusiastically in the discussion, and I remember that at one point Dr. Chang suggested that the Secretariat might well spend a few months studying the fundamentals of Confucianism!	حتمی حقیقت کی ایک سے زائد اقسام ہوتی ہیں۔ آپ نے کہاکے اعالمیہ میں مغربی خیاالت کے ساتھ ساتھ دیگر امور کاہونا بھی ضروری ہے اور ڈاکٹر ہمفرے کو اپنے نقطہ نظر میں لچک پیدا کرنی چاہیے اگر چہ آپ کے مخاطب ڈاکٹر ہمفرے تھے لیکن یہ ڈاکٹر مالک پر زیادہ اثر انداز ہوئے جنہوں نے اس پر فوری رد عمل کااظہار کیا کیونکہ آپ نے تھامس ایکوئی ناس(Thamous Aquinas) فلسفہ پیش کیا تھا۔ ڈاکٹر ہمفرے نے جوش و خروش سے بحث میں حصہ لیا اور مجھے یاد ہے کہ ایک نقطے پر ڈاکٹر چانگ نے تجویز پیش کی کے سیکرٹریٹ کو کنفیوش ازم کے بنیادی اصولوں کا بہتر طور پر مطالعہ کرنے کے لیے چند ماہ صرف کرنے چاہئیں۔"

Table 1.40

Target Text	**Source Text**
The final draft by Cassin was handed to the Commission on Human Rights, which was being held in Geneva. The draft declaration sent out to all UN member States for comments became known as the Geneva draft. The first draft of the Declaration was proposed in September 1948 with over 50	کیساں(Cassior)کا مرتب کردہ مسودہ انسانی حقوق کے کمیشن کے حوالے کر دیا گیا۔ جس کا اجالس جنیوا میں منعقد ہوا۔ اقوام متحدہ کے تمام رکن ممالک کی آراء جاننے کے لیے ارسال کیے جانے والے اس اعالمیہ کا یہ مسودہ "جنیوا مسودہ" کے نام سے معروف اور موسوم ہوا۔ اعالمیہ کا پہال مسودہ ستمبر 1948ء میں تجویز کیا گیا جس کے حتمی مسودہ کی تیاری میں 50 سے زائد رکن ممالک نے حصہ لیا۔ جزل اسمبلی جنیوا میں منعقدہ اپنے

Member States participating in the final drafting. By its resolution 217 A (III) of 10 December 1948, the General Assembly, meeting in Paris, adopted the Universal Declaration of Human Rights with eight nations abstaining from the vote but none dissenting. Hernan Santa Cruz of Chile, member of the drafting sub-Committee, wrote:	اجلاس میں اپنی قرارداد نمبر (A 217III مؤرخہ 10 دسمبر 1948ء) کے ذریعے انسانی حقوق کے عالمی اعلامیہ کی منظوری دے دی۔ 8 ممالک نے رائے شماری میں حصہ نہیں لیا جبکہ ایک ملک نے اس قرارداد کی مخالفت کی۔ مسودہ تیار کرنے والی ذیلی کمیٹی کے چلی کے رکن جناب ہرنان سانتاکروز (Heman Cruz santa) نے لکھا کہ:

Table 1.41

Target Text	**Source Text**

"I perceived clearly that I was participating in a truly significant historic event in which a consensus had been reached as to the supreme value of the human person, a value that did not originate in the decision of a worldly power, but rather in the fact of existing—which gave rise to the inalienable right to live free from want and oppression and to fully develop one's personality. In the Great Hall…there was an atmosphere of genuine solidarity and brotherhood among men and women from all latitudes, the like of which I have not seen again in any international setting." The entire text of the UDHR was composed in less than two years. At a time when the world was divided into Eastern and Western blocks, finding a common ground on what should make the essence of the document proved to be a colossal task.	مجھے واضح طور پر یہ معلوم تھا کہ میں ایک نہایت اہم تاریخی معاملہ پر کام کر کی اقدار کے لیے اتفاق رائے پیدا کر لیا جائے گا رہا ہوں جس میں نوع انسانی کی اعلیٰ۔ جو کے ایسی اقدار ہوں گی جو دنیاوی اقتدار کے فیصلہ کے بجائے بقائے باہمی کی اس حقیقت سے ظہور پذیر ہو جس سے انسان کو غربت اور دباؤ سے آزاد زندگی گزارنے اور اپنی شخصیت کی مکمل نشوونما کا غیر منقسم حق حاصل ہو۔ میں ہے گریٹ ہال میں تمام خطوں سے تعلق رکھنے والے مرد و خواتین کے درمیان حقیقی یکجہتی اور اخوت کا ایسا ماحول اس کے بعد کسی بھی بین االاقوامی موقع پر نہیں دیکھا۔ "انسانی حقوق کے عالمی اعلامیہ (UDHR) کے تمام متن دو سال سے کم مدت میں مرتب کر لیے گئے۔ یہ ایک ایسا دور تھا جب دنیا مشرق اور مغرب کے بالکلوں میں بنی ہوئی تھی ان حاالت میں دستاویز کی اصل روح مطابق اتفاق رائے حاصل کرنا جان جو کھوں کام تھا لیکن یہ مرحلہ نہایت کامیابی کے ساتھ طے ہو گیا۔

The Foundation of International Human Rights Law

بین الاقوامی انسانی حقوق کے قانون کی بنیاد

Table 1.42

Target Text	Source Text
The Universal Declaration of Human Rights is generally agreed to be the foundation of international human rights law. Adopted in 1948, the UDHR has inspired a rich body of legally binding international human rights treaties. It continues to be an inspiration to us all whether in addressing injustices, in times of conflicts, in societies suffering repression, and in our efforts towards achieving universal enjoyment of human rights.	انسانی حقوق کا اعلامیہ بلاشبہ بین الاقوامی انسانی حقوق کے قوانین کی بنیاد ہے۔1948ء میں منظور کردہ انسانی حقوق کے عالمی اعلامیہ حقوق کے تمام بین (نے قانونی طور پر قابل اطلاق انسانی UDHR) االقوامی معاہدوں کے مجموعہ قوانین کو متاثر کیا۔ یہ اعالمیہ ناانصافی کے ازالے، تنازعات کے حل جبر کے شکار معاشروں میں انصاف کے حصول کے ساتھ ساتھ عالمی طور پر انسانی حقوق سے استفسار کرنے کی کوششوں کے لیے ایک مشعل راہ ہے۔

Table 1.43

Target Text	Source Text
It represents the universal recognition that basic rights and fundamental freedoms are inherent to all human beings, inalienable and equally applicable to everyone, and that every one of us is born free and equal in dignity and rights. Whatever our nationality, place of residence, gender, national or ethnic origin, color, religion, language, or any other status, the international community on December 10 1948 made a	اس اعلامیہ میں عالمی طور پر اس حقیقت کو تسلیم کیا گیا ہے کہ تمام بنی نوع انسان موروثی طور پر بنیادی آزادیوں کے ساتھ پیدا ہوتے ہیں اور ہر ایک انسان پر ان کا مساوی طور پر اطالق ہوتا ہے اور ہم میں سے ہر ایک شخص حقوق و عزت کے اعتبار سے برابر ہے۔ ہماری کوئی بھی قومیت، رہائش کا مقام، صنف قومی یا نسلی شناخت، رنگ، مذہب، زبان یا کوئی بھی دوسری حیثیت ہو، بین الاقوامی برادری نے 10 دسمبر 1848ء کو ہم سب کی عزت اور انصاف کو سر بلند رکھنے کے عزم کا اظہار کیا ہے

commitment to upholding dignity and justice for all of us-	

Foundation for Our Common Future

ہمارے مشترکہ مستقبل کی بنیاد

Table 1.44

Target Text	**Source Text**

| Over the years, the commitment has been translated into law, whether in the forms of treaties, customary international law, general principles, regional agreements and domestic law, through which human rights are expressed and guaranteed. Indeed, the UDHR has inspired more than 80 international human rights treaties and declarations, a great number of regional human rights conventions, domestic human rights bills, and constitutional provisions, which together constitute a comprehensive legally binding system for the promotion and protection of human rights. | وقت گزرنے کے ساتھ ساتھ اس عزم وعہد کو قوانین کی شکل دی گئی خواہ یہ معاہدوں کی صورت یا روایتی بین االقوامی قوانین، عمومی اصول، علاقائی سمجھوتے یا مقامی قانون کی صورت میں کیا گیا ہو،ان کے ذریعے انسانی حقوق کا اظہار کیا گیا یا ان کی ضمانت دی گئی۔ حقیقت یہ ہے کہ عالمی اعلامیہ نے 80 سے زائد انسانی حقوق کے بین االقوامی معاہدوں اور اعلامیوں، بے شمار انسانی حقوق کے علاقائی میثاقوں، انسانی حقوق کی ملکی قانون سازیوں اور آئینی دفعات پر مثبت اثرات مرتب کیے جو انسانی حقوق کے فروغ وتحفظ کے لیے قانونی طور پر قابل اطلاق جامع نظام کو تشکیل دیتی ہے۔ |

Table 1.45

Target Text	**Source Text**

| Building on the achievements of the UDHR, the International Covenant on Civil and Political Rights, and the International Covenant on Economic, Social and Cultural Rights entered into force in 1976. The two Covenants have developed most of the | انسانی حقوق کے عالمی اعلامیہ (UDHR) کی کامیابیوں کی بنیاد میثاق برائے شہری وسیاسی حقوق اور بین االقوامی میثاق برائے معاشی سماجی اور ثقافتی حقوق کا نفاذ عمل میں آیا۔ دونوں میں زیادہ تر وہ حقوق سموئے گئے ہیں جو پہلے ہی انسانی حقوق کے عالمی اعالمیہ میں شامل تھے اور انھیں ان |

<table>
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rights already enshrined in the UDHR, making them effectively binding on States that have ratified them. They set forth everyday rights such as the right to life, equality before the law, freedom of expression, the rights to work, social security and education. Together with the UDHR, the Covenants comprise the International Bill of Human Rights.
</td>
<td dir="rtl">
ممالک کے لیے موثر طور پر قابل اطلاق بنایا گیا جو ان کی توثیق و تصدیق کر چکے تھے۔ ان میں روز مرہ کے حقوق مثلاً زندگی کا حق، قانون کے مطابق برابری، آزادی کا اظہار، کام کے حقوق، سماجی تحفظ اور تعلیم کے حقوق شامل ہیں۔ انسانی حقوق کے عالمی اعلامیہ کے ساتھ ان میثاقوں میں انسانی حقوق کا بین الاقوامی بل بھی شامل ہے
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Table 1.46

Target Text	**Source Text**

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Over time, international human rights treaties have become more focused and specialized regarding both the issue addressed and the social groups identified as requiring protection. The body of international human rights law continues to grow, evolve, and further elaborate the fundamental rights and freedoms contained in the International Bill of Human Rights, addressing concerns such as racial discrimination, torture, enforced disappearances, disabilities, and the rights of women, children, migrants, minorities, and indigenous peoples.
</td>
<td dir="rtl">
وقت گزرنے کے ساتھ ساتھ انسانی حقوق کے بین الاقوامی معاہدے سماجی گروپوں کے مسائل کے حل اور ان کے تحفظ کے لیے زیادہ قابل توجہ اور مخصوص اہمیت اختیار کر گئے ہیں۔ بین الاقوامی انسانی حقوق کے قوانین کا مجموعہ مسلسل نمو پذیر و ارتقاء پذیر اور انسانی حقوق کے بین الاقوامی بل میں شامل بنیادی حقوق اور آزادیوں کی مزید وضاحت کرتا ہے جن میں نسلی امتیاز، تشدد، جبری گمشدگیوں، معذوروں، خواتین، بچوں، تارکین وطن، اقلیتوں اور غیر مقامی لوگوں کے احوال کا ازالہ کیا گیا ہے۔
</td>
</tr>
</table>

Universal Values

عالمی اقدار

Table 1.47

Target Text	Source Text
The core principles of human rights first set out in the UDHR, such as universality, interdependence and indivisibility, equality and non-discrimination, and that human rights simultaneously entail both rights and obligations from duty bearers and rights owners, have been reiterated in numerous international human rights conventions, declarations, and resolutions. Today, all United Nations member States have ratified at least one of the nine core international human rights treaties, and 80 percent have ratified four or more, giving concrete expression to the universality of the UDHR and international human rights.	انسانی حقوق کے عالمی اعلامیہ میں شامل انسانی حقوق کے بنیادی اصولوں مثلاً آفاقیت، باہمی انحصار، عدم تفریق، مساوات اور عدم امتیاز کا اعادہ کیا گیا ہے اور بنیادی انسانی حقوق کے بین االقوامی میثاقوں، اعلانیوں اور قراردادوں میں فرائض ادا کرنے والوں اور حقوق کے حامل افراد کے فرائض و ذمہ داریوں کو اجاگر کیا گیا ہے۔ موجود دور میں اقوام متحدہ کے تمام رکن ممالک نے انسانی حقوق کے 9 عالمی میثاقوں میں سے کم از کم کسی ایک کی ضرور توثیق کی ہے اور 80 فیصد ممالک نے 4 یا 4 سے زائد میثاقوں کی توثیق کر رکھی ہے جس سے انسانی حقوق کے عالمی اعلامیہ اور بین االقوامی انسانی حقوق کی آفاقیت وعالمگیریت کا ٹھوس اظہار ہوتا ہے۔

How Does International Law Protect Human Rights?

بین االقوامی قانون کس طرح انسانی حقوق کا تحفظ کرتا ہے؟

Table 1.48

Target Text	Source Text
International human rights law lays down obligations which States are bound to respect. By becoming parties to international treaties, States assume obligations and duties under international	بین االقوامی انسانی حقوق کا قانون ایسی ذمہ داریاں عائد کرتا ہے جن کی پابندی کرنا ہر ملک کے لیے الزام اور ضروری ہوتا ہے۔ بین االقوامی معاہدوں کے فریق ہونے کے ناطے بین االقوامی قانون کے تحت انسانی

| law to respect, to protect and to fulfil human rights. The obligation to respect means that States must refrain from interfering with or curtailing the enjoyment of human rights. The obligation to protect requires States to protect individuals and groups against human rights abuses. The obligation to fulfil means that States must take positive action to facilitate the enjoyment of basic human rights. | حقوق کا احترام کرنا، ان کا تحفظ کرنا اور ان پر عمل کرنا، تمام ممالک کا فرض اور ذمہ داری ہوتی ہے۔ قوانین کا احترام کرنے کی ذمہ داری کا مطلب ہے کہ تمام ممالک انسانی حقوق سے استفادہ کرنے کی راہ میں رکاوٹ پیدا کرنے یا ان میں کمی کرنے سے گریز کریں گے۔ اسی طرح قوانین کو تحفظ فراہم کرنے کی ذمہ داری کا تقاضا یہ ہے کہ تمام ممالک انسانی حقوق کی خلاف ورزیاں ہونے کی صورت میں متعلقہ اور متاثرہ افراد اور گروپوں کو تحفظ فراہم کریں گے نیز قوانین پر عمل کرنے کی ذمہ داری کا مطلب یہ ہے کہ بنیادی انسانی حقوق سے استفادہ کرنے کی سہولت فراہم کرنے کے لیے تمام ممالک مثبت اقدام اٹھائیں گے۔ |

Table 1.49

Target Text	**Source Text**

| Through ratification of international human rights treaties, Governments undertake to put into place domestic measures and legislation compatible with their treaty obligations and duties. The domestic legal system, therefore, provides the principal legal protection of human rights guaranteed under international law. Where domestic legal proceedings fail to address human rights abuses, mechanisms and procedures for individual and group complaints are available at the regional and international levels to help ensure that international human rights standards are indeed respected, implemented, and enforced at the local level. | انسانی حقوق کے بین الاقوامی معاہدوں کی توثیق کرنے کے بعد حکومتیں ایسے ملکی اقدام اور قانون سازی کرنے کی ذمہ دار ہو جاتی ہیں جو ان کے معاہدوں کی ذمہ داریوں اور حقوق سے ہم آہنگ ہوں۔ اس لیے ملکی نظام قانون انسانی حقوق کو ایسا بنیادی قانونی تحفظ فراہم کرتا ہے جن کی بین الاقوامی قانون کے تحت ضمانت دی گی ہے۔ جہاں ملکی قانونی کارواہیاں اور اقدام انسانی حقوق کی خلاف ورزیوں کا ازالہ کرنے میں ناکام رہتے ہیں وہاں علاقائی اور نین الاقوامی سطح پر انفرادی اور اجتماعی شکایات کے لیے ایسے قواعد اور طریقہ ہائے کار موجود ہیں جو مقامی سطح پر بین الاقوامی انسانی حقوق کے معیارات پر عملدرآمد، ان کے احترام اور نفاذ کو یقینی بناتے ہیں۔ |