
INVESTIGATING THE PHENOMENON OF IDENTITY CONSTRUCTION IN THE ENGLISH TRANSLATION OF URDU NOVEL UDAAS NASLAIN: A POSTCOLONIAL PERSPECTIVE

Maria Nazeer

MPhil Scholar, Centre for Languages and Translation Studies, University of Gujrat,
Pakistan, mariataurs244@gmail.com

Muhammad Javed Iqbal

Lecturer, Centre for Languages and Translation Studies, University of Gujrat,
Pakistan, mjaved.iqbal@uog.edu.pk

Dr. Junaid Mahmud

Assistant Professor, English Department Government College, Jhelum, Pakistan,
chjunaid3@gmail.com

ABSTRACT:

Translation plays a vital role in the reconstruction of identities. This study aims to investigate the concept of identity construction in the translated version of Urdu novel “Udaas Naslain”. The basic aim of this study is to investigate that how identities are reconstructed in the process of translation. The role of translator is investigated in the process of identity reconstruction. Moreover, Lexical choices and translation strategies are explored to know how identity is reconstructed in the source text (ST) and the target text (TT) respectively. A postcolonial novel “Udaas Naslain” and its translated version “The Weary Generations” is selected as data. Orientalism is adopted as conceptual framework because it contributes to define the identities of colonizer and colonized. The study finds that different identities such as cultural, national, religious and ethnic are constructed by the translator. The translator tries his best to deconstruct the binary stereotypes. He has reconstructed the identity of Orientals as brave, civilized, educated and rational to counter the fabricated narratives of Occident. In the reconstruction of these identities, translator has used different manipulative strategies of omission, addition, substitution, and foreignization. Students of translation studies, linguistics, and literature may benefit from this research since it identifies the role of lexical choices and translation procedures in the context of Orientalism. Because this study discusses the role of the translator in the reconstruction of identities and the various tactics that are used in this process, it may be useful to translation scholars.

Keywords: Translation, Source Text, Target Text, Identity Construction, Orientalism, Role of translator, Translation Strategies

INTRODUCTION

In the reconstruction of identities, translation plays a crucial role. Translators employ several discursive strategies to demonstrate a culture's distinct identity in order to achieve mimetic replication of the original text. Because it represents a specific Ideology, translation is a manipulative and subversive activity. The present research focuses on the idea of translation and identity construction from an Orientalism perspective. It looks into how translation affects the construction of identities. It also highlights the translator's role in deconstructing and constructing ST and TT identities, respectively. The use of different translation strategies in the development of identities is also examined at. Abdullah Hussein's Urdu novel "*Udaas Naslein*" is selected as the source text, with Abdullah Hussein's English translation "The Weary Generation" as the target text.

According to Tan and Shao (2007), there is a reciprocal relationship between translation and identity. The translator deconstructs and reconstructs the identity of the source and target texts during the translation process. Sapiro (2013) argues that translators must have both linguistic and cultural expertise in order to construct identities through translation. The professionalization of translators with creative aspirations is necessary for translation to play a role in the construction of identities. A large number of studies in translation organized the postcolonial technique in relation with the cultural encounter between empires and colonies in the 1990s. Robinson (1997) lists a number of works that deal with the relationship between translation and colonialism. Because a translator cannot separate himself from his identity, his adopted strategies are likewise influenced by his identity. Various publications examined the role of translation in promoting postcolonial identity.

This study is qualitative in nature. Data is collected using the documentation technique. The data is chosen randomly and is relevant to the study's goal; it is based on selected extracts that reveal all of the cultural and linguistic aspects involved in the translation process. The author's linguistic choices and translator's strategies are highlighted since they appear to contribute to the identity creation of ST and TT. The role of ST's lexical choices and TT's methods in identity construction is explained. The role of the translator is explored in order to determine how the translation contributes to the construction of identities. The constructed identities are then explained from a postcolonial viewpoint.

Translation is a rendering of source text into the target text. Translation emerged as a discipline and named as Translation Studies, when Holmes presented a paper. This paper talks

about the translation as process, a product and a function. The school of Translation Studies is widening its scope day by day with the evolvement of other disciplines. In 1990, a major development in Translation studies occurred when Cultural Turn came in Translation Studies. The cultural exchanges between different countries are increasing day by day, by the virtue of the globalization. Translation is a medium through which anyone can understand the other cultures. Translation is very important in the global world as it is a key for the intercultural communication. Translation is a basic source of the intercultural communication between different cultures to know the values, customs, traditions and other many concepts of other cultures.

In doing so, the Post-colonial perspective of translation studies can be used to cover the different varieties of cultural texts. As Simon (2018) suggests that Post colonialism perspective is useful in translation studies, for the global dimension of research and can be used to understand power relations. Different aspects of Postcolonialism such as identity, culture, Gender, the relation of colonizer and colonized and language can be researched.

As far as this study is concerned, it aims to compare the Urdu novel “Udaas Naslain” and its English translation “The Weary Generations” to highlight the concept of translation and identity construction within the perspective of Postcolonialism. By keeping in mind the aim of this study, different researches are explored to create the research gap.

Said's Orientalism theory is normally documented as having launched a new age of cultural studies, of that postcolonial studies is the most lively disciplines, there are scholars in translation studies who speak to the problem of Orientalism as introduced by Said.

Considerably, Orientalism is combined into postcolonial translation studies, a research way that turned out to be involved in the 1990s. Orientalism trendy to be down played to meager direction in postcolonial issues, organized to emphasize more leading topics like the hunt for postcolonial identity in translation and power discrepancy in translation and decolonization. One can discuss that the soft-pedaling of Orientalism theory is not more than a subject of ` tagging, in which Orientalism theory and Postcolonialism are actually two intersecting concepts. The view of the control to symbolize minor cultures as projected by Said in Orientalism motivates the postcolonial view of colonization via cultural account by those in hegemonic civilizations.

Though, the problems in postcolonial studies appear to leave rather substantially from Orientalism, more than ever when postcolonial studies expand to the debate of decolonization,

as Orientalism is above all occupied with the portrayal of the Eastern civilization through the West. In different words, postcolonial studies plan to set up a discussion among the subordinate and the hegemonic because of several research guidelines, like creation the voice of the ex-colonized be informed, recovering a way to offer the postcolonial identity and re- determine the subordinate culture via decolonization. Orientalism, alternatively, is a one-sided learning of hegemonic civilization and their power to build the 'other' via discursive ways.

In the 1990s, an integer amount of translation studies organized the postcolonial method in connection to the cultural meet among empires and colonies. Robinson (1997) records an integer of works which are used to address the connection among translation and colonization. The route of these works, like Robinson highlights out, can be recognized in respect of three chronological roles. First, translation is out looked as a means of colonization via which the colonizers manage ideological instruction, markets and institutions. This is the argument in Cheyfitz's (1991), Niranjana's (1992), and Rafael's (1988). These works also talk to the problem of translation as a canal of cultural dissimilarities after the era of colonization, which Robinson recognizes as the second position of translation in the background of Post colonialism. The third position is a means of decolonization that has involved attention from more than a few scholars researching in Post colonialism. Different works analyzed the position of translation in endorsing the postcolonial identity, much of that put forward concepts that give confidence to more noticeable occurrence of the ex-colonized into translation.

Postcolonial context has proven to be fruitful for the study of ideological issues in translation. Translation may be used as a political tool to continue the colonial domination or to resist against it. In this way, translation is a process of manipulation to aid ideological ends. Translation has the capacity to shape cultures and to support social change. It can be used as a tool of self-definition and de-alienation by engrossing foreign influences and incorporating them into the local tradition. As, Fernández (2013) discusses that it is often said that translation is a mimetic process which transfers meaning of words from one language to other one, but it is also linked with political processes such as oppression, domination and resistance between different societies and communities. Post colonialism is the most productive area to study translation and ideology.

Moore-Gilbert, Stanton, & Maley (1997) define Post colonialism as a challenging field, with absorbent limitations and no particular or logical position. On the other hand, it is domain disturbed by the multifaceted connections among domination and subjection resistance,

associations deep-rooted in colonial saga but which remain in various appearances until today. As; Krishna (2008) entails that Post colonialism speaks about the policy of defiance to the inequalities, mistreatment of humans and the surroundings, and the reduction of political and principled choices that happen in the arouse of globalization. If neoliberal globalization is an effort at establishing and depoliticizing the reason of the marketplace, or the reason of the financial system, It is the endeavor to politicize and denaturalize that reason and reveal the choices and intervention intrinsic in our individual lives.

In 1990s, the relationship among language, colonialism, and translation became an interesting and popular topic which gave rise to the progress of postcolonial translation theories. Postcolonial translation theory has built-up in the 1990s like a consequence of the cultural turn. It is the most rapidly increasing contact ends among postcolonial studies and translation studies. Significantly, many scholars noticed the active role performed by translations in colonial and postcolonial settings. In one regard, translation is considered as an imperial tool wherever Europe was perceived as the first version with the colonies as duplicates or ‘translations’ of the original version.

In another regard, translation becomes a resistant tool against the hegemonic imperial powers. Lunga (2008) states that postcolonial theory speaks for a multifaceted field of study, encircling an group of issues that include topics like race, racism, gender, identity , and ethnicity, concentrates on blasting knowledge organization ground working colonialism, neocolonialism, and a range of forms of domination and abuse here today, objects to epistemic aggression; explicitly, it doubts the underrates, demolition, and misappropriation of colonized people’s knowledge and manners of knowing, comprising the colonizer’s utilization of that knowledge against adjacent to them to serve up the colonizer’s welfare. Postcolonial theory consequently presents an assessment of royally knowledge organization and languages and how these are distributed and legitimated and how these are served the imperial interests. Postcolonial studies started after the fall apart of the great European empires to study the effects of colonization. The proper study of the colonizers over colonized was started in 1970s such as Said’s Orientalism (1978).

Translation has the creative and manipulative power to shape cultures and to build identities. Different discursive strategies are used by the translators to show the particular culture’s unique identity rather to gain the mimetic reproduction of original text. It is cleared that translation is an ideological activity so; the activity of translation is never innocent. As; it

does not mere transfer meaning from ST to TT, rather it also reacts to power structures. Translation is an activity of manipulation and subversion as it reflects a particular Ideology. Translation can shape particular culture to serve ideological purposes so; it becomes a powerful cultural practice.

As far as the aspect of identity is concerned, it is the political and cultural issue of globalized world. Identity can be defined as; it is the recognition of characters or features that define a person or group. It is a dynamic phenomenon which is mostly based on one's cultural background and attitudes towards national, international and native perspectives. In sociology and psychology, identity is a combination of features, on which a person is differentiated from other persons. Identity is a complex representation which deals with three aspects: how other persons perceive us, how we perceive ourselves and how we want to be perceived by other persons. Basically, identity deals with the features of sameness and uniqueness and therefore, it is always constructed. So, it always takes place in a context as Castells(2003) states that different factors such as religion, culture, power, fantasies, collective memory, history, and geography play their role in the construction of identity. Translation also takes place in a context so, the relationship between translation and identity is reciprocal.

The concept of identity is worthy in translation studies because of culture turn. As Hostová (2017) states that culture turn has made the identity interesting for Translation studies. He claims that translation is a tool through which identities can be constructed or deconstructed. To see the relationship between translation and identity, it can be analyzed that how translation plays its role in shaping identity. Cronin (2006) entails that translation is playing a crucial role in shaping debates regarding the concept of identity, language and culture. He states that there is a heated debate about translation and identity because of the impact of migration. By investigating different translation practices, he comments that translation is an important tool to know that how cultures are evolving. He claims that translation has central role, for the proper understanding of construction of identities.

There is an integral relationship between translation and identity as in the process of translation translator deconstructs and constructs the identity of source and target texts. As Tan & Shao (2007) entails that there is a reciprocal relationship between the translation and identity. Translation plays its double role to deconstruct and construct the identities of source text and target text. They explore the double role of translation by viewing that how identities are constructed and deconstructed in the translation process. Their paper argues that the reciprocal

relations between translation and construction of identities by conducting a case study of Lu Xun and his brother's translation. Similarly, Sapiro (2013) explores the relationship between translation and construction of identity. He takes the case of translators of Modern Hebrew literature who translates their literature into French. He explores that; translators must be equipped with linguistic skills and cultural knowledge to construct identities thorough translation. The role of translation in the construction of identities is dependent upon the professionalization of translators with creative aspirations.

Gonzalez and Tolron (2006) also talk about the role of translator in the construction of identities. They state that translator is responsible for the text, but also for the society. They argue that translator's task seems an impossible one, in such situation as translator is responsible to render a text without changing its meaning by changing every letter of source text into target text. He is also responsible to follow the norms of target culture. They raise a question that, when a translator deconstructs the identities of original text according to the target culture then, a translated text is still worthy of being called a translation. By analyzing the translations of "My Son" and "Seasons of Dust", they remark that translation is not an innocent activity as it occurs in a context. In some cases, translator is not liberal to translate; he is bound to follow the instructions of commissioners to deconstruct the identities of source text into target text. It is obvious that translator is responsible for both source text and target text that's why he adopts different creative strategies to construct and deconstruct the identities. Likewise, Felemban (2012) explores different strategies for the construction of identities. In this paper, she analyzes postcolonial novel of Fadia Faqir "My Name is Salma". She states that different linguistic strategies: interlanguage, code switching, loan words, terms of address and untranslated words are used to construct the identity of Salma. Translator adopts strategies either on the basis of source text or the target text.

For example, Li (2014) discusses two main strategies: domestication and foreignization. He states that translator either sticks to the source culture or target culture. If he wants to go with target culture then he adopts domestication. But, if he wants to stick with source culture then he adopts the strategy of foreignization. By analyzing the translated version of Lunyu, he explores that translator's identity influences the translation process. Translator cannot break away from his identity, so his adopted strategies also influenced by translator's identity.

This research focuses to know about the reconstruction of identities in the

translated version of Urdu novel “Udaas Naslain” by Abdullah Hussein. This study is aimed to know that how identities are reconstructed in the TT and what is the role of translator in the reconstruction of identities and which strategies are used by the translator for this reconstruction. This section entails that how the data is collected for this study. It also clears that how Said’s concept of Orientalism has been utilized to analyze the data. In this section; the methodology and theoretical framework of this study has been discussed. The next section comprises the methodology of this research.

The comparative analysis of *Udaas Naslain* and its English translation *The Weary Generations* involves a systematic approach to understanding the construction of identity in both the source text (ST) and the target text (TT). The process begins with the selection of the Urdu novel and its English counterpart, followed by a thorough reading of both texts. The study focuses on identifying the linguistic choices made by the author and the translation strategies employed, highlighting how these contribute to the shaping of identities in both versions. Attention is given to how the lexical choices in the ST are adapted in the TT through various translation techniques. These strategies are analyzed to determine their role in the identity construction within each text. Furthermore, the translator’s role is critically examined to understand how identity is mediated and reconstructed through translation. Finally, the constructed identities are interpreted within the framework of postcolonial theory, shedding light on the cultural and ideological dimensions embedded in the translation process.

Orientalism (1978) is used as a conceptual framework in this study. This is an important concept in postcolonial studies. It is highlighted by Said in Orientalism in 1978, that colonial discourse portrays the positive image of the colonizer by representing the negative image of the colonized. McLeod (2007) states that all the negative attributes are associated with Orient and all the positive attributes are associated with Occident. Different binary-based stereotypes in colonial discourse are constructed. In colonial discourse colonized are constructed as the non-historical identities. West claims that history begins in the colonized communities by the virtue of West. Moreover, West is constructed as rational and east as irrational. McLeod(2007) discusses different binary-based stereotypes of Orientalism. East is constructed as strange, feminine, non-historical, primitive, abnormal, bizarre, passive, luxurious, exotic, sexually tempting, weak, exotic, lazy, and untrustworthy. Said (1978) highlights that western constructed image of the orient is not realistic.

So, there is a need to deconstruct this negative image of Orient in front of the rest of

the world. That's why this conceptual framework is required to know the identity construction both in "Udaas Naslain" and its translation "The Weary Generations".

The following data has been analyzed and discussed in the light of Orientalism. It highlights different identities that are constructed in Urdu novel "Udaas Naslain" by using different lexical choices. Different translation strategies are explored which are used in translation for the construction of identity in front of the target culture. These strategies are used against the fabricated narratives about Orients. It is also seen that how these strategies are influenced by the identity of translator. These strategies are adopted against the Occident narrative and construct the Eastern identity, positively.

Example 1

ST(Urdu)	TT(English)
<p>پھر اپنی ماں کو بلایا۔ پہلے تو اس نیک بی بی نے مریض کے فرنگی ہونے کی رو سے اس کے نزدیک آنے سے انکار کر دیا۔ مگر پھر روشن علی خان کے اور اسکی بیوی کے، جو اس خوبصورت جوان کو کسمپرسی کی حالت میں دیکھ کر کافی غمزدہ تھی، منت سماجت کرنے سے اسکی دیکھ بھال کرنے پر رضامند ہو گئی۔</p> <p>(Hussein, 1963, p. 11)</p>	<p>His mother and wife started weeping. Roshan Ali bade them to be silent and give him help in tending to the wounded man. The women handed him towels and brought tubfuls of water and clean clothes. (Hussein, 1999, p. 15)</p>

Discussion

Example 1 is taken from Urdu novel "Udaas Naslain" by Abdullah Hussein and its English translation "The Weary Generations" by Abdullah Hussein. In this example, identity of muslim woman is constructed to convey the desired ideology. The positive and negative trait of identity of muslim woman is constructed simultaneously by Abdullah Hussein. West always highlights the negative traits of East in front of the world. It is highlighted by Said in *Orientalism* in 1978, that colonial discourse portrays the positive image of the colonizer by representing the negative image of the colonized.

McLeod (2007) states that all the negative attributes are associated with Orients and all the positive attributes are associated with Occident. Different binary-based stereotypes in colonial discourse are constructed. In colonial discourse colonized are constructed as the non-historical entities. West claims that history begins in the colonized communities by the virtue

of West. Moreover, West is constructed as rational and east as irrational. McLeod(2007) discusses different binary-based stereotypes of Orientalism. East is constructed as strange, feminine, non-historical, primitive, abnormal, bizarre, passive, luxurious, exotic, sexually tempting, weak, exotic, lazy, and untrustworthy. Said(1978) highlights that western constructed image of the orient is not realistic. For this reason identity is very integral phenomenon in the Postcolonial perspective As, West has the ability to control the minor cultures. The view of the control to symbolize minor cultures is projected by Said in Orientalism. He motivated the postcolonial view of colonization via cultural account.

It is obvious that Orientalism is occupied with the portrayal of the Eastern civilization through the West. In different words, postcolonial studies plan to set up a discussion among the subordinate and the hegemonic because of several research guidelines, like to make the voice of the ex-colonized be informed, recovering a way to present the postcolonial identity and re- determine the subordinate culture via decolonization. Orientalism, alternatively, is a one-sided learning of hegemonic civilization and their power to build the 'other' via discursive ways.

Literary translation in the postcolonial framework is a discursive practice that tells about the inequality and power relationships between language communities because of colonial ruling. This is actually a two way thing; in the one way, translation can be used by colonizer for dominance and, in the other way, translation can be used by colonized to resist against the colonial power. The concept of identity is worthy in translation studies because of culture turn. As Hostová (2017) states that culture turn has made the identity interesting for Translation studies. He claims that translation is a tool through which identities can be constructed or deconstructed. Cronin (2006) entails that translation is playing a crucial role in shaping debates regarding the concept of identity, language and culture. He states that there is a heated debate about translation and identity because of the impact of migration. By investigating different translation practices, he comments that translation is an important tool to know that how cultures are evolving. He claims that translation has central role, for the proper understanding of construction of identities. There is an integral relationship between translation and identity as in the process of translation translator deconstructs and constructs the identity of source and target texts. This fact is obvious in the above mentioned example that how Hussein reconstructs the identity of a Muslim woman during the process of translation.

In the source text, it is shown that eastern woman hates the white man. she clearly

refused to help the white man when his son came up with an injured Englishman. His son asked her mother to first aid the Englishman but she refused to help him because of his ethnicity. In the source text, the immorality of muslim woman is highlighted. West always portrays the negative image of east peoples. The translator is well aware of this fact, for this reason he manipulatively, omits this information during translation for many social, political and other factors. As, west constructs the identity of east peoples as having no morality and ethics. The translator has made an attempt to convey the positive image of east peoples.

As, Abdullah Hussein belongs Pakistan which is an islamic country. His national and religious identity triggers him to portray the positive image of muslim lady. To reconstruct the identity of muslim lady, translator has used omission strategy and refracts the other information. In translation, translator reconstructs the identity of easterns as having morality and ethics as in translation, it is shown that muslim lady helps the white man. Besides this, another sensitive and soft-hearted perspective of muslim ladies is showed in front of the rest of the world by using addition strategy. Hussein has beautifully used the addition strategy when he conveys that “His mother and wife started weeping.” So, the translator consciously omits, add and refracts the information to portray the positive image of muslim lady in front of the Western culture by using the strategy of omission and addition.

Example 2

ST(Urdu)	TT(English)
<p>کھڑکیوں پر بھاری پردے اور فرش پر دیڑھے آواز قالمین پڑے تھے (Hussein, 1963, p. 18)</p>	<p>The floors were covered with deepest-pile Kashmiri rugs Naim had ever seen. (Hussein, 1999, p. 23)</p>

Discussion

Example 2 is taken from Urdu novel “Udaas Naslain” by Abdullah Hussein and its English translation “The Weary Generations” by Abdullah Hussein. In this example, eastern culture is point of discussion. In 1990, a major development in Translation studies occurred when Cultural Turn came into Translation Studies. The cultural exchanges between different countries are increasing gradually, by the virtue of globalization. Translation is a medium through which anyone can understand the other cultures. It is very important in this global world as it is a key for the intercultural communication. It is a basic source for the intercultural communication between different cultures to know the values, customs, traditions and many

other concepts of other cultures.

In doing so, the Post-colonial perspective of translation studies can be used to cover the wide variety of cultural texts. As Simon (2018) suggests that Post colonialism perspective is useful in translation studies, for the global dimension of research and can be used to understand power relations. Different aspects of Post colonialism such as identity, culture, Gender, the relation of colonizer and colonized and language can be researched. Translation is a process of manipulation to aid ideological ends. Translation has the capacity to shape cultures and to support social change. It can be used as a tool of self-definition and de-alienation by engrossing foreign influences and incorporating them into the local tradition. As ,Fernández (2013) discusses that it is often said that translation is a mimetic process which transfers meaning of words from one language to other one, but it is also linked with political processes such as oppression, domination and resistance between different societies and communities. Post colonialism is the most productive area to study translation and ideology.

In this example, translator uses the process of translation for intercultural communication between Eastern and Western culture. Translator uses the translation to inform West about Eastern culture. In this way, translator has used the translation as a tool for self-definition to aid his ideological ends. As it is a fact that Postcolonial context has proven to be fruitful for the study of ideological issues in translation. Translation may be used as a political tool to continue the colonial domination or to resist against it. In 1990s, the relationship among language, colonialism, and translation became an interesting and popular topic which gave rise to the progress of postcolonial translation theories.

Postcolonial translation theory has built-up in the 1990s like a consequence of the cultural turn. It is the most rapidly increasing contact ends among postcolonial studies and translation studies. Significantly, many scholars noticed the active role performed by translations in colonial and postcolonial settings. In one regard, translation is considered as an imperial tool wherever Europe was perceived as the first version with the colonies as duplicates or ‘translations’ of the original version. In another regard, translation becomes a resistant tool against the hegemonic imperial powers. Imperial powers always try to let down the subordinate cultures of the world.

In this situation, Orientalism theory draws an integral link with translation. Said's Orientalism theory is normally documented as having launched a new age of cultural studies of which postcolonial studies is the most lively discipline, there are scholars in translation

studies who speak to the problem of Orientalism as introduced by Said. Considerably, Orientalism is combined into postcolonial translation studies, a research way that turned out to be involved in the 1990s. Orientalism trendy to be down played to meager direction in postcolonial issues, organized to emphasize more leading topics like the hunt for postcolonial identity in translation and power discrepancy in translation and decolonization. One can discuss that the soft-pedaling of Orientalism theory is not more than a subject of tagging in which Orientalism theory and Post colonialism are actually two intersecting concepts.

In example 2, translator constructs the identity of East culture in front of the West. In the source text, author describes a scene by using the general linguistic choices. In the process of translation, translator tries to portray his culture by using the rich vocabulary. As west always portrays that East has no culture, these people are culture-less. In the source text, the word "قالین" is used to describe a scene. But, the translator has used the addition strategy to construct the positive identity of East by translating the word "قالین" as "Kashmiri Rugs". The Kashmiri rug is a hand-knotted eastern rug from Kashmir valley which has knotty designs that are chiefly oriental, flower-patterned style in a variety of quality, sizes and colors. In this way, translator tells about the richness of his culture to entail that east is not culture-less and it also has its civilization, customs, heritage, lifestyle, heritage and the arts. For this purpose, translator tries to convey his ideology by converting the general expression into the particular one by using the strategy of addition. In doing so, translator has made the worthy attempt to convey the message that east also has its own culture, the arts, civilization and heritage.

Example 3

ST(Urdu)	TT(English)
<p>گاؤں کی سوئی سوئی گرد آلود فضا اسی طرح قائم تھی۔ ان برسوں میں روشن پور کے بیسیوں نوجوان اجنبی سرزمینوں میں ہلاک ہو گئے تھے۔</p> <p>(Hussein, 1963, p. 141)</p>	<p>When Naim returned, the first and, as it turned out, the only one to come back alive from the war, he found the slow, sleepy rhythm of life beating steadily in the breast of the village as he had left it.</p> <p>(Hussein, 1999, p. 131)</p>

Discussion

Example 3 is taken from taken from the Urdu novel "Udaas Naslain" by Abdullah

Hussein and its English translation “The Weary Generations” by Abdullah Hussein. In the case of example 3, the national and ethnic identity of translator forces him to manipulate the ST information.

There is a reciprocal relationship between translation and identity. As Tan & Shao (2007) entails that there is a reciprocal relationship between the translation and identity. Translation plays its double role to deconstruct and construct the identities of source text and target text. They explore the double role of translation by viewing that how identities are constructed and deconstructed in the translation process. Their paper argues the reciprocal relations between translation and construction of identities by conducting a case study of Lu Xun and his brother’s translation. Translator plays a vital role to construct identities through translation. Sapiro (2013) explores the relationship between translation and construction of identity. He takes the case of translators of Modern Hebrew literature who translates their literature into French. He explores that; translators must be equipped with linguistic skills and cultural knowledge to construct identities thorough translation.

The role of translation in the construction of identities is dependent upon the professionalization of translators with creative aspirations. Translation also takes place in a context so, the relationship between translation and identity is reciprocal. In this case, Hussein’s national as well as ethnic identity provokes him to manipulate the ST information. These identities separate peoples from other peoples. According to Ning (2009) our national and cultural identity is natural and constructible. These types of identities are always pure. Translation has played a vital role to build a national and cultural identity. Arteaga (1994) says that globalization of culture entails that we are living in the translated worlds as we inhabit the ideas and styles of many origins. The identity of diasporic populations undergoes from one identity to multiple different identities. As; Appiah & Gates (1995) Gates comment that Ethnic and national identities function in the lives of peoples by interacting them with other people and separating them from other peoples.

In the ST, it is shown that a lot of eastern men were killed in the war. But; translator ignores this fact as he knows that Occidents always portray a stereotypical image of Orients in front of the world and the cowardness is one of them. Occident entails that orients have no courage to fight with enemy and they are powerless. By doing so, Occidents present themselves as brave who have courage to win the world. Similarly, different binary streotypical images are constructed by Occidents to present themselves as perfectionist with high standards.

Orientalism theory is above all occupied with the portrayal of the Eastern civilization through the West. In the beam of binary stereotypical images West associates all the positive attributes to themselves and all the negative attributes towards the Orientals.

In the ST, it is shown the east men are failed to face the challenge and in a result they are killed. Translator omits the fact of failure and translates according to his own ideology. His national and ethnic identity provokes him to add his desired information. For this purpose, he opts the strategy of substitution and substitutes the ST information with TT information. In the TT, translator informs that Naim(Eastern man) is the only one who came back alive from the war. Naim is the son of farmer who loses his arm during the fighting for the British Raj in the First World War and is ornamented for his bravery and courage.

In this way, translator is trying to tell that Orientals are brave and courageous.as translator knows that Occident portrays the easterners as coward. So; the translator deconstructs the identity of cowardness and portrays the Orientals as brave peoples. For this purpose, he has used the strategy of omission and substitution. Translator has ignored the fact (many men were killed in the war) which is presented in ST by omitting it. He deconstructs the ST fact by using the strategy of substitution and substitutes the ST information with the desired information (Naim is the only one who came back alive from the war) in the TT.

Example 4

ST(Urdu)	TT(English)
<p>ہا۔۔۔۔ میرا باجوہ۔ بڑھے کامنہ کھل گیا۔ پھر دفعتاً غصے سے بیٹنا کر اٹھا اور لاٹھی گورے کی ٹانگوں پر مارنے لگا۔ مجھے مار دو۔ پھینک دو باجوہ۔۔۔۔ میرا گڑ میں تمہارے باپ سے بھی لوں گا۔</p> <p>(Hussein, 1963, p.45)</p>	<p>The old man saw his meagre stuff scattering away and a terrible moan emerged from his throat, 'Haaa – my daughter – it was for my daughter ...'</p> <p>(Hussein, 1999, p. 50)</p>

Discussion

Example 4 is taken from taken from the Urdu novel “Udaas Naslain” by Abdullah Hussein and its English translation “The Weary Generations” by Abdullah Hussein. In example 4, the angry and ignorant behaviour of Eastern man is highlighted in the ST . But translator

manipulates the entire scene by translating according to his own ideology. His Eastern identity forces him to do so.

The proper study of the colonizers over colonized was started in 1970s such as Said's Orientalism (1978). According to Faiq (2005) translation is a mean by which text of one culture is become available to another culture. The phenomenon of translating not only refers to the usual definition of translation but also refers to the texts written in source language but which create in other than that of the source language. Translation scholars have studied that translation involves manipulation and treason of cultural and linguistic traditions, specifically those come up from the third world. Of course, this shift of focus shocks the traditionalists as this is ideologically related to post-colonial contexts.

It is clear that translation is an ideological activity so; the activity of translation is never innocent. As; it does not mere transfer meaning from ST to TT, rather it also reacts to power structures. Translation is an activity of manipulation and subversion as it reflects a particular Ideology. Translation can shape particular culture to serve ideological purposes so; it becomes a powerful cultural practice. As far as, the aspect of identity is concerned, it is the political and cultural issue of globalized world. Identity can be defined as; it is the recognition of characters or features that define a person or group. It is a dynamic phenomenon which is mostly based on one's cultural background and attitudes towards national, international and native perspectives.

In the example, the manipulation behind the translation of these lines is due to the ethnic identity of translator. It is fact that different binary oppositions are used to consider east as inferior and west as superior. For instance; Maliyana (2013) aims to expose the manners in which the western writer, Alan Drew, depicts the East culture in a novel *Gardens of Water* (2003). This research uses qualitative descriptive study within the content analysis method. The analysis of the novel is based upon the framework of Orientalism Said (1978). The results show that the depiction of non-western people and cultures verifies Orientalist view that considers the East and West in a binary opposition as well as represents the East as inferior in front of the West. The research also confirms that the writer uses typical stereotypes in illustrating the East as rude, untrustworthy, barbaric, and traditional and also highlights the subject of patriarchy that is normally pinned in the East Culture.

This depiction of the East directs to the validation of the West colonization and imperialism toward the East. Said has challenged the view of Orientalism that considers that

there are huge difference between the West and the East that place the East as inferior. According to Said European define themselves as superior contrasted to the East. Said finds that these depictions formatted by the West that make a discourse which is conventionally meant to spread two hegemonic agendas; these are to create imperialism official to the government and to create false certainty that the West is competent of serving and carrying a better way of life to the Orients.

In the ST, it is mentioed that old man(non-Western man) is hitting the white man with stick and threatening him. These elements shows the rudeness, barbarousness, ignorance and angerness of old man. Old man hits the Western man with stick that shows the angerness and rudeness of old man. Old man also uses the abusive language by saying that "میرا گڑ میں تمہارے باب سے بھی لوں گا". This behavior shows the barbarousness and ignorance of old man. As, it is a fact that Occidents consider the Orients as uncivilized, rude, barbarous and cruel. Translator is well aware of this fact so; translator omits all the awkward expression which are used for the Eastern man. During translation translator substitutes all the ST information within new information. In the TT; translator presents the Eastern man as an old man who is bearing the cruelty.

Example 5

ST(Urdu)	TT(English)
<p>آخری عمر میں انہوں نے یورپ کا سفر کیا۔ (Hussein, 1963, p. 13)</p>	<p>Roshan Ali, being Middle Pass was an educated man in his time and much valued the acquisition of education. (Hussein, 1999, p. 17)</p>

Discussion

Example 5 is taken from the Urdu novel “Udaas Naslain” by Abdullah Hussein and its English translation “The Weary Generations” by Abdullah Hussein. Here, the problem is also due to binary stereotypes constructed by the west. Translator wants to represent the Orients as having education. Hussein’s ethnic, national and cultural identities trigger him to deconstruct the identity which is presented in the source text.

According to Ning (2009) our national and cultural identity is natural and constructible. These types of identities are always pure. Translation has played a vital role to build a national and cultural identity. Arteaga (1994) says that globalization of culture entails that we are living

in the translated worlds as we inhabit the ideas and styles of many origins. Diasporic populations and diasporic writing are important in the issue of national and cultural identities. According to Said (1978) the practice of diaspora is also an opportunity and suffering. On the one hand, you become enable to rethink about the societal realities of a country n from outside. But you don't have a permanent national and cultural identity. That's why the diasporic writers write among two national cultures or more than two cultures.

According to Rushdie (1991) cultural studies theorists use translation as metaphor. On the one hand translation describes the internationalization of cultural production and on the other hand describes those who are fighting between two languages and cultures. Translation is a representation for those who are marginalized to the authoritative patterns of powerful group. The sense of being not at home led many migrants like Rushdie and many women to call themselves as translated beings. Bhabha,(1994) takes this metaphorization as a site for new speaking position and cultural production by proposing a term "translational culture". It is highlighted by Said in Orientalism in 1978, that colonial discourse portrays the positive image of the colonizer by representing the negative image of the colonized.

McLeod (2007) states that all the negative attributes are associated with Orient and all the positive attributes are associated with Occident. Different binary-based stereotypes in colonial discourse are constructed. In colonial discourse colonized are constructed as the non-historical entities. West claims that history begins in the colonized communities by the virtue of West. Moreover, West is constructed as rational and east as irrational. McLeod(2007) discusses different binary-based stereotypes of Orientalism. East is constructed as strange, feminine, non-historical, primitive, abnormal, bizarre, passive, luxurious, exotic, sexually tempting, weak, exotic, lazy, and untrustworthy. Said(1978) highlights that western constructed image of the orient is not realistic. So, there is a need to deconstruct this negative image of Orient in front of the rest of the world.

In the source text, author is talking about the luxurious life of one of the main character of the novel (Agha Roshan). In the ST, it is demonstrated that Agha Roshan was gone towards his trip to Europe. Translator feels that by translating as this, justifies the claims of Occidents regarding the East. As; Occidents always construct the narrative that people of East have nothing to do valuable and they just prefer luxurious life over everything. West always considers that East peoples are useless and they do not have something valuable which may contribute to their culture, society, values and traditions.

By bearing all these facts in mind translator goes for creative strategies to deconstruct the ST identity. Translator neglects the luxurious aspect of character by omitting this fact in the translation. He chooses the strategy of substitution to represent the character as an educated person. He describes the personality of Roshan Agha as an educated man. He also uses the strategy of addition by adding that Roshan Agha always valued the acquisition of education. Occident narrates that Orientals are illiterate and barbarous peoples. By using addition strategy translator tries to intensify the preference of education in Eastern culture and focuses on Eastern's thirst for knowledge. In this way, translator tries to construct the identities of Orientals in a positive manner and attempts to deconstruct the stereotypes constructed by West regarding Orientals.

It is clear from the preceding analysis that different identities are reconstructed by the translator by using the particular strategies to fulfill his desired agenda. In this process; different identities including cultural, national, religious and ethnic are constructed by the translator. In this study; the lens of Orientalism entails that translator tries his best to deconstruct the binary stereotypes. For this purpose; translator puts his efforts to associate all the positive attributes within East. He also links the negative attributes towards the West to deconstruct all the binary attributes. In this way; translator tries to present the identity of East in the different positive manners. In this scenario, the role of translator becomes essential for the reconstruction of identities. Hussein himself is a creative writer and also he translated this novel, so he is well equipped with works of literature and the poetics. Translator cannot break away from his own identity. Translator is well aware of the agendas of Westerners. Translator also played an essential role in portraying the negative image of West. Translator has chosen different translational strategies to reconstruct the different identities into the TT. Translation plays an important role as it acts as manipulation in the construction of identities of ST. Translator reconstructs the identities of Orientals as civilized, educated, brave, and rational and portrays the West having all the negative attributes. In the reconstruction of these identities, translator has used the manipulative strategies of omission, addition, substitution and foreignization.

This study is significant as it provides insights to the students of translation studies, linguistics and literature as it identifies the role of lexical choices and translation strategies in the light of Orientalism to fulfill the objective of this research. It helps the scholars of translation studies because this study talks about the role of translator in the reconstruction of identities and tells about different strategies which are involved in this process. Different

translation theories can be applied to the translated version of “Udaas Naslain” to explore further areas. Future researchers may play their role by taking insights from this research.

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