

Aphorism of Translations and Language Acquisition with Reference to Mahasweta Devi's Rudali

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Abstract: This paper exclusively discusses the most important aspects for translation (L1 & L2) and language acquisition through translation of subaltern studies. And it is where the author takes up the role of language imparter. Mahasweta Devi has focused on the portrayal of the poor tribal in Eastern parts of India. The more the translation of Mahasweta Devi's works the more one expresses the world for the promotion of regional literature. Translation of regional literature widens the horizon of acquisition of language both in L1 and L2. In wider aspect is looked upon as the need of the hour for world literature. Researchers have been making various attempts to make the process of learning, where of some has been doing it successfully and they are in great numbers. Translation mends knowledge and its nuances to greater heights for ages on ELT, ESL and EFL.

Key Words: *ELT, ESL, EFL, Translation, regional literature, regional language, Language acquisition,*

I. INTRODUCTION

A. Translation as a bridge

Language acquisition through translation is the wider platform than any other source of work in which any language teacher tries to impart ESL. Translation fills in the gap between the author and the foreign reader, who is unaware of traditional and regional language. Acquisition of language through translation for the learners of English as a second language has been widely discussed. English as a second language is now of greater demand due to the raise in demand for the English speakers and a profound language of English does provender a group. Time from now and a decade back have a higher difference in the raise in the learners' crowd. It is always the bridge language between the countries. Country like India being the multi-lingual nation would have faced so many problems if it hasn't taken English as the common language. Even though we have more than twenty two official languages in our nation, English has the major role and it widely plays its part.\

B. Translation criticized

Translation has always been a predominant controversy for acquisition of another language. Until translation has become a tool for teaching language and it been a favourable tool too. (Brown, 2002).[1] It was criticized due to the traditional grammar translation. Mostly, translation has been considered as a mechanical linguistic transfer of L1 to L2. The paper substantiates with language acquisition through translation and it has become a valid method for language practice.

Translation plays a very important role in an increasingly globalised world and in increasingly multilingual Europe where it is used on daily basis (Leonardi, 2010, p.17).

II. REVIEW OF THE RELATED LITERATURE

A. *Mahasweta Devi*

Mahasweta Devi had been a major literary force in contemporary literature. Born on 14th January, 1926 in Dhacca, she shared literary tradition with her parents. Her father Manish Ghatah was also a poet. Her mother was a social worker. From her mother, Mahasweta Devi inherited a concern for the poor and the downtrodden. After Partition, she shifted to West Bengal with her parents.

B. *Literary Tradition*

Mahasweta Devi has enriched the Indian Literary tradition. She has been recipient of prestigious awards such as the Jnanpith Award (1995), the Magsaysay Award (1996), Padmasri, Sahitya academy Award. In 2006, she received the prestigious Padma Vibhushan Award. After retiring from her teaching profession Mahasweta Devi has focused on the portrayal of the poor tribal in Eastern parts of India. She has traveled a lot in these remote parts to gain the first-hand knowledge of their lives and problems. She has published more than forty books including novels and stories in Bangla. Her literary works are a commentary on the simplistic lifestyles of the tribes as well as on their suffering and exploitation and helps the readers to know about the style of language that tribal people use in their life.

C. *Rudali – Indictment Of Socio-Economic And Religious System*

Mahasweta Devi's *Rudali* is a powerful work that deals with the exploitation and misery of the poor tribals in the Eastern part of India. The story is a powerful indictment of socio-economic and religious system. The two female characters Sanichari and Bhikhani are shown as suffering. They do not see any hope of redemption. They are exploited by the rich feudal Lords. Death has been presented as an occasion of jubilation because they get an opportunity to earn money. The profession of rudalis' unites the poor women and prostitutes, and they become empowered.

The novel helps us to learn the life of a community. The text revolves around a central character, Sanichari, who emerges at the end as better equipped to adapt, survive and manipulate system. The opening sentences of *Rudali* situated Sanichari in a socio-economic context, which shares the condition of poverty with the other villagers, is one of a community:

In Tahad village, ganjus and dushads were in the majority. Sanichari was a ganjus by caste. Like the other villagers, her life too was lived in desperate poverty. (P 53)

D. *Sanichari – A Dichotomy Victim*

Sanichari is a victim of that dichotomy where woman is worshipped as a Goddess and whipped as a Goddess and whipped as slave. Her mother-in-law would often remark that, being born on an unlucky day of the week (Saturday or Sanichari, hence her name, Sanichari), She was cursed, manhoos, doomed to suffer. To herself she would say:

Huh! Because I was born on and named after Satiurday, that made me an unlucky daughter-in-law! You were born on a Monday –was your life happier? (P.54)

It is not fate, not a question of being born on this or that day. It's an economic condition, and the problems of Sanichari and common to her class, caste and gender. Thus the very first paragraph shows the tension between the

fate/karma and a politically and economically constructed situation. Right from the beginning, the Novella places the central character and provides a socio-economic context and emphasizes that her problem are common to her class. Through the description of Sanichari the readers can get the clear picture of their (community) habits of speech, appearance, clothes, mannerism and dialect. In the village everyone is unhappy. They understand suffering. There is a continuous suturing of her private life to the socio-economic situation.

E. Sanichari – Refutes Struggle

When her mother-in-law died, Sanichari does not cry. At that time, her husband and his brother were in prison because of Malik-Mahajan Ramavatar Singh. Enraged at the loss of some wheat, all the young dushad and ganju males of the village were locked-up. When her brother-in-law and sister-in-law die, she is unable to weep because she is tense over the fact that Ramavatar is trying to have all dushads and ganjus evicted from the village. Ramavatar's oppression is a constant presence.

'All the events' in Sanichari's life as shown in the text, we find a direct connection between the proposal event and the exploitative system. The author shows the subaltern view of local politics and the hypocrisy of the privileged classes. By showing the dire poverty of the villagers, the ways in which they are exploited, the burden of ritualized religion, the absolute power of the Malik-Mahajans, the corruption within the privileged classes, the author constructs a powerful indictment. This indictment is spoken by the villagers and addresses 'everything in this life is a battle'. The references for getting on a half-empty stomach, the hard struggle to produce food, the imposed austerity like bangles or a comb appearing to be impossible dreams, are juxtaposed against the wanton ways in which the rich spend money on funerary ceremonies. Sanichari, who borrows a meager amount of rupees twenty for her husband's Shradh, has to pay back as rupees fifty through bonded labour of the next five years, while thousands of rupees are carelessly spent on the lavish by her masters. Malik-Mahajans like Ramavatar and his son Lakshman Singh are shown as controlling and influencing almost every aspect of the lives of the lower caste villagers.

F. Tears Becoming Commodity

Sanichari is careful to show the clan and class solidarity among the rich when facing a challenge. There may be bitter infighting amongst them over land riches, but they band together to present a united front when threatened from without. If community can be a tool of offence and defense for the exploiters, it has to be a form of protection and strength for the exploited.

The author balances the close relationship with Bikhni's sad tale of a selfish son who walks out on his mother for a better life. The relationship between Sanichari and Bikhni, childhood playmates who rediscover each other as aging, lonely women and decide to team up, is the major statement of bonding and supporting within a community. These women are not related, they have only their circumstances in common both are poor, struggling to find means of survival.

The author clearly traces their evolution into a professional team. Bikhni would visit the markets and bazaars, the shops near the bus-stop. She would bring news of the death in the big-houses to her friend. Two of them would wrap black cloth round themselves and knot a sack into their anchals. They would present themselves at the big-house, negotiating directly with the account keeper (Gomastha) showing no hesitation or shyness. A social ritual evolves into a profession, a business. In addition to ease and accord between them, the women are sensitive to each other's emotional states. When Bikhni returns from her visit to the Tohri prostitute quarter, she reports, 'I saw your son's wife there as well'. When Sanichari refuses to discuss the subject, she tactfully keeps quite.

This delicate sensitivity to one another's inner emotional states itself again when Bikhni suddenly announces that she wants to go to Ranchi for a brief visit in the hope that she will meet her son. Afterwards Sanichari learns of Bikhni's death and feels for her. She will not cry for Bikhni; tears are a commodity now, part of a commercial transaction. Her loss lies deeper, but life must go on.

III. FINDING AND DISCUSSION

Result of Observation

Through translation the acquisition of the language is in great deal. However, translations contribute socio-economic, cultural, religious and tradition of the source language to the target language. Reader who possess the translated work of art as his first language acquires the above from the source language. Taking in account of the novel discussed has given up the socio-economic system of a particular class/caste to the foreign language reader, which is absent in their systems.

The concealment of the language through various dictions in the source language were been learnt by the reader. Few to digest:

Table 1: Language involved in knowing dictions L1

Terms	Explanation
Shrad	– a ritual performed in remembrance for the elders' demise
Gomastha	- account keeper or accountant
Manhoos	- ill omen
Rudali	- Female weeper, weeping woman, professional mourners
Sanichari	- Named after Saturday carries a meaning unlucky
Malik	- Rich man
Ramavatar, Lakshman	– names from Hindu Myth

A. Voiceless Subalterns

As a writer Mahasweta Devi makes it clear that her aim in writing is to highlight the miserable condition of the poor tribals in Eastern India. She is fired with zeal of work for the downtrodden and the oppressed. She is concerned about the exploitation of poor tribal by the feudal Lords. She wants the poor people to get their basic needs fulfilled. So the novella Rudali traces the evolution of the Protagonist, Sanichari from a suppressed 'voiceless' subaltern woman to an empowered and empowering agent of resistance carrying the potential of deconstructing the exploitative forces. Reconstructing Sanichari's saga of suffering, Mahasweta Devi remarks her in a specific Socio-historical context, and a powerful narrative of the subaltern being dehumanized and dispossessed by the socio-economic politics of repression emerges out of the story is only incidental to the broader narrative of the subaltern life and its struggles the story records. This narrative of the marginalized is pervaded by eternal hunger, poverty, deprivation. While charting the course of the lived lives of the individual characters, the narrative traces the historicity of the socially and economically constructed situation that causes their plight.

Subaltern systems are uncommon in the developed nations, works such as Mahasweta Devi's have given a deep understanding of the lives of different classes/castes. People like Stephen Fuchs explored tribal messianism.[6] Focusing specifically on rebelling to rid-off the system of suppression Muin-ud-din Ahmad Khan studied early Fara'Idi rebels in Bengal.[7]

Pre-Colonial India and post-colonial India has no much differences says the subaltern studies. SumitSarkar gave a detailed study and the same were produced in his remarkable 1983 book, *Modern India, 1885-1947*. [8] The above works have given the wide understanding of L1 history along with movements (rebellious) to L2. Cambridge 'School' had made a wing on Indian national study focusing on pre and post-colonial India i.e. before and after 1947. The study had led to cantonment of rebels across other countries like Afghanistan. Nationality became the subject of contention and Cambridge did spark controversial questions: The role of culture in nationalism and the relationship between state and politics. This debate got Iranian revolution, which in turn was influencing the English writers. American historians in focus to Cambridge's attention to Indian culture was also developing 'cultural school' by Bernard S. Cohn at the University of Chicago.[9]

IV. Conclusion

A. Cultural transformation

Borges exclaims that every original work could be viewed as a re-creation of a re-recreation or an extension of translation of translation. Such observation had made the successors in developing or transferring the culture and socio-economic status of different people.

Translations have advocated the reading of cultural implications of socio-economically poor class people and has also reinforces the equality through educating the bodies like UNESCO. Further it has advocated the bodies to monitor and support subalterns. UNESCO has formulated the following platform

Human Rights within UNESCO's direct competence

- Right to education (Article 26) ;
- Right to take part in cultural life (Article 27) ;
- Right to freedom of opinion and expression including the right to seek, receive and impart information (Article 19) ;
- Right to enjoy the benefits of scientific progress and its applications (Article 27). [10]

B. Acquisition of Language and Culture from L1 to L2

Activists and writers like Mahasweta Devi have a greater contribution in producing or re-producing the struggles of subalterns and the translators have re-created the voices for the voiceless subalterns in L2, which in turn has helped the language acquisition along with the cultural acquisition too.

It has always been a cultural paradigm in researches through translations among ESL and EFL. Translation can be an extreme practice for the ESL and EFL beginners. Linguists exclaims that translation works on terms, henceforth the paper has proven to use the subaltern works and importing cultural differences as language acquisition tool from L1 to L2.

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