

CONFLICT AND TRANSFORMATION: THE DYNAMICS OF INDIAN LITERATURE IN ENGLISH TRANSLATION

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Abstract:

Translated works of the various Indian regional languages in Indian English literature includes conflicts which are based on the social, cultural and political tension of the Indian society. Regional literature encompasses all the issues of the society like identity, caste, religion, gender inequality, and the remnants of colonial influence. These are creating narratives which transcend linguistic frontiers. This research paper attempts to study translation as an act of cultural mediation and negotiation, emphasizing how conflicts are reshaped, amplified, or reinterpreted during their linguistic migration from regional languages into English. By analyzing key translated texts, the paper aims to illuminate how translation serves as a transformative force, bringing Indian socio-cultural conflicts into a global literary consciousness. Indian literature is full of with the different types of languages, traditions, and histories which reflect the nation's identity. Such a variation of different issues and the customs rituals and culture come as an obstacle in the process of English translation of the regional literature. English translation of the regional literature provides the new perspectives on the basis of these conflicts. Translation is the greater work than the mere linguistic exercise. Translators deal with conveying idioms, symbols, and socio-cultural nuances intrinsic to the source language but resistant to direct translation.

It is reality that historical, social and political conflicts included in the translation provide new interpretations. It means that themes of the regional literature like, caste oppression, gender disparity, religious strife, and colonial aftermath assume layered meanings in translation. English translation provides the new dais to these issues in front larger readers. It is reality that translation includes the risk of diluting the cultural essence. This paper examines the translation as work which intersects the India's multilingual heritage and the global literary marketplace. It shows the complexities of Indian society along with the transformative potential of literature to transcend linguistic and cultural boundaries.

Keywords: Indian English Literature, Translation Studies, Conflict, Identity, Postcolonialism, Regional Languages

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Introduction:

Indian English literature in translation provides the dynamic space where regional narratives surpass linguistic confines to engage with a global readership. India is a country of diversity where different languages are used to speak in different regions. These languages perform the greater role in development of regional literature. Translated texts include the social conflicts embedded within their original contexts. Social conflicts are related with the caste hierarchy, gender discrimination, communal disharmony, and

postcolonial identity struggles. The present study focuses on the conflicts and how the conflicts are recontextualised in translation and how translators direct the challenge of maintaining the cultural authenticity. Translation performs the main role in bridging between linguistic diversity and global literary currents. It facilitates the intercultural dialogue and expands the interpretive horizon of Indian literature. Translated text performs a dual function. It preserves the socio-cultural core of its original. While performing this act translator assures the expectations of a global

literary community. Indian literature is full of with societal tensions, resistance, and aspirations. For example, the epics like the *Ramayana* and *Mahabharata* to modern classics. Translation provides the path to such literature to cross the boundaries of the nation, although it goes under the process of transformation. Translator while translating works considers original sense and conflicts. The process of translation includes the meanings shift, tones adapt, and cultural expressions evolve. Such process sometime changes the purpose and intent of the literary work. It is a vehicle for counter-narratives. Translation of the regional literature into the English faces the problems of the historiography and voices of marginalised which are suppressed by the imperial discourse. It is an emancipatory practice which reclaims indigenous identities and reshapes the global perceptions of India's cultural diversity. Translation is the way to comprehend the cross-cultural understandings in the period of the globalization and digital interconnectedness. This paper focuses on the transformation of conflicts in Indian English literature through the translation. Translator performs the role of the cultural interlocutor and creative agent. It means the translator shows the cultural diversity and provides a window which offers global readers to dive deep into the India's reality of social, political and economic sphere.

Translation is the interpretive process of interpreting a text from one language into another, safeguarding that it's semantic, cultural, and aesthetic integrity retains unharmed while conflict is a state of opposition or tension arising from different beliefs, identities or socio-political structures. The postcolonial literature is a literature which evaluates the effects of the colonization on society, identity and cultures. It is dire need to study the importance of translation in bridging India's linguistic and cultural multiplicity and the how social and cultural conflicts are recontextualised in the

process of translation. The present paper aimed to depiction of the societal conflicts within Indian English literature and to examine the role of translator in shaping global perceptions of Indian culture. The paper focused on translated work of the Premchand's *Godan* and *Chemmeen* of Thakazhi Sivasankara Pillai. It studies the original and translated works of both writers to evaluate narrative tone, symbolism and thematic expressions.

Translation exists in Indian literature from the civilization. From Vedic period to present era, translation performed the role for the cultural, religious, literary knowledge and philosophical transmission from one region to another. It helped to establish the bond between different societies which having different languages. Translation is not a technical process of linguistic transfer but as an important scholarly engagement of translator and reader. From the ancient period the present era, it has not changed its dimensions. Due to the translation knowledge of *Vedas*, *Upnishada*, and *Purans* reached to the common people and it transferred from one generation to another generation. It helped the common people to gain spiritual wisdom. Buddhist and Jain traditions also used the translation as way to reach the common people and to spread the religion across the linguistic boundaries. Buddhist scholars translated their works from Pali and Sanskrit into Tibetan, Chinese, and Sinhalese to exchange the ideas of the philosophy and wisdom. Even the Jataka Tales and Dhammpada crossed the boundaries of the nation and reached to the corners of Asia in the different linguistic forms. These examples show that how translation contributed in cultural and political change in the Asian history. Classical Sanskrit literature translated and interpreted during ages from the history of its written. The process of this translation includes the process of adaptation and retelling. Its finest examples are the *Ramayana* and *Mahabharata* which were continually reinterpreted in

regional languages; *Ramcharitmanas* by Tulsidas (in Awadhi), *Krittivasi Ramayan* (in Bengali), and *Kamba Ramayanam* (in Tamil). These translations embedded the culturally localized interpretations. In short, it is not translation; in modern sense but recreation. But it maintained themes of the original literature as it is. In the medieval period, translation worked as the best medium of the cultural synthesis. Kabir, Namdev, Dnyndev, Mirabai, and Tukaram created devotional literature which later translated into many Indian languages and it occupied the place in Indian English literature.

In colonial period, English became the dominant language of power, administration and education. Translation performed the role of tool of administration and medium of resistance. British writers like, William Jones, Charles Wilkins, and Max Muller translated classical Sanskrit texts like the *Bhagavad Gita* and *Shakuntala*. Translation of these writers has the Eurocentric tone. Their works laid Indian literature to the world diaspora. It affected the cultural meanings of these texts due to the attempts of shifting to the colonial narratives. Indian translators worked against these translators. They attempted to re-establish the cultural pride and intellectual autonomy. Its finest examples are the works of Rabindranath Tagore, Bankim Chandra Chatterjee, and Subramania Bharati. They exhibited the cultural affluence to the world through their translated works. Tagore's *Gitanjali*, achieved the great place in literary world and ruled over the world literature.

After independence, Indian literary translation got freedom to present the literary values freely in literature in original sense. Linguistic diversity needed a mechanism to incorporate the regional voices into the national discourse. Sahitya Akademi played the active role in this act. Translation of the regional literature was promoted through the act of the Sahitya Akademi and the National Book Trust. Hence the translation became the essential part of the Indian literature. The

writers like Mahasweta Devi, U.R. Ananthamurthy, O.V. Vijayan, and Perumal Murugan contributed for translated literature through their writings; they exhibited the world stage to the regional literature where it showed the Indian culture to the wide world. Translation crossed the boundaries of the print media and reached to the digital literature where it got reader in large scale. In short, translated reached to the every hand and eyes who wanted to read it. Scholars and critics proved that translation method is developed as per the need of the era. It showed evolvement in the process of translation of the literary works. It adopted new feature and asset at every stage of the development in every age where translated was progressed as per the dire need of the society. It is true fact that every translated works showed the lots of the conflicts within it. These conflicts are the social, psychological, political and linguistic. Conflicts are related to the national identity and social culture of the specific nation where the original literary work is produced. Each regional literature contains its own idiomatic expressions and symbolic meanings which creates the problem in the translation of the literary work of art. When any literature gets translate from the Marathi to English or from any other regional language to English, it gives birth to the cultural nuances or the problem being diluted or misinterpretation.

Feminist voices in regional literature often showed as subsidiary and suppressed. The finest examples of it are Mahasweta Devi's *Draupadi*, Bama's *Karukku*, and Ismat Chughtai's *Lihaaf*. Sexuality and oppression are the prominent themes included in regional literature but while translating these works translator experiences the resistance due to the Indian scenario. Feminist texts are also full of with cultural idioms and metaphors. These cultural idioms and metaphors creates nuance due to the process of translation. Although translation has such obstacles, it

The study of conflicts in Indian English literature in translation proves that translation is more than the linguistic transference. It performs the role of the cultural negotiation. Translation performs the role of the cultural mediator. It forms the bridge between the India's cultural diversity and global readers. It is a transformative element. It presents the local cultural to the wide readers. It reshapes the ideological, emotional and cultural tone of conflicts for the wide reader. It firmly asserts the identity. It is an art rearticulation of Indian identities which presents the voices of the marginalised; they may be Dalits, women and others. It has the power of the negotiation of power and representation. Indians used English language for the self-expression and reinterpretation of the experiences. Major loss of the translation is the linguistic and cultural loss. While expressing cultural ideas, it presents new words and hybrid forms which later becomes the part of the translation language. Translation provides the path to the world literature from local. It crosses the boundaries of gender, caste and others. Western readers sometime may misinterpret to new ideas and cultural phenomena expressed in the literary works due to the unawareness of the Indian culture. Translation performs the dual roles as tool for reconciliation and place for conflicts. Translator performs the role of interpreter to the new readers and transforms the meaning for them. He not only provides the linguistic accuracy but also it gives emphasis on presentation of the ethical responsibilities. He always assures that his translation is not diluting the originality and is not losing the essence of the original work. R. K. Narayan, Raja Rao and other Indian

English writers used English language for presentation of literary ideas but they preserved the native tone, rhythm, imageries and syntax in their writings. In short, they Indianized the ideas through writing in English. Translator performs the role of the creative agent. As per traditional translation theory translator is invisible and he is only transmitter of meanings but in modern period translator performs the role of interpreter, adapter and re-constructor of new ideas. He performs the role of negotiator in fidelity and freedom and maintains the cultural phenomena of the original literary text. In short, translation is an act of the creation, transformation and interpretation.

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