



## TRANSLATION AND IT'S ROLE IN 21 ST CENTURY

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### ABSTRACT

*In the 21 st century, as in the 1980 and 1990, culture has become mixed, hybrid all over the world. Access to the internet has made it possible to see events taking place immediately. Satellite dishes, cable connections, have bridged both time and space one can see the events happening in the world sitting in his drawing room alive. What I emphasize here, is that culturally the countries of the world are getting closer and united. Translation has been described variously by several scholars in different ways. Theodore Savory defines, Translation is an 'Art' and Eric Jackbson says it is as "Craft". J.C. Catford suggested. "Translation is an operation performed a language, a process of substituting a text in one language for a next in another that is form source language to target language. The translator has to make a balance between maintains close fidelity to the original. Translation is neither "Transliteration" nor "Transcreation". The importance of translation lies in the fact that it brings the readers writers, and critics, of one nation into contact with those of others not only in the field of literature alone but in all areas of development: science and medicine, philosophy and religion, medicine and so on. Thus, translation helps in the cause of nation building. So let us tee the flow translation is important in modern 21 century.*

**Key Words:** - Transliteration, Transcreation, Post- Modernism, Comparative Literature, Multi culturalism, Intertextuality, Bhakti movement etc.

### INTRODUCTION

The concept of translation has undergone a sea change in the postmodern, post-colonial era. Till, 1963, there was no translation centre, no association of literary translation in the U.S.A. or In India also. In 1980, translation studies have acquired a new dimension. Translation is no longer viewed as a process of change into another language. Substitution of SL textual into TL. Translation is seen as an empowering act, a nourishing act, an act of affirmative play that is very close to the Derridas Position, which sees translation as a life-force that ensures a literary texts survival (Gentzler 1922) In poet, the translator sucks out the blood of the source

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text to strengthen the target text, as transfusion that endows the receiver with new life. In the context, “Bhasa” is very important; it refers from any Indian language to other than English language. For. Ex. Oriya, Marathi, Pali, Sanskrit etc. are Bhasa’s and literatures in these languages are called bhasa literatures. In the Marathi literature, the poetry of Namadeva (1270-1350) and Tukaram (1598-1650), Modern poets like, ‘Arun Kolatkar, are translated into other languages. Really, translation is enjoyable act on the basis of the theoretical framework suggested by Devy; we can study comparative literature in India that is Bhakti Movement in Indian literature and Dalit literature. By this way translation helps in the process of nation building in our country. The language of national level translated into 30 other regional languages for the administrative benefits translation is necessary in India. In the International fields we need to translate the bilateral talks and other international meetings & deliberations. The translation can Bering the readers, writers, critics, of one nation into contact with others. The translation of literatures In India has assumed a special status in our country. The Ancient Indian literary heritage which is to be found in languages like Sanskrit, Prakrit, can be preserved through translation. Indian literature, which includes Hindi, English, Marathi, Bengali, can reach all the people of India only through translation. As we know two great epics, Ramayana and Mahabharata have been translated into almost all the regional languages of India.

There is Correlation between translation and comparative literature through this national integration can develop. Translation is like network of travel, literary network, which comprised of shared texts, including stories, poems, histories and treatise on broad range of topics, as well as the readers, listeners. Translation is cultural negotiation. In fact, translation is in venture a cross-cultural communication rather than a more handling of languages. As is known to all, language, as a cultural phenomenon and major carrier of culture, can’t be survive once separated from the cultural background in which this deeply rooted. So translating itself is a process in which cultural intercourse is conducted through the very carrier of language. Every language was born of culture and draws nutrition from it. Therefore, translators should not just concentrate on how to convey the message in one language by the means of another language but should endeavor to display the differences of the two cultures modes of thinking and habits of expressing feelings. (Bassent – 1980), the translation of a literary text become a transaction not between two languages, but rather a more complex negotiation between two cultures of any two languages. Every text holds multiple dynamic significations within its deep linguistic and compositional structure. On close reading, one might find a literary text enlightening one further that its stated purpose or reveling hidden context.

In India there is a craze for translation in recent times for two reasons. First writers of regional language wants to be translated there text into English. Secondly when a literature is translated into a target language, it immediately gets the scope of being compared with the literary texts written originally in the target language. Translation is a land of transformation.



In the post 1980 period, translation has been given a position equal to that of the original by such critics and translators like Lambert, Jajuques Derridea few others.

In the Post- Romantic period translators like Friedrich Schlemarcher, Carlstyle, William Morris, pleaded for a separate sub language for translation Mathew Arnold, Laid emphasis on the source languag4e text and wanted that the translation to be committed to it. In his first lecture on “Translating Homer” Arnold says,

*“Let not the translator, which trust to his notions of what the ancient Greeks would have thought of him, he evil lose himself in the vague. Let him not trust to what the ordinary English readers thinks of him, he will be taking the blind for his guide. Let him not trust to his own Judgment of his own work, he may be misled by Individual caprices. Let him ask how his work affects those who both know Greek and can appreciate poetry.” (1914: 247).*

Literal translation has been emphasized by other translators as well; Henry Wadsworth Longfellow speaking of his translation of Dante’s Divine comedia underlines that.

*“The business of a translator is to report what the author says, not to explain what he means, that is the work of the commentator. What an author says and how he says it, that is the problem of the translator. (Desua 1964:65)*

On the other hand, it was Edward Fitzgerald well-known for his translation it ‘the Rubaiyat of ‘ Omar Khyyam (1858) who pleaded for taking liberty with the original text and creating a new the text. Translation has to be exotic.

*“Where Omar asks for a loaf, a Jug of Wine. A sheeps thigh and a pretty boy Fitzgerald Omits the meat, substitutes a “thou”, and introduces a poetry book, when we see that the translators first prose shot said “ a bit of mutton and moderate bottle of wine.” (1968:61)*

In the post Colonial era many language writers, in their effort to reach a wider audience and to compete the Indian English writers in terms of national international visibility allowed there works to be translated into English. A.K. ramanujan a great poet and translator who made U.R. Annathanurthy’s “Sanskara” famous translating of into English.

Translation is primarily meant for a reader who doesn’t know the original language; the translator’s problem is not only to translate the text into the readers’ language but to make the reader see into the literary tradition and culture of the original language. The Poetic sensibility ought to be preserved.



Translations have historically maintained a central role in the diffusion of knowledge, culture, religions, arts, and sciences across national and cultural borders. Although the Globalization process have fostered an International million in which English is increasingly the Lingua Franka in popular culture economic, technological and academic conversations alike, distances and differences among cultures still remain and translations retain a central role in international communication. The landscape is, however evolving at the turn of the 21<sup>st</sup> century.

Bassnett (2014) captures the nature of translation as a ‘movement across time and also space. It is a kind of journey, beginning at one point and moving across the borders, itself a far from innocent or politically neutral activity, and it is a textual process that involves encounters between languages and indentifies,

*“...the 21<sup>st</sup> century as the great age of translation” as an unprecedented number of individuals crossing the globe because of vastly different circumstances encounter, other languages, other cultural frameworks and other belief systems, rendering this an historical moment what translation is an increasingly human condition.”*

The world population has been growing consistently, albeit at different rates, for centuries. It reached the 7 billion mark in 2013 and continues to grow. The population and this planet has been growing and is expected to grow further, in the future. Ongoing research from UNSCO monitors the evolution of the languages around the world with particular focus on those in danger of extinction, estimating half of the 6000 languages spoken today will disappear by the end of this century. (Mosley 2010).

The complexities of an evolving 21<sup>st</sup> century, society, shaped by the unfolding phenomena of globalization, brings to the fore the necessity of lato sansu translators, connecting among different networks of knowledge who can bridge existing gaps not only between linguistic landscape but also between different semantic and semiotic environments. In this condition, the role of translator shifts from Paradigm to the chief negotiator, whose skills are increasingly necessary to navigate a complex, multilayered, global landscape.

Given the current situation, we live a globalised era characterized by constant migration, our aim as translator can only be to find the most appropriate association for the local and the global, for the self and the ‘other’ through specific cultural experiences which are also related to what is alien and different to us. (Cronin 2006). On the other hand, globalization has transformed the epistemological approaches to everyday life and individual discourse on the other hand, migration have become global phenomenon with has transformed lifestyle demography, and the composition of societies. In this 21 century scenario, the challenge which translation faces is obvious. Especially cross-cultural relationship. Therefore,



translation is just not a mirror, about rather seems closer to alices working glass, where everything is clear. According to Bauman, (1999-XVII) translating is, at the same time, a process of self –creation, ant of mutual creation. Translation in ongoing, unfinished and inclusive dialogue, which is bound to remain such.

In the a century, the translator seems to understand very clearly that the idea of universal words such as ‘die’ , line, star, mirror, table which are not problematic from the part of view of translation ( New mark 1988 :94 ) is impossible.

In this way, I would like to conclude my paper that translation is an essential in the study of any literature. In a multilingual or multi- cultural country like India, the translation can be bring all the people, languages closer, and can be equality will form, means national integration will strengthen. Even if we want to develop our study, translation can play a vital role in this matter. Translation can help in nation-building, and to bring unity in the society. Finally, I would like to say, India is paradise for translator and translation has a great scope in our country.

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