CONCLUSION

Translation of classical Indian texts into English was started by orientalist scholars like Sir William Jones (1746-1794), an English philologist and student of ancient India, with a definite agenda to give the western reader a feel of the Indian mystique. The choice of texts and the strategies employed were in accordance with this agenda. Similarly, the thesis has started off from post-colonial translation and the main body of the dissertation looks at post-colonial translation as a part of globalization, an attempt to give global dimension to local/regional texts by enumerating the changes that a literary work undergoes in the process of being translated, specially when the target language is the language of the erstwhile colonizer and the target readership the first world. The factors that influence the translator and can become problematic are taken up in detail. Fidelity to the source language text is taken up along with the strategies that the translator employs in translating what is strictly local/regional issues. Condensation or deleting what seems irrelevant in the source language text is another problem area. The thesis quotes from translations or opinions on some of these issues expressed by translators and conclude with apprehensions that post-colonial translation can destroy the local/regional identity of a literary work if these problem areas are not tackled sensitively.
Of late, translation has become an important literary / academic pursuit and many universities in the west have an entire department of translation studies. Translation is an important instrument in making post-colonial literatures accessible to readers worldwide. However, this can be achieved only if the translators resist the temptation to universalize/globalize a text that is firmly rooted in its socio-cultural context. Over the last two or three decades, translation has become a more prolific, more visible and more respectable activity than perhaps ever before. And alongside translation itself, a new field of academic study has come into existence, called Translation Studies, and it has gathered remarkable academic momentum.

Traditionally, translation was seen as a segment or sub-field of Linguistics, on the basic premise that translation was a transaction between two languages. But shortly afterwards, it began to be noticed that literary texts were constituted not primarily of language but in fact of culture, language being in effect a vehicle of the culture. In traditional discussions, the cruxes of translation, i.e., the items which proved particularly intractable in translation, were often described as being ‘culture-specific’ – for example, kurta, dhoti, roti, loochi, dharma, karma or maya, all items peculiarly Indian and not really like the Western shirt, trousers, bread, religion, deeds both past and present, or illusion. But then the realization grew that not only were such particular items culture-specific but indeed the whole language was specific to the particular
culture it belonged or came from, to some degree or the other. The increased valorization of diversity and plurality in cultural matters also lent strength to this new understanding of language and culture in a way that earlier ideas or ideals of universalism had not. Thus, in a paradigmatic departure, the translation of a literary text became a transaction not between two languages, or the unit of translation was no longer a word or a sentence or a paragraph or a page or even a text, but indeed the whole language and culture in which that text was constituted. It was precisely the formulation and recognition of this cultural turn in Translation Studies that served to extend and revitalize the discipline and to liberate it from the relatively mechanical tools of analysis available in Linguistics.

The common man has used India as a background for translation of every sort who has been performing an essential service in setting up and in imposing certain standards by beginning the process of inaugurating a national sense of identity. This is the most significant influence on his art. The common man has been a translator and his contribution, in addition to the main stream writers who have contributed immensely to the field of Translation Studies, has to be the center of attention. Here the whole community itself is translation. The whole society itself is translation. The individual himself is translation. Common man has carried so much of translation into so much of his work which mixed easy, intimate, everyday chat with his power to turn every scrap of his experience into
material for translation and thus he must surely be counted a significant contributor to the art and form of translation. His working environment has made him familiar with the vast length and breadth of India and with innumerable aspects of human life. His natural gift for expressing it refined has helped him to redefine language and made him verbally rich incidentally. He has some quickening impulse to such renderings, not always consciously recognised which he expresses in many different ways.

The attitude of the commoner as recorded in Telugu fiction began to undergo a deep change after independence. The confidence of ordinary Indians has been replaced by questioning, doubtful or guilty voices and the eye for the genuine, enthusiastic response to the surroundings is wholly commendable as they stand for an essential social translation. They are so immersed in their translation activity as to become oblivious to other and equally valid ends. They have the passion and capable to project truths and richer truths about India - its civilization, the religion and culture, the significance of the courts and arts. In India two notes, a double quality may be found in the atmosphere of translation. The first is contributed by serious, moral, intellectual academicians - Presidents, governors, high corporate executives, deans, department heads and professors in academia. - whose habit of mind was speculative, generalizing and admired by contemporary literary critics. Their cultivated particularizing concrete effect adroitly needs to be referred
here. The second is associated with common masses - the working man, the inventor, the maker of the food and clothes. Their natural distinctive speech in fluent and casually chosen words makes them all time communicators laying the bridge between one language and another language and the splendour outcome of the recreation of India through translation has been, undoubtedly, their unconscious contribution to the field of translation. Looked at from this point of view, the first and second notes represent India in an altogether different location. In my view as a researcher the presence of common men in translation is immensely attractive who make extensive use of language to translate their inner world so that their physical grace, their gift for relaxation, their affectionate and open friendships, their love of poetry or songs reach the outer world. The common masses, thus, play the role of a facilitator which has not been realized by them. To incorporate such an element the translator may attempt to get as close to the original text as possible but at the same time, his translation has to be guided by how people spoke in the home, on the street and in the marketplace. He may combine his faithfulness to the language spoken by the common people to produce a work which the common man could relate to. This model of the translator’s creation may lead contemporary writers to thoroughly praise the translated work. When the translator steps deliberately and voluntarily into the role of a facilitator, each target text would emerge as a classic studied with the greatest avidity.
In conclusion, the researcher may suggest that there is an urgent need to protect and preserve some little space in the present postcolonial-postmodernist world, where newness constantly enters through cultural translation. All the recent talk of multiculturalism relates, it may be noted, not to the many different cultures located all over the world, but merely to expedient social management of a small sample of migrants from some of these cultures who have actually dislocated themselves and arrived in the First World. This exposure gradually would infuse into the blood of the whole world and occupy a permanent space in the history of translation.

On the Indian literary scene more than a dozen regional languages and litterateurs are flourishing and English is uniformly flourishing all over India today. For all practical purpose English has been the vehicle of communication and hence translation into English from regional language is indispensible practice which has begun to receive scholarly and critical attention in the world literature. Translation figures as a paper at postgraduate and undergraduate levels in several universities world wide. Learned articles, monographs and books have been publishing. Writers like Sujith mukherjee and Tejaswini Niranjana have published authoritative studies of translation. A number of seminars have been organized which have given a tone to the activity of translation in the universities. Apart from all this a increasing contribution of common masses has been identified especially in India on account of the newly awakened interest to communicate in all aspects. My attempt as a
researcher is to focus attention on this largely un-cultivated filed through which a real translation climate can develop. This growing interest of growing common masses will have salutary effect on the literary tradition of world translations. What makes translation complete is, the creative use of language by the common masses who have shown a greater boldness and resourcefulness in the organization of the materials with abundant experimentation. It is this unique role of common masses that promotes an all India-consciousness. To put it another way, the translation projects a total vision of India before the Outside world and the Inside India as well. Translation has now become a necessary ingredient of our cultural life of our global village.

When the common masses have been translating into English for communicating with one another for achieving self expression in an Indian way, their expression seems strange who have expressed the agony and joys, boredom and banality and yet to see with the eyes of understanding and effect with which translation took rapid strides and hence the common masses deserve our due recongization. We have thus reached the point where we are able to see their contribution as distinctive that needs much more than the mere acknowledgement of their contribution for yielding satisfactory results.