

THE DECENCY OF TRANSLATION CRITICISM

Professionals gauge translation activities as common readers, editors, reporters, writers, critics, experts in translation or linguistics, etc. The ideas they voice are essential to orientate the recipients' feedback and affect the prestige of the source text and culture. We should accordingly strike a cautionary note about the necessary normalization of intercultural ethics for translation criticism.

Translations are usually prudently and ingeniously examined by professionals for the norm of intercultural ethic. Feminist reinterpretation of the Bible on the basis of retranslation for feminist ethical agenda sets an example in this regard.

It began in the first wave feminist movement at the end of the nineteenth century, when Elizabeth Cady Stanton and 23 other females, professionals here, edited *The Woman's Bible* with their feminist criticism of women's role in the Bible on the basis of the version of Julia Smith, the first woman translator of the Bible.

Translation criticism constructive for the translators in now and then normalized with intercultural ethic as well. Many other professionals for intercultural ethic more bluntly rebuke translators for their overdue subjectivity.

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