

EDITORIAL

Man must feel a profound sense of self-containedness, an imperious personal power, a kind of power that goes perfectly hand in hand with respect and concern for fellow beings including subhuman life. The first half of the above statement is man's intrapersonal dimension, having to do with man's joyous and unbridled efflorescence and the latter half is his interpersonal dimension, having to do with mankind's survival and efflorescence: the self and the other in the self, and the other in the other. As Jiddu Krishnamurthy put it, "there is in every one of us the rest of humanity". Cultures are the same at a significant level of man's ontology (human consciousness is the common ground between all cultures) as are languages at a significant level of structure (Universal Grammar, and (the existent and nonexistent) changeless core underwriting natural languages). The potentially barrierial differences among human communities are man-made and the variation across the languages of the world parametric. As Jiddu Krishnamurthy would say, anything that separates the self from the other (outside the self) is ill-founded. The resonance zone between cultures cries out to exploited, and it needs to be exploited, needs to be taken to its natural logical extreme. One can't think of a better means of doing it than translation as we have come increasingly to realise. There is no better route to having respect and concern for our fellow beings than by coming to know of their ethos and understanding, appreciating those ethos. It was the redoubtable Mahatma Gandhi who said that trying to understand others is a great step to understanding our own selves. Translation is a great bridge of interpersonal interhuman space, of huge rivers in spite of misunderstanding, misinformation, misperception, misjudgement, prejudgement, miscommunication and malice.... It can throw up both the oneness of all humanity and the interesting differences that inhere in, and underwrite, this oneness with delightful felicity. Glib talks about the untranslatability of cultures notwithstanding, translation has an undoubted place in the history of ideas, in disseminating and democratising knowledge, and in evening out,

harmonising and synergising human space even in the face of the delightful and interesting heterogeneity that exists across cultures.

The editors are pleased to place this issue before the public. The content in this issue will drive home the point made above about translation as a human enterprise, and will dwell on the various issues, the problems and the general dynamics of this phenomenon. In particular there are papers about the semiotics of translation, translating (into) India, gender issues in translation, the translation of culture, translation norms, the problematics of the linguistic-cultural osmosis from Indian languages into nonindian languages, postcolonial translation, translation of socially oppressed sections of society and the issues thereof and so on, two delightful pieces in the new section called Notes from the Classroom, and the newly introduced sections on Book Reviews and Book Beat. We are happy to inform our readers that the journal Translation Today has compelled international attention: there are two pieces from Spain and one from China in this issue. The journal is now abstracted in TSA (Translation Studies Abstracts, Manchester, UK). Some of the content published in TT is now used as web material for various courses across the world. Happy viewing and reading!

We would be grateful for any feedback.

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