



संपादक
डॉ. गिरिराजशरण अग्रवाल
डॉ. मीना अग्रवाल

ISSN 0975-735X

शोध दिशा

62

UGC APPROVED CARE LISTED JOURNAL

अनुक्रम

नई शिक्षा नीति 2020 प्रमुख बिंदु और विशेषताएँ/ प्रा० डॉ० प्रशांत नलवडे	13
नई शिक्षा नीति में कौशल्य विकास/ श्री शेलार अंकुश जयवंत	17
नई शिक्षा नीति : एक परिचय/ प्रा० नवनाथ जगतापत	21
नई शिक्षा नीति में कौशल विकास/ डॉ० नितीन हिंदुराव कुंभार	24
नई शिक्षा नीति और भूमंडलीकरण/ कविता	28
पटकथा लेखन/ प्रा० चतुर्भुज गिड्डे, डॉ० प्रो०सौ० फैमिदा बिजापुर	31
राष्ट्रीय नई शिक्षा नीति 2020 और रोजगार/ जितेन्द्र कुमार, डॉ० सर्वेश्वर प्रताप सिंह	34
राष्ट्रीय शिक्षा नीति और हिंदी भाषा/ प्रा० कोळी सोमनाथ तातोबा	38
नई शिक्षा नीति व भूमंडलीकरण/ अमर टैगोर	41
राष्ट्रीय शिक्षा नीति: आवश्यकता और उद्देश्य/ प्रा० रावसाहेब गोवर्धन मोरे	44
राष्ट्रीय शिक्षा नीति (2020) के संदर्भ में अनुवाद का महत्त्व और समस्याएँ/ प्रा० नानासाहेब बळीराम कदम	48
राष्ट्रीय शिक्षा नीति 2020 : उद्देश्य और लाभ/ प्रा० सुनिता वसंतराव मगर	52
राष्ट्रीय शिक्षा नीति और अनुवाद का संबंध/ डॉ० बळवंत बी०एस०	55
राष्ट्रीय शिक्षा नीति के संदर्भ में अनुवाद का महत्त्व/ कु० अलका ज्ञानेश्वर घोडके	57
हिंदीभाषा के वैश्वीकरण में मृदुला सिन्हा का योगदान/ वंदना वाधवानी, डॉ० आँचल श्रीवास्तव	61
हिंदी पटकथा लेखन का परिचय/ प्रा० मारुती दत्तात्रय नायकू	64
A Study on Employment Opportunities and Problems Faced by Students in NEP 2020/ Mr. Ajay Dagadu Kate	71
Selected prominent Modern Marathi playwrights into translation- An Overview/ Mr. Ananda Pandhare, Dr. Mahaveer R. Sankla	76
A Journey to Local to Glocal : Translation to Transcreation/ Mr. Marewad Atul Balaji , Dr. Sankla Mahavir R.	81
The Role of Trauma and Bereavement in Female War Poets amid WWI/ Miss. Bhagyashri Siddharam Patil	86
Intersection of Caste and Identity in Omprakash Valmiki's <i>Joothan</i> / Dr. Shivaji D. Sargar, Mr. Navale Dattatray Prabhakar	92
Galvanization of classical Indology: An Attempt to Form a Secular Society/ Dr. Machindra H. Khandagale	94
Shifting Emphasis from Democratic Learning to Self-Restricting development through Skill Based Education : Rise of Manu-Centric Society/ Dr. Kosambi Satyajit Rajvardhan	99
Sexual Violence in Andre Brink's <i>The Rights of Desire</i> / Mr. Madhav Dattatray Pawar	103

Career in Translation/ Dr. Nisha Gosavi	107
Promotion of Conservation of Endangered Indian Regional Languages with Special Reference to Ahirani Language in the Context of NEP 2020/ Dr. Panchshiela V. Mahale	111
Women Empowerment : Need Of The Time/ Dr. Pandurang Jagannath Rupnar	115
Silent Sufferers in the Translated Stories of Ismat Chughtai/ Dr. Prasad R. Dagwale	118
Indirect Speech Acts : New Paradigm to connotation/ Mr. Pravin Bajirao Shinde Patil, Dr. Mahibub. S. Tamboli	124
Candid Feminine Voices: A Nub of Githa Hariharan's Writing/ Dr. Dudhal Parmeshwar Subhash, Dr. T. N. Kolekar	129
Polytricks of Language : A Study of Amitav Ghosh's Novels <i>Sea of Poppies</i> and <i>River of Smoke</i> / Palke Rahul Bhagwan, Dr. Kadam A.B.	135
A Study on Skill Development in National Education Policy 2020: A Descriptive Analysis/ Dr. Sande Rajesahab	140
A Study of A.I.'s Intervention in Translation/ Mr. Regude Someshwar A., Sankla Shraddha M.	144
A Critical Estimate of an Intrinsic Nature of Literary Translation/ Dr. Sagar Sadashiv Waghmare	150
Comparative perspective on the selected writings of Anna Bhau Sathe and Maxim Gorky/ Dr. Sathe Dhananjay Tukaram	154
NEP 2020 and the Role of Higher Educational Institutions in India/ Dr. Shahaji Rajaram Karande	158
Translation as a Career in a Globalised World/ Dr. Shinde D. K.	164
Reflection on Indian Homosexuality in Vasudhendra's <i>Mohanaswamy</i> / Dr. Somnath Vitthal Panade, Dr. Sachin Londhe	167
Existentialism and Post-Independence Indian English Novels/ Mr. Suhas Abhiman Shinde, Dr. Samadhan Subhash Mane	174
NEP 2020 and Multilingualism/ Dr. Ujwala Vijay Patil	178
Cultural Barriers in Translation : A Study Of U.R. Ananthmurty's Novel <i>Bharathipura</i> / Mr. Vithoba Thorat , Dr. Ashok B. Kadam	181
Representing Dalits Through the Translations of <i>Dalit Literature</i> / Mr. Vivek Zamble	186 ✓
Literary Texts' Translation:Facilitates divergent levels of comprehension/ Mr. Somanath Saudagar Vyavhare, Dr. Santosh Pundalik Rajguru	190
Reflection of Power, Gender and Language in Abha Dawesar's novel <i>Babyji</i> / Mr. Dhananjay Shivaji Waghadare, Dr. Ramesh Acchuttrao Landage	194
Translation an Effective Method of Teaching in English Language and Literature Classrooms in India/ Dr. Archana Pandit	197
Employment and NEP 2020: Pandora's Box/ Mr. Ganesh P. Pawar, Dr. Mahavir R. Sankla	202
Skill Development in NEP 2020/	

Representing Dalits Through the Translations of Dalit Literature

Mr. Vivek Zamble, PG & Research Dept. of English
Dayanand College of Arts, Latur, Latur (MS)

Understanding a text's meaning and producing an equivalent thereafter is translation. Text that conveys the same meaning in another language is referred to as a 'translation'. The language into which the text has been translated is known as the target language, and the original text is known as the source text. Many academics and authors, including Cicero, Horace, Quintilian, Plinay, Longinus, Petrarch, Terence, and Aulus Gellius, had insightful things to say about translation according to Cicero,

'If I render word for word, the result would sound uncouth and if compelled by necessity I alter anything in the order of wording, I shall seem to have departed from the function of a translator'

According to Tytler, who wrote the first significant book on translation in 1790, 'a good translation is one in which the merit of the original work is so completely transfused into another language as to be as distinctly apprehended and as strongly felt by a native of the country to which that language belongs as it is by those who speak the language of the original work.'

Throughout its history, translation has aided in the unification of India as a country. Without translations, ideas, and notions like 'Indian literature,' 'Indian culture,' 'Indian philosophy,' and 'Indian knowledge systems' would not have been feasible with their innate integrationist goals. In a multilingual nation like India with 22 languages included in the eighth schedule of the constitution, 15 distinct scripts, hundreds of mother tongues, and thousands of dialects, the importance of translation cannot be overstated. One might very well argue that India is a translating consciousness and that Indians are at least bilingual if not multilingual due to the realities of their everyday existence and communication. Without exaggeration, one could even say that without translation, India would not have existed as a nation. We also translate almost subconsciously while speaking to others who speak languages other than our own.

Colonial biases are also combatted through translation. For instance, by translating our literary works and body of knowledge into English, we demonstrate to the world that the colonizer is not in any way superior to us since we have a long tradition of outstanding study and writing. The empire is now writing back to the British and informing them what they need to read to comprehend our peoples and

cultures, altering their outdated 'orientalist' perceptions of India. Previously, the British had only translated from India what suited their tastes. Without a question, translating the vast variety of foreign literature and civilizations into our languages fosters the flourishing of indigenous literature and knowledge. We improve our literature by translating works of art from both foreign and other Indian languages. As a result, we also raise the bar for our writing, especially when we translate works by modern authors like Gabriel Garcia Marquez, Mario Vargas Llosa, Orhan Pamuk, J. M. Coetzee, Pablo Neruda, and Octavio Paz, as well as great masters of literature like Shakespeare, Homer, Dante, Vyasa, Valmiki, Kalidasa, and Bhasa. New movements and trends are also produced by these interactions.

Literary translation is the focus of several organizations both domestically and overseas. In every way, translating literature from one Indian language into another, and one Indian language into another is profitable. Regional literary organizations, the National Book Trust, Sahitya Akademi, and publishing firms that publish in both English and other languages are all on the search for qualified translators. As young non-resident Indians who do not speak their native tongues are keen to read their literature in translation into the languages, they are familiar with and as foreign readers are eager to learn what is occurring in Indian literature, there is a fresh interest in Indian literature abroad.

The process of translation becomes increasingly important as globalization progresses, and the world's languages are translated into other languages. As a foreign language, English still has priority in our eyes. Because it has been two hundred years since we came in contact with English, the urgency of translation from English to Marathi is felt in many fields. The need for translation from Marathi to English will be less. But since there are many such translators, its urgency is felt more and more, and the number of good translators of Marathi writings into English has increased. Following that, numerous authors, poets, and playwrights began to express themselves via the literary forms of tales, plays, novels, and autobiographies. Readers began to realize the realities of the disadvantaged, suffering existence via diverse literary works. All of this was novel in Marathi writing. For decades, society has been subjected to social, economic, religious, educational, political, and psychological exploitation. This Dalit literature is thought to have begun after the 1960s. This stuff is properly referred to be a different consciousness. Because it had authentic vivid life experiences, realism, linguistic expression, etc

The early Marathi literature was confined to a certain framework. It mostly portrayed the metropolitan upper and middle classes. In this context, many Dalits and marginalized people living outside of villages were unable to express themselves because they lacked education and understanding. Mahatma Phule, Dr. Babasaheb Ambedkar, Chhatrapati Shahu Maharaj, and other renowned social reformers raised awareness among the poor. Dr. Ambedkar gained the right to live as a human being first, and then he provided the wonderful motto of 'study and organize'. Self-consciousness was awakened in the Dalit community, and they

began to express themselves via various media with the firm conviction that education is the only option. These senses were initially articulated on paper in the form of poetry. Numerous writers from the Ambedkar movement's first generation have been translated into many languages throughout the world. As a result, the bounds of Dalit writing have extended. The state government's release of Dr. Ambedkar's works in English has piqued the curiosity of many English readers. Only Dalit writers have described the Dalit's plight. This is just as true as the fact that rural writers have not described Dalit life. This is the extent of the rural writer's experience. Expecting individuals who write for amusement to create Dalit literature is as absurd as expecting Dalit authors to write entertainment. Writers write based on their innate preferences. Dalits have expressed their discontent with the Hindu caste system.

The Marathi literary world has been significantly influenced by protest writing. The poet Keshavsut established the finest tradition of protest literature, in which poetry embodies individual freedom and national pride to the utmost. The authors from the margins, sometimes referred to as Marathi Dalit writing or Dalit literature continued this tradition. Poetry had a significant role in expressiveness. The poetry of this type was sent to the Clarion to fight against forces that man against man. Dr. Ambedkar, who spearheaded India's emancipation movement for the self-respect and dignity of the oppressed, was the only inspiration for this poetry. A recent and unique genre of Indian literature is the literature of the Dalits. It has added new experience, sensitivity, vocabulary, a different protagonist, a distinct point of view, and a new balance of sorrow and revolt to Indian writing. Fundamental concerns have been brought up in readers' and critics' thoughts, stimulating introspection in Indian literary criticism. According to Maya Pandit When Dalit writer Daya Pawar released his autobiography, it elicited significant reactions from people of all social classes, including Dalits. For numerous reasons, this border crossing from the margins into the mainstream of Marathi literature proved contentious. But, at the time, he had proudly broken free from the chains of Marathi's prevailing universalist aesthetic by a daring act of self-assertion. However, this issue has now reached the realm of international conflict. It is a political function to bring marginalized life stories to an international level to foster brotherhood among similarly oppressed individuals in different cultures. The need to connect with the forces of other areas, communities, and cultures battling to alter the world has grown greater than the market's allure. This need is met via translation.

Western literature today lacks life. Because it deals with the same subject matter, Western writers have resorted to obscenity as a source of inspiration. However, there is no shortage of subject matter in Dalit writing, and they do not even need to look beyond the community for topics. Dalit authors bear a great deal of duty. Babasaheb has dedicated his entire life to the welfare of society. Babasaheb's sacrifice should not go in vain. The educated class should take the



Director (IQAC)
Dayanand College of Arts,
Latur. (M.S.)

lead in bringing marginalized people forward. Attempts are being made via Dalit literature It will spread around the world when Dalit literature is translated.

According to Sharankumar Limbale, in Dalit literature, the Dalit consciousness is the revolutionary attitude associated with struggle. It is a belief in revolt against the caste system, with the human being as its focal point. This consciousness is inspired by Ambedkarite thinking. Slaves become aware of their enslavement because of Dalit awareness. Dalit consciousness is a crucial germ for Dalit writing; it is unique from other authors' consciousness. Because of this awareness, Dalit literature is distinguished as distinct. This Dalit consciousness is transferred through the translations of Dalit literature throughout the world. writing that depicts social life is produced in modern literature. Literature on the Dalit has also been produced. It is divided into two sections. The first is Dalit literature written by non-Dalit writers, while the second is Dalit literature created by Dalit writers from the Dalit class. Non-Dalit writers have written about Dalits with sympathy and charity in mind. Because they have not lived the Dalit class's life, only Dalit literature can offer a truthful image of that life. Dalit literature translation aims to raise Dalit consciousness around the world by exposing Dalit literature to society.

The Dalit literary movement is more than just a literary movement; it is also a component of a larger social, cultural, political, and value movement. As a result, applying typical literary form requirements to Dalit writing would be inequitable. Because of this, the convergence of the Dalit movement after Ambedkar is often unavoidable. While doing so, it is necessary to first recognize Dalit literature's positive revolutionary contributions to Dalit movements and Marathi literature in general. This representation should convey through translation.

Bibliography

- Abraham, Joshil K., and Judith Misrahi Barak, eds. *Dalit Literatures in India*. N.p.: Routledge India, 2015. Print.
- Abraham, Joshil K., and Judith Misrahi-Barak. 'Introduction. Dalit Literatures in India. New Delhi, India: Routledge, 2016. N. pag. Print.
- Benjamin, Walter. *Task of the Translator*. N.p.: n.p., n.d. Print.
- Gautaman, Raj. 'Dalit Protest Culture: The First Stage', in *The Oxford India Anthology of Tamil Dalit Writing*, (eds.) R. Azhagarasan and Ravikumar. New Delhi: Oxford University Press, 2012.
- Spivak, Gayatri Chakravorty. 'The Politics of Translation', in *Outside in The Teaching Machine*. New York: Routledge, 1993; 180-3. India, 2015. Print.
- Majumdar, R. C., H. C. Raychaudhuri, and Kalinkar Datta, *An Advanced History of India*. Madras: Macmillan, 1978.
- Meshram Yogendra, *Dalit Literature: Its Origin and Development*. Shri Mangesh Publication: Nagpur, 1998.
- Muir, Sanskrit Texts. Vol III.
- Mukherjee, Alok. 'Reading Sharankumar Limbale's Towards an Aesthetic of Dalit Naik M K, Desai S K and Amur G S Ed, The story of my Experiments with a White Lie'. *Critical Essays on Indian Writing in English* Madras: Macmillan, 1977.

