

UOT:811.

TRANSLATION AND POLITICS

*Maharramova Sugura Ibrahim kızı**Ganja State University*sugraibrahim85@gmail.com

Abstrac: Translation is one the most representative paradigms of the clash between cultures. To study the political forces behind the translation and its process has been one of the thrust areas in the field of Translation Studies. There is always a motivation behind a translation and its construction of meaning. This motivation may be sociocultural and political. From the very act of selecting a text to interpret it in translation is a conscious deliberate process which cannot resist sociocultural and political forces. This paper has studied some of the important motivating factors in translation, on translation and for translation. In other words, this paper will try to answer the following questions. How these forces act in translation? What happens in translation? What is the translation for?

Key words: political act, counterfeiting, creation of secret codes, various implications

Açar sözlər: siyasi akt, saxtakarlıq, gizli kodların yaradılması, müxtəlif çıxarımlar

Ключевые слова: политический акт, фальсификация, создание секретных кодов, различные последствия

Politics and translation are two separate words but we find them in each other's domain when subjective forces are involved in translation, in its selection and production; when translation becomes an actant for a political agenda or a political gain. Whenever we speak something, the very act of speaking is political because we choose to speak and we speak chosen words. The same applies to writing. Choosing means sidelining much of others which is an inevitable political act. Translation thus is not simply an act of faithful reproduction but, rather, a deliberate and conscious act of selection, assemblage, structuration and fabrication – and even, in some cases of falsification, refusal of information, counterfeiting, and the creation of secret codes. [8,87]. Tejaswini says, the act of translation is a political action . What is suppressed and why is the question that is dealt with in the politics and translation, what is to be translated and what not is the question that is the point in the politics and translation. Who will be prioritized and who will be marginalized and why is the basic question about which we ponder in the politics and translation. Sometimes a particular ideology, sometimes it is the power that plays a role. Besides ideology and power, economical factor is another causative for a good sale of the translations. All these factors contribute to one another so we cannot make one independent of other causes. There are plenty of examples which illustrate about the politics behind translation. Some of the early Biblical and Arabian translations predominantly tell us how power and ideology became influential for the cause of translations. Translation has been a weapon to enter into other's frontiers influencing them to take part in a competition either to choose the alluring foreign or to ignore it for self-identity. Politics and translation can be looked at in the larger domain of human politics. When I am thinking about translation and Politics, let me put it clearly what we are thinking about. We are thinking about the following phenomena where one can see the political acts happening in translation: one is with the translation book (the product in the target and its various implications), two is with the process behind the translation book(from the selection

of the text, process of translating some materials or deleting some materials for some reasons etc). Second one is much more complex than that of the first one. Both contribute towards the act of translation and politics ideologically, economically and by some power-driven factors. The first one is towards a future where it may be asked, criticized or appreciated like an original text, whereas the second one is the answer for whatever happens to the first one. So we will be trying to arrive at certain translation behavior and at some generalization towards the phenomenon called, translation and politics.

Among the three words: ideology, translation and politics- mentioned here, one seems to be concrete and that is translation (here I don't refer to the abstract notion of translation but the book, the process). I couldn't see the other two concretely but I could see them in the linguistic codification of their working as forces with particular goals. Ideology is the larger abstract phenomena which can encompass all political discourses and the discourses related to translation. Ideology can be political, sociocultural and religious.[7,175] All these types have their own power domain where they function as the forces to encourage something that supports and to discourage something that threatens. When something does not support a particular political system, the system disapproves it; when something doesn't go by the sociocultural ethos of a particular society or culture, the society or the culture disapproves it. Many of the translations were banned or have been banned in some community or in some country because the presented experiences are either immoral or obscene to the target readers. One can talk about something very comfortably in his/her society, whereas the same thing may be obscene for someone else's society. The translation of the Roman poet's *Ars Amatoria* (The Art of Love) by Christopher Marlow was banned in 1599 and another translation of the same was seized by U.S Customs in 1930, because of its erotic content. The publication of a full translation of D.H Lawrence's *Lady Chatterley's Lover* in Japanese took a famous obscenity trial in Japan for some years. In his study of *Orientalism*, Said argues that the Orient is 'Orientalized', pictured as it ought to be, rather as it actually is (p.67). Some of the classical masterpieces have been translated, not as they are in their actuality. Translation seemed to be a weapon for the colonizers in colonizing India. Said saw the domestication process of the orient in colonial India by the colonizer as a political force. We could see a clear picture of the motives of the colonizers behind translating the classics of the natives into English. Translating *Shakuntala* into English by William Jones has its hidden political motives. We can't distinguish him as someone who is representing the characters without having any manipulation. A representation is always partial, it cannot represent the whole. But when has it been represented and how has been the identity constructed/interpreted sometimes direct us toward realizing the inner motivational function. As Figueira writes in her *Translating the Orient*, "One thing is, however, certain: Through the early rudimentary translations from the Sanskrit, India was emplotted by the West. By this I mean that incomplete projections from a variety of sources were given a voice defined through narrative, and received the authority of signification." [9, 8). Richard Burton's annotated translation of *The Arabian Nights* (1885-8) stands as a masterpiece of Arabic literature in translation although the Arabic original work was not received with the same thrust of admiration before the introduction of the English translation. Ironically, the great Arabic classical poetry that contains thousands of words and phrases of great beauty has scarcely found its way into Western translation (Carbonell : *The Exotic Space of Cultural Translation*). From an analysis on the *Index Translationum* published by UNESCO, it is found that the no

of translation of Western European titles had increased in the former communist countries after the fall of communism and it had decreased among communist countries. Communism had suppressed the translation of the texts related to Philosophy and Religion. Why had communism discouraged the flow of ideas because the flow of non-communist ideology was thought to be a threat to the regime? People under communist countries might have differences and preferences over communism, and what seemed to happen was an imposition on them politically. Otherwise, after the fall, why the demand of communist titles decreased in communist countries? Sometimes, a translation is rejected, not because of the content, but of the translator. In Fascist Italy, translations by Thomas Mann and Andre Gide, were banned because they were believed to be Jewish(Fabre1998)¹. Somewhere, it was not a text but the entire genre was also banned. In Nazi Germany, translations of detective stories were banned, as a genre as it was thought to import immoral examples of anti-social behavior. Religious text, translation, politics Bible is the most translated religious text in the World. As the latest information from United Bible Society's Scripture Language Report Translations Project goes, it has been translated into 475 (the New Testament is into 1240 languages) languages of the World ². The spread of Christianity has been bringing out lot of translations of Bible, here translated Bibles act as a powerful tool. It is not that Christianity is only getting spread out and not the other religion. And when there is more than one religion, it is a fact that for spreading out, they have to compete with one another. Where competition exists, political motivation exists. Where a particular religion is the religion of a state, that state may prohibit the entrance of any other religion. And when a particular country or community colonizes a place and gradually it becomes the dominant political power there, it suppresses the native religion and its propagation, it starts preaching and propagating its own practiced religion. To achieve this end, it takes the help of translating the religious texts into native languages. This is what has happened more in Christianity and Islam. Why Bible is the most translated text in the World, because Christianity has the highest population compare to any other religion in the World.

There is another political reason for the religious text translation and its suppression. Recently, translation of Bhagabat Gita was banned in Russia. There has been a court case regarding the Russian edition of Bhagavad Gita As It Is(Russian version of the International Society for Krishna Consciousness (ISKCON) founder A. C. Bhakti Vedanta Swami Prabhupada's translation and commentaries on the Bhagavad Gita) in June 2011 in Russia, on charges of religious extremism, based on an assessment of the book by scholars of Tomsk State University which concluded that Bhakti Vedanta Swami's translations and commentaries on the Bhagavad Gita incite religious, social, and racial intolerance. But this banning is also caused by the dominant political parties or religious groups. It is also known that there was an opposition to the establishment of ISKON temple in Moscow. The Russian Orthodox Church had also played a political role to ban the establishment by calling Krishna "an evil demon, the personified power of hell opposing God". In December, 2011, this plea of terming the book as one for religious extremism was rejected by a court. But the dispute is still on. State, Power and Translation The fear of disclosure of private or personal information of a man in power may cause a ban on any media that communicates it. This fear might be driven by a political and authorial loss on the part of the party in power. Thai born American was jailed because he had translated some excerpts from a Thai book, title "The King Never Smiles" into English. It was a banned biography about the Thai king. In the USSR, Hitler's book

“Mein Kampf”, was banned on the ground of extremism promotion. There is also an economic factor which a publisher can’t compromise with. Here the publisher seems to be driven by the marketability; he is not at all worried about the style and the complete content of the original. What may be appealing to the target audience in a magazine that may increase its sale might be the factor of condensing Tolstoy’s Resurrection in translation. The German publisher of the translation of Dickens novels gave specific instructions “to avoid long sentences or complicated syntax, and to make the text accessible to the German reader with average education”. Here, the publisher is not concerned with the stylistic qualities of the ST but rather with what the public is capable of reading [10,51]. Lefevere argued that in the translation of Anne Frank Diaries into German after World War II, some specific decisions were made because of economical and ideological reason. Lefevere has given the example, “No greater enemy in the World than between Germans and Jews” had been modified in the translation as, “There is no greater enmity in the World than between these Germans and the Jews”.[3,128] Language Policy, Translation and Politics We could see translation working as a vital force in government policy towards promoting and empowering the languages. Translation in a govt policy of a country where more than one language exists has its own political connotation. When the question of empowering and developing a language comes, translation into that language gets emphasized. Govt education policy of 1967 has stressed on three language formula. But India as a country is so heterogeneous that we could hardly imagine of realizing the three language formula a success. People of many states use two languages-one the official and the other their own mother-tongue, as for example in Bihar (Hindi as the official language and Maithili is the mother-tongue of most of the people in Bihar). There has been a division of Indian states linguistically which has given power to the respective state government to promote and empower their languages for which they release funds for developing materials in the language-and translation is an easy way of getting this objective concretized. There are major languages because there are minor languages. A language becomes dominant by suppressing the other competants, as it happens in the natural world. Translation can be seen as an encouraging device for a language to win over its other competitors. It gives a space to a language to stand somewhere as a distinctive one. It is instrumental to give recognition to a language. To boost up linguistic capital for a language, translation is necessary. Much of the dominating English’s large corpus has translation more and more from other languages. If we see the materials available in the major languages of the World, we will find that much of them is through translation. We could see some political forces working in the translation of news by Media. There is a vital connection between Politics, Media and translation. “Media reports about political events are always forms of recontextualisation, and any recontextualisation involves transformations. Recontextualisation and transformation are particularly complex where translation is involved, that is, when media reports cross language boundaries”.[1,114]. Translation as a form of interpretation in languages in a political discourse is a complex phenomenon. State, Public and media are the main actors in the political communication.

Preferences

1. Schäffner, Christina and Bassnett Susan, eds. Political Discourse, Media and Translation, Cambridge Scholar Publishing, 2010. Print.
2. Piotr Kuhiwczak, Karin Littau, eds. A Companion to Translation Studies, Schäffner, Christina. Politics and Translation, Orient Black Swan: Hyderabad, 2011. Print.
3. Lefevere, A. Translation, Rewriting and the Manipulation of Literary Fame. London: Routledge. 1992. Print.
4. Alvarez, Roman and Africa, M. Carmen, eds. Translation, Power, Subversion, the Exotic Space of Translation, Ovidio Carbonell. Multilingual Matters, 1996. Print.
5. Flotow, Luise von, Translation and Gender: Translating in the Era of Feminism. St. Jerome Publication, 1997. Print.
6. Baker, Mona and Saldanha, eds. Routledge Encyclopedia of Translation Studies, 2008. Print.
7. Manipulation and censorship in translated texts, Jamal AL-QUINAI, Kuwait University, Madrid: AIETI. Print.
8. Tymoczko, Maria and Gentzler, Edwin, eds. Translation & Power, Amherst: University of Massachusetts Press, 2002. Print.
9. Figueira, Dorothy Matilda, Translating the Orient: The Reception of Sakuntala in Nineteenth Century Europe. State University of New York Press, 1991. Print.
10. Giles Deleuze and Felix Guattari, Kafka: Toward a Minor Literature, tr by Dana Polan, University of Minnesota Press, Minneapolis: London, 1986 1

ПЕРЕВОД И ПОЛИТИКА

Магеррамова Сугура Ибрагим кызы

Резюме

Перевод и политика взаимодополняемы. Запрет перевода и разрешение перевода являются действиями, имеющими политическую подоплеку. Из рассмотренных выше примеров мы установили, что перевод запрещается по следующим причинам: а) Из-за содержания перевода: если в переводе есть манипуляция, если он является оскорбительным или непристойным, если он пропагандирует определенную идеологию, которая является не пользуется одобрением власти, общества или культуры, б) Из-за факторов, связанных с исходными текстами: если исходный текст запрещен по его оскорбительным/непристойным/идеологическим причинам; в) Из-за переводчика, который это перевел: Если переводчик является политическим или участником чего-либо, г) Из-за интересов группы власти. Помимо всех этих причин, мы также обнаружили, что качество и количество содержания перевода могут быть поставлены под угрозу по экономическим причинам.

TƏRCÜMƏ VƏ SİYASƏT

Məhərrəmovə Suqura İbrahim qızı
Xülasə

Tərcümə və siyasət bir-birini əhatə edir. Tərcüməni qadağan etmək və tərcüməyə icazə vermək siyasi motivli hərəkətlərdir. Yuxarıda müzakirə etdiyimiz nümunələrdən gördük ki, tərcümə aşağıdakı səbəblərə görə qadağan edilir: a) Tərcümədəki məzmunu görə: əgər manipulyasiya olarsa, təhqiredici və ya ədəbsizdirsə, müəyyən bir ideologiyı təbliğ edirsə. bir orqan, cəmiyyət və ya mədəniyyət tərəfindən bəyənilməyən, b) Mənbə mətnləri ilə əlaqəli amillərə görə: Mənbə mətn təhqiredici/ədəbsiz/ideoloji səbəblərə görə qadağan edilibsə; c) Tərcümə edənə görə: Tərcüməçi siyasi və ya bir şeyin tərəfdarıdırsa, d) Qrupun hakimiyyət marağına görə. Bütün bu səbəblərlə yanaşı, biz iqtisadi səbəblərdən tərcümədə məzmunun keyfiyyət və kəmiyyətinin pozula biləcəyini də aşkar etdik.

Rəyçi: dos Zahirə Əliyeva

Praktik xarici dillər kafedrasının 11 oktyabr tarixli iclasın 02 sayılı protokolu

Daxil olma tarixi 18 oktyabr 2023-cü il