

Translation

Studies :

History,
Theory and
Practice

Editors

Naqui Ahmad John

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Facilitating Cosmopolitanism in Assamese Literature: Developing Translation as a Generative Approach

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The emerging new frontiers in the study of literature have sparked a global dialogue on mitigating all sorts of cultural vacuums and in this context, the art of translation is playing a determinant role in negotiating such phenomenon worldwide. It is undeniably an active agent in propagating all sorts of cross-cultural communication. While considering translation as a consciously technical craft between the source text and the target text, we cannot overlook the cultural implications that the process of translation carries with it. In these technically mellifluous days of the present world, cosmopolitanism is an essential existential aspect of being a modern human. The cultural heterogeneity and intellectual inter-exchange across the globe have sown in us a cosmopolitan tendency to adhere and literature has a major business in mirroring such experiences. Translation is an ideological reproduction of such tendencies that needs to be essentially compliance to the changing time and conditions of society and culture. Instead of mere paraphrasing, the fundamental premises of translation also include its emphasis on naturalizing and domesticating the source text in the target text, thus making the cultural bridging more prominent.

While consulting translations of literary creations in the Assamese language, behind all these workings on textual and linguistic structure, we need to focus more on the adaptability of the text in different cultures and societies all over the world. Thus, it will be possible to have a visible growth of international sophistication in the native works. It will definitely enrich the literary graph of our native culture when through translation, it will be possible to address

a global readership and also to attract a cosmopolitan nature integrated with the vernacular. Here, the role of the translator will be very crucial to achieve such dynamics of equivalence in his or her art.

Translation, apart from being a lingua-communication activity, also performs its function as a trans-national, trans-cultural activity. The new approaches to the study of translation as a discipline have made it a generative approach because it has a specialized task of 'cultural mediation'. Multiculturalism issuing out of globalization has redefined the role of translations, thus enriching one language and literature with another and hereby, the role of the translator has grown more crucial in facilitating the cultural productivity through translations. This paper will try to analyze how to develop translation as a generative approach for every text under the light of some theoretical formulations. Also, it will be a selective study to show how translating texts of Assamese have been successfully functioning in incorporating such cosmopolitan nature. The translator does not only translate the words, rather paraphrases them very comfortably to accommodate in a larger structure of world-view where the source language culture and target language culture co-exhibit. This fact remains as the standpoint of the whole paper. As such, it is inevitably justified to address the notion of socio-cultural paradigm in every translated work. Before concentrating specifically on the Assamese language and literature as our thrust area of study, it is relevant to give attention to the key terms of the paper.

Roland Robertson in his book *Globalization: Social Theory and Global Culture* (1992) emphasized on the term 'cosmopolitanism' like this: "Cosmopolitanism is the significant subjective dimension of globalization". Cosmopolitanism is a global attitude, simply, a by-product of the heightened global consciousness. It works as two different entities: it is an objectively existing social reality cum a methodological approach to study this reality. How we can relate translation to the fact called cosmopolitanism is through exploration of what is foreign or alien to the native language, literature, and culture, thus, it places both of them in the same platform as inclusive to all non-native influences. The binary between self and other gets deconstructed through the process of translation.

Tracing its origin, cosmopolitanism has a political root through Immanuel Kant's theories on the same that people are