



AboutUs: <http://www.the-criterion.com/about/>

Archive: <http://www.the-criterion.com/archive/>

ContactUs: <http://www.the-criterion.com/contact/>

EditorialBoard: <http://www.the-criterion.com/editorial-board/>

Submission: <http://www.the-criterion.com/submission/>

FAQ: <http://www.the-criterion.com/fa/>



ISSN 2278-9529

Galaxy: International Multidisciplinary Research Journal
www.galaxyimrj.com

The Impact of Translation: The Perspective of Indian Society

Wasim Azam

Research Scholar,
Department of English,
Banaras Hindu University,
Varanasi, Uttar Pradesh.

Article History: Submitted-01/11/2023, Revised-18/12/2023, Accepted-19/12/2023, Published-31/12/2023.

Abstract:

Translation is a seminal concept of viewing either the content of a particular text or the whole text when the text has been translated from one language to another with complete perseverance. It plays a vital role in the society with the cultural dominance. Indian-translated text is an elucidation of consciousness which is alive in each section of society. The translated text is in itself a reflection of a generation of social events. The paper shows the central impact of translation as an identification reflecting the state of profound consciousness that prevails throughout the whole society. Translation is a new trend as an identification of skills across literary texts. It evokes the historical background of translation from the perspective of India. There is a socio-cultural technical aspect in terms of communication prevailing in the consciousness of Indian society.

Keywords: Translation, India, Society, Text, Communication, Language.

Introduction

“Translation is not a matter of words only: it is a matter of making intelligible a whole culture” (Burgess).

Translation is not only a task of technology but also a task of literature. It is the significant norm of social concerns reflecting the nature of culture and civilization. India is a nation of hierarchy with the preference of religion and language. There is a vast concept of culture from north to south in which things are systematized with the social norms of livelihood and language. Translation is concerned with the cultural identity of an individual having acknowledgement of liability and liberty. Translation makes a proper way for surviving in the

society that is possible through the language. India is a multicultural nation throughout the whole world where unity in diversity glimpses. The writings of India are translated in the various forms based on the parameters of religion, caste, race, gender, color and language. There is no discrimination based on religion and language in Indian society where there is a holistic approach to blend the language and culture. The society of India shows a powerful influence of a particular writer when he or she translates the text in the various ways showing the changing norms. Indian society approaches the paradigm of translation at the elevated level with the diversity of ethnic, linguistic, regional and economic. Translation is a resolution of identity crisis prevailed in the society with the inception of formulation of literary texts. Language is a medium of demonstration of ideas and notions as the linguistic aspect is synchronized with the systematization of socio-cultural literature. The history of translation immerses with the style and culture of the linguistic community. The objective of translation is also concerned with the systematization of the linguistic community. Indian texts are translated from the regional language to the national language or from the official language of a particular region to the regional language. Translation is a system of a stipulated language of a particular state that is translated in the other stipulated language of a particular state. The language of a particular state plays the role of translating the texts. Translation may be possible with the domination of socio-cultural webs of technology. The technical issues of linguistic style come from the same web framing the translation of a particular text belonging to Indian society. Individual is influenced by social community in which the veneration of rituals survives. The impact of translation is a way of assimilating the different cultures showing the purity and social interdependence. There are twenty two languages in the Indian constitution under the aegis of schedule eight which are used for the process of translation across the whole India. Translation provides the relationship between one platform and another different platform. There are some binary compositions in the way of apposite translation of Indian texts, such as purity and pollution, dependence and reliance, kinship and alienation, harmony and contempt, intimacy and seclusion, openness and veiling, unity and diversity, urban life and rural life, and present and past. The social impact of translation covers the different trends such as enterprise, agricultural, service, franchise, executive, administrative, judiciary and labor sectors. Translation process approves the prolific nature of schooling and instruction. Individual gets the understanding of thoughts with the process of translation from one regional language to other regional language. Translation process

is approved with the contemplation of language skills such as reading, writing, listening and speaking. The translator manages the work for reader who takes interest in it by reading texts.

Indian History of Translation

“Without translation, I would be limited to the borders of my own country. The translator is my most important ally. He introduces me to the world” (Calvino).

If translation process is considered, it was started in India from ancient times when things were reorganized in desired languages orally. The music and the literature of India shift from one language to another in the form of verses and songs. There are many ancient texts that are translated such as the Ramayana, the Mahabharata, the Bhagavad Gita, the Kathasaritsagar, the Hitopadesa, the Namokar Mantra, the Jataka katha and so on. From ancient times, the text has been translated orally, not on a written basis. In the medieval period, Delhi Sultanate introduced Arabic and Persian language first time. They already knew Turkish language because they belonged to Turk territory. There was a prominent impact of Persian, Arabic and Turkish language on the culture and civilization of India. This way, these languages prevailed throughout India to influence the language of India strongly in order to adopt another language named Urdu that was originated from these Islamic languages. When the Mughal period came into existence, Persian became very popular. The Mughal Empire had courteous language named Persian. The Great Emperor of the Mughal dynasty, Akbar the Great set up an Indian translation bureau during the sixteenth century. This made a significant impact on Indian languages during the medieval period. Akbar had succeeded in securing the harmony and camaraderie among people with the connection of religious systems. His courtiers made the translations of the Ramayana, the Mahabharata, the Bhagavad Gita particularly. The rulers of the western world came to India to recognize the religious scriptures of the Hinduism through the attachment with Persian during the Mughal Dynasty. The son of Jahangir named Dara Shikoh translated Upanishads mainly. The western and eastern world came to know the culture and civilization of India through language of Persian. The first time, Britisher came in India as a tourist during Akbar's reign in the sixteenth century. The first trader Captain Hawkins came during the reign of Jahangir in the early seventeenth century with the purpose of trading just, not exploring tourism. All European traders were prone on Persian language. They deciphered the text with the help of Persian because they were well known to this language. It helped English traders to conduct commerce and business.

English traders made things available into English from Persian language. Later, some texts were translated from Sanskrit into English, reconciled by Persian. It worked as a broker language between English and Sanskrit to recognize the task of language. The first text was the Bhagavad Gita that was translated from Sanskrit to English. This translation was done by the translator Charles Wilkins and published by the Asiatic Society of Bengal in 1784. This way, the English settled English language gradually. English became more popular and grown well in comparison to other languages of India. The translation of the Bible in India exerted more significant impact over other texts. The missionary was settled in India to mark the inception of English dictionaries and the printing press. The missionaries were settled in India to study the philosophy, culture, civilization and language to teach the Gospels. An Italian Scholar Roberto de Nobili, A German Protestant Bartholomaeus Ziegenbalg and Heinrich Roth evolved the first Sanskrit Grammar into Latin around the seventeenth century. These were translated into English with zealous to study. The polyglot William Carey translated English dictionary in the language of Kannada during early 19th century. The people of India got to know English language quickly with the development of magazines, newspapers and journals through the printing press. This press made book, newspaper and magazine available not only in English but also in the local languages. People became literate with the evolution of the target language from the source language. They learnt stories, poems, fables, parables and so on either in English or their regional languages. There were several contents that evolved in English by which literate people became authors. They want to write their works to study. English literature was developed this way when writers began to take interest in writing the texts on several issues.

“Language is the blood of the soul into which thoughts run and out of which they grow” (Holmes).

English has become and succeeded as the most prestigious language. It is a medium of communication with the outer world through intellectual personalities in India. As far as Modern India is concerned, English has become notable with the impact of colonization. The Anglicization was recognized as an achievement and the Modernization was recognized with the development of English language. Languages in India were divided into two parts such as Dravidian and Indo-Aryan language from ancient times. As of now, there are twenty-two languages mentioned in the constitution of India such as Hindi, Urdu, Tamil, Telugu, Kannada,

Assamese, Konkani, Sindhi, Manipuri, Nepali, Bodo, Dogri, Santhali, Maithili, Marathi, Odia, Malayalam, Kashmiri, Bengali, Gujarati, Punjabi and Sanskrit. Firstly, there were fourteen languages initially mentioned the constitution of India. The remaining eight languages were added in the constitution of India with the amendment of 21st, 71st and 92nd which were implemented in 1967, 1992 and 2003 respectively. The conversion of the text from the source language to the target language was marked and popularized during the mid twentieth century.

The Communication with Translation

“Every act of communication is a miracle of translation” (Liu).

Translation is a requisite for an effective communication with specific parameters such as behavioral concepts, expression, linguistic approaches and religious beliefs. The transformation from the source language to English language became a miracle point for common mass in India when English language was evolved by Lord Macaulay. He stated the light of English language in his work *Minute on Indian Education* which was published on 2nd February, 1835. Indian society covers the impact of translation from regional language to English language as if Indian society gets civilized. English culture was brought first time to India by Macaulay around 1834, which the Indian common mass came to know the picture and expression of this foreign language. When the first three universities, named Calcutta University, Madras University and Bombay University, were founded, English became popular to be studied as a subject in the domain of career and educational sector. The people of England had colonized Indians over two hundred years. Throughout the period, every innocent person had faced the situation of blind conflicts. This way, English dominance was illuminated across India slowly and gradually with the movement of colonization and imperialism in the society. Socially, English language lifted in the spirited mind of person to take interest in texts. English language became very vital for an effective communication in the Indian society. The English forced Indian to understand English as soon as possible. People got to know the diplomatic beliefs and strategies of colonizers when they dominated over the poor class. The ambience of Indian society was filled with an aroma of English sweetness and bitterness. The behavior of common mass was easily entrapped into the culture and civilization of the English people. The communication became a vital point of possibility with English language amongst the people of India.

“The ‘correct’ interpretation of the original text and its ‘loyal’ recreation in the other language are the pivotal tasks in the process of translation” (Krishnaswamy).

Social Reflection of Translation

Translation is primarily concerned with the dominance of social aspects. It has various norms such as race, gender, caste, religion, sex and colour. The translated texts generate the mind of common mass to contemplate on serious issues that are points of hindrance to the development of self and society. Translation is an evocation of targeting Indian texts based on socio-political culture, prominent religious concerns, valuable civilized nature, identity crisis and chaotic drama. The Indian culture detects socio-economic perceptions affecting various norms of society that deems through the translation of texts. The first Nobel winner of Asia, Rabindranath Tagore showed the significant social aspects through his works in the contemporary society. He was awarded Nobel Prize in literature in 1913 for magnum opus work *Gitanjali* initially composed in Bengali. This work was translated in English titled *Song-Offerings* fostering the devotional faith towards God. This work presents how the common mass makes a belief in the rituals and conventions of the society. In his work *The Shroud*, Premchand reflects the darkness of discrimination which is based on caste and race. The characters come from the untouchable caste. They are suppressed by the upper caste. Most of Premchand's works portray the pathetic picture of the society how the common mass survives amongst the power of authority. Premchand wants to show the catastrophic conditions of people who are forced to live in poverty. The malicious nature of society has been updated with the gift of translation by which people come to know the reality of living mass. There is a plethora of symbols used in Premchand's works, such as gender, caste and class hierarchy. The story revolves around poverty and ignorance. The social system has been deceived by the power of imperialism in shaping the rituals and conventions. There is a need of social norms to survive in the society where there is a rejection of suppression of morality and ethics. Premchand focuses on significant issues, such as the abuse of women in India, the sexism rampant in the country, and poverty of the lower caste people. The higher caste exploits the lower caste people on specific parameters of a particular society. Women have been still behaved with the abusive nature. They are not allowed freely to work outside in the society of India. People live in a miserable existence with a reflection of harassment. There is a replica of torture and assault on the common mass. The person is logically

considered dead rather than alive. The social reflection of translation is employed with the action of translation from one source to another. The power of colonization is concerned with the dominance of the higher class over the lower class. The rich are more affluent and the poor are poorer in Indian society. People are rooted believers of superstitions and sacraments rooted in the traditional society. There is a reflection of racism, sexism and Marxism in the works of Premchand. Translation shows ups and downs moments of the society with the transformation of social norms when things are translated from the source language to the target language.

“Translator is a reader, an interpreter and a creator all in one” (Das).

Translation and Technology

Translation is impossible to a greater extent without the development of machine and technology. The development of printing press and the translated machine stimulate the translation journey. The Indian writings and Indian literature in English translation influence readers who wish to read English literature and language to reflect Indian experience in English. There is an essential role of National Book Trust in translation. It has a massive translation approach to explore texts in the various ways. There is also an essential role of Central Institute of Indian Languages making dialects, scripts and research documentaries that help Indian authors. The National Translation Mission is established under the aegis of the Ministry of Human Resource Development, promoting the moral creation, the knowledge of technology and the domain of field work. There is a promotion of arts, kinds of literature and norms of tribes advocated by the Bhasha Research Institute. Translation approaches the source language and the target language. There must be an etiquette proficiency of instructions in the target language. There is a need of support of document production, work production, encyclopedia, and search machine in translation process. An ICT program also helps translation process with the development of technical formats. Translation is an ideal evolution of Machine Learning and Artificial Intelligence which are conducted by National Language Translation Mission. NLTM highlights the connection of internet and network to pursue the knowledge in order to share it through the platform of World Wide Web. Through the technical aspects of translation, Indian society is influenced primarily with the augmentation of English culture. The number of institutes and organizations influence the activity of translation. This way, society is highly influenced with the approach of the target language especially in India.

Conclusion

“Translation is that which transforms everything so that nothing changes” (Grass).

Translation is a process of transmission of ideas from one language to another with the transformation of social and political culture. It is a transformation of meaningful intentions without intention of changing meaning while translating texts. It employs different aspects in the society of India with the prominent impact of English touch. The translation process evolves significantly in the field of communication, education, social behavior and cultural value. The idea ‘Unity in Diversity’ empowers everyone to overcome the pathetic conditions in Indian society with multilingualism and multi-socio-cultural ethos. The perspective of Indian society would nourish everything with the perseverance of cultural translation. Truth, Morality and Meaning are significant to encapsulate the concept of socio-culture with the reverence of translation from the source acknowledgement to the desired acknowledgement.

Works Cited:

- Burgess, Anthony. “Is Translation Possible?” *The Journal of Literary Translation*, 1984.
- Das, Bijay K. *A Handbook of Translation Studies*. Atlantic, 2005.
- Krishnaswamy, N., et al. *Modern Applied Linguistics*. Macmillan, 2008.
- Liu, Ken. *The Paper Menagerie and Other Stories*. Saga Press, 2016.
- Premchand. *The Shroud (Kafan)*. Translated by D. Dolcini, Alessandria, 1997.
- Tagore, Rabindranath. *Gitanjali or Song Offerings*. Introduction by W.B. Yeats, Createspace Independent, 2015.
- The Constitution of India*, 1950, Sch. 8.
- Wittgenstein, Ludwig. *Tractatus Logico Philosophicus*. Translated by C.K. Ogden & Introduction by Bertrand Russell, Pattern Books (Radical Reprints), 1921.