

# Translation Enriches the Value of Education and Culture

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## ABSTRACT

Every human beings have a culture by which they are enrich and the make a complete society. The country men would not be prosperous without education and culture. It is the general knowledge of an individual about his identity and connection with the country and people he lives in. Culture is often confused with good manners and proper behavior. Culture has a much broader sense, which embraces everything which is unique, authentic for some country and its people. Culture as well as the language can be divided into the local and global people and the total heritages. The actual, rational limitation of translation is not given through the difference of languages, through languages as systems of signification, but through the reality brought to bearing the text. It should be emphasized only that which is said, only language in its sign function in the narrow sense, can be translated, but not extra lingual realities which the text presupposes nor the realities in the text, in so far as they function as realities. In a word, language makes the societies in compact. Education is another part of developmental issue of the societies. So the languages of the men should be universal understanding or should be translated in every language for the public convenience. The civilization, culture, religion etc. are transference among the different kinds of people or societies. For this the new thoughts, new ideas, science and concept growing up and spread through the languages. The local culture and foreign culture, local language and foreign language even the inclusive education enriches the value of humanity through this. Every writer, editor, schools, colleges and other educational bodies should translate their own speeches, lectures and articles in multi languages for the benefit of the whole societies and whole students.

**Keywords:** Translation, Communicative, Language, Culture, Values, Social value, Enrichment, transposition, Innovative.

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The translation of language, culture and education even the development of the societies are correlated. Education is concerned with the learning and teaching process in general. The proper translation of learning materials and

other articles lead this process easily. But the translation is not merely an inter linguistic process. It is more complex than replacing source language text with target language text and includes cultural and educational nuances that can shape the options and attitudes of recipients. Translations are never produced in a cultural or political vacuum and cannot be isolated from the context in which the texts are embedded (Dingwaney and Maier, 1995:3). Therefore translators not only have to be intermediaries between different language systems, but also have to be intercultural mediators – or as it has been stated by Aniela Korzeniowska and Piotr Kuhniewicz in *Successful Polish-English Translation Tricks of the Trade* –

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they have to be both 'bilingual and bicultural' (2006). Thus, translation performs a crucial role in our understanding of the cultural 'other'. The role of the translator in mediating source ideas across cultural and national boundaries places him or her in a unique position in particular for understanding a range of development issues. Both translation and culture are amongst the higher levels of the educational process. Translating narratives about unfamiliar languages, indigenous cultures and experiences, moreover, translation can also have a critical influence in reconciliation or social integration. Translations can therefore have a distinct effect on how global and human rights issues can be conveyed and communicated. So translation enriches the value of education and culture.

### **Objectives**

Objectives of the study and opinion are to relate and explain about the translation of languages. The communicative approach implies that people have something to say and want to say something through their own languages. So, there is a vital role of translation of language for sharing and caring each other.

### **Concept of Translation**

Translation means transformation of language. It is an activity that aims at conveying meaning or meanings of a given-linguistic discourse from one language to another. It is the communication of the meaning of a source-language text by means of an equivalent target-language text. Translators always risk inappropriate spill-over of source-language idiom and usage into the target-language translation. On the other hand, imported useful source-language and loanwords enriched the target languages. Translations are never a product of a cultural void and there is a general agreement between translation scholars that 'in seeking to transport words (and sentences and texts) from one language to another. Translators not only have to be intermediaries between different language systems, but also have to be intercultural mediators.

### **Communicative Value of Translation**

Language translation has a communicative and linguistic value. It was hypothesized that focus of attention on an element of low communicative value would negatively affect input processing for meaning while focus of attention on an element of high communicative value would not. It was further hypothesized

that linguistic knowledge of an element of low communicative value would not relate to the processing of overall meaning or to the processing of that specific element at the discourse level or the sentence level. Finally, it was hypothesized that there would be a positive correlation between processing an element of low communicative value at the discourse level and at the sentence level. One hundred seventy-eight subjects completed a multiple choice grammar task to evaluate Linguistic Knowledge of *ester*, an on-line translation task to measure sentence level processing of *ester*, and a recall task to measure overall input processing and processing of *ester* at the discourse level. Subjects completed the recall task under one of three conditions: (1) listening for content only; (2) listening for content while simultaneously noting every occurrence of an element of low communicative value (the verb *ester*); (3) listening for content while simultaneously noting every occurrence of an element of high communicative value. (Statistical analyses revealed significant main effects for Communicative Value and Linguistic Knowledge in overall discourse level processing. A significant main effect was obtained for Linguistic Knowledge in the sentence level task. It is suggested that learners who demonstrate linguistic knowledge of an element of low communicative value may have greater knowledge in general than those who do not demonstrate such knowledge. So, translation is just a means for facilitating communication between people who otherwise would not be able to communicate at all, or very poorly.

### **The concept of values**

Language translation and values are correlated. We cannot make out the values of language until we analysis the words of the languages. The word 'value' is derived from Latin 'Valere' i.e., "to be strong" or "to be worth". Therefore, etymologically the term value denotes the worth of something. According to the Oxford English Dictionary 'value' is worth, utility, desirability and qualities on which these depend. In general the word 'value' expresses the qualitative significance we assign to ideas, feelings, activities and experiences which are related to language. Values are the evaluative standards we use for deciding what is right and what is wrong, what is desirable and what is undesirable. When we have a look at the literature in Translation Studies, we find the term "values" often used in different contexts and works. Already introductory works indicate that cultural values play a significant role in the translation process (e.g. Kadric et al. 2007).

## Concept of Culture

Culture expresses through human behavior and their languages. It is the recognition of the nation as well as the societies. Culture is a way of life of a group of people--the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. It is a symbolic communication including a group's skills, knowledge, attitudes, values, and motives. So, transferring the motives and attitudes, need multi language for the different kinds of people. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions. Culture is the sum of total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation by their languages.

## Culture values and translation

To enrich the cultural values, language translation is the most fruitful way. Different kinds of language bring different kinds of culture among the social people. Talking about group or culture-specific values raises the question of how to define culture. Hans J. Vermeer already stressed in 1986 that there are different concepts of culture. All concepts of culture harmonize with the idea of culture-specific value systems. Van Dijk sees a main difference between values and ideology in the sense that the latter have a "broader, cultural base" (1998).

## Social values and translation

Translation has a great social value for the whole people. In view of recent attempts to consider the translation process as a social activity (cf. Pym 2001, Wolf 2007), cultural values have become an even more important aspect to consider, not least because they are considered necessary prerequisites for social, human coexistence according to the anthropologist Clyde Kluckhohn, Social life would be impossible without the various social systems and Language systems. It could not continue to achieve group goals; individuals could not get what they want and need from other individuals in personal and emotional terms, nor could they feel within themselves. So, without respect to language, without translation of language, the people and the students would not be prosperous.

## Translation and Enrichment

Translation is one of the best substitutes of value education and culture. Education and culture cannot be prosperous without the proper translation of languages. So, there are some characteristics of enrichment about translation.

Translation enriches the effective communications among the whole people. It is like a bridge between two nations or two societies. Cultural differences sometimes require some sentence not to be translated exactly. So, idioms and cultural differences should also be translated. The other thing I could come up with is, the terminology of the specific area. Accuracy, logic and clarity in expression are key characteristics of a good translation, along with an appropriate tone and level of language. On-time delivery is also essential. Above all, a translation must fulfill the function you require of it. With a translation for use in court, accuracy will be of paramount importance, even if the translation reads somewhat awkwardly, whereas with texts for publication it is vital that the translation reads smoothly. It is with human dignity, health and harmony with nature, truth and Wisdom love and compassion creativity and appreciation of beauty peace and justice and also human development. The value/attitudinal dimension in quality education is the motto of translation.

## The values of translators

An effective translator isn't just someone who knows two languages quite well. There are many skills that go into being good at this job. In 1995, Andrew Chesterman proposed to talk about values in ethics of translation, rather than of rights and duties. He claims that rights and duties depend on values, and gives a list of norms according to which translators accomplish their work and which are "governed by a primary ethical value" (Chesterman 1997: 149). He claims **clarity, truth, trust** and **understanding** to be the four underlying values shaping the translation process. Of course, these values can be seen as aims that translators try to achieve up to a certain point, however, the concept of clarity for example might vary from culture to culture both in terms of its position in the system and in terms of how it should be expressed. In this regard, Chester man argues that translators act on the basis of "value judgments" which are based on their own personal background.

### Translation as transposition

Homi Bhabha (1994), citing Salman Rushdie, was one of the first to explore cultural translation in this sense. The movement of people from one locale to another, and their ability through that movement to interrupt hegemonic narratives of national identity, is one means by which “newness enters the world”. In particular, such transposition has the potential to destabilize notions of “foreign” and “familiar”, especially in contemporary Western society, where narratives of national identity presuppose artificially clear distinctions between the West and its former colonies. This destabilization results from way that the linguistic and cultural disjuncture’s brought about by the movement of people draw a community’s received sense of itself into question, opening up a hybrid space, neither foreign nor familiar, where interactions have the potential to operate contingently, outside of the prevailing cultural logics.

### Innovative Translating

The unique perception of the translation is making out the tribal and colonial language to exchange their culture and make them out the world culture through multi language. Thus, the translation of this indigenous language can be seen to be an invaluable source of knowledge about this fascinating

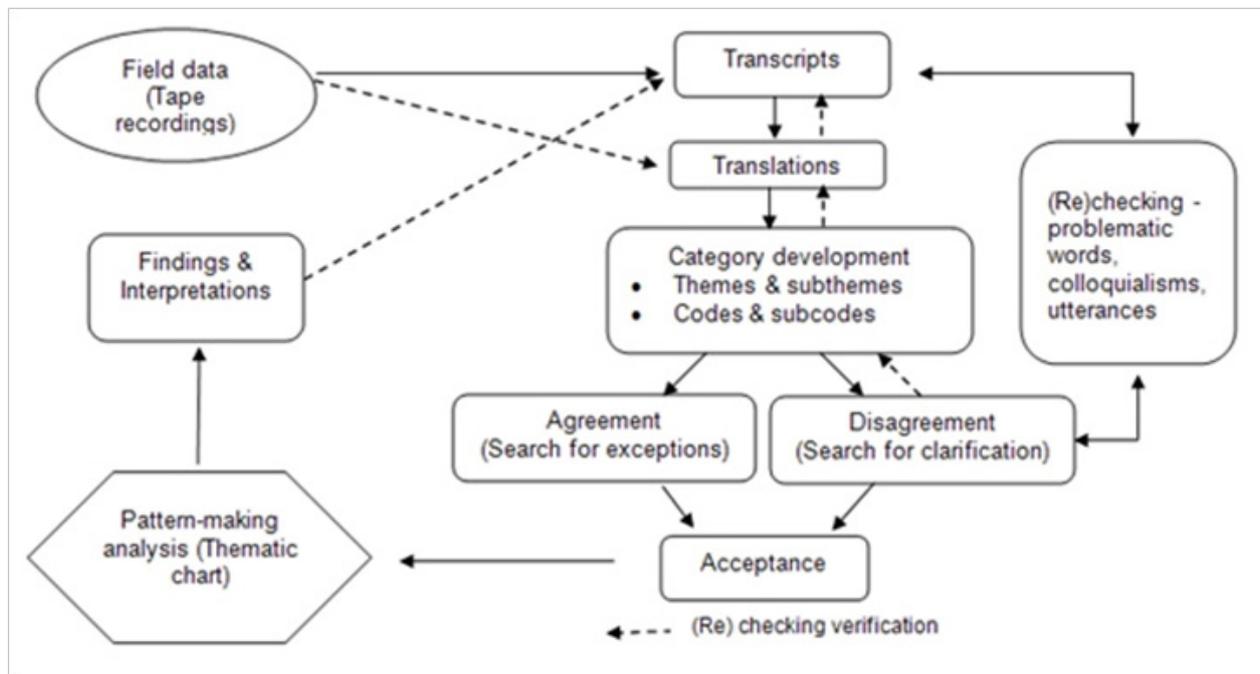
culture and their existence. The language could provide an invaluable insight into their world view, their values system and their perception of the environment in which they live. In effect, sensitive and culturally appropriate translations can act as methodology for development in its most innovative sense. The role of translation in development education becomes self-evident as language revitalization will prove to be become of the most consequential social trends of the coming decades.

### Translation strategy analysis

Brislin (1970, 1980) suggested, a good practice for translation is to employ at least two competent bilingual translators who might be familiar with the research, one to translate forward and another to translate back to the original language without having seen the original text. However, many authors (Broadfoot & Osborn, 1

993; Ercikan, 1998; Lewin, 1990; Phillips, 1960) have warned that translation is a daunting process that is time consuming and expensive, and this might be beyond the capabilities of many novices and student researchers.

This iterative process of translation and transliteration has been illustrated in Figure 1.



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Figure 1. Iterative process of translation

## Conclusion

"Matri Vasa e Matri Dugdho"(.*Rabindranath*). So, none one would not prosperous in his education and culture without his mother tongue. If there are no systems of translation of language or study materials, the students will suffer the worst condition in his development. It is a very useful tool in education and pedagogy. Translation can play a number of different roles such as a 'unifying' or constructing new words but also, most crucially, as a source of knowledge about foreign, lesser known cultures. Thus, translation is not merely a linguistic process, but can also make a political and social impact - as in the aforementioned cases in South Africa and India. The translation process can be viewed as a way of introducing linguistic as well as cultural equality by enabling Xhosa, Zulu, Khotta, or Koro, to become languages utilized and promoted through education. Moreover, translation can act as a 'bridge' between the global North and the global South. If it were not for the translators' investigations and research into Asian indigenous languages we would never have heard about the Koro language. The translation of this language will allow us to open the doors to an unknown cultural and linguistic world. English is beautiful as language of knowledge, power and international communication; Islamic culture is beautiful as a value system which stands for knowledge, power, and peace, quiet and multi-racial harmony. It will also introduce a rich developing world reference point to translation methodology and development education alike.

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