

BLOCK 3

DIMENSIONS OF TRANSLATION AND INDIAN MULTILINGUALISM

UNIT 8

INDIAN MULTILINGUALISM AND TRANSLATION

UNIT 9

NATION-BUILDING AND DIMENSIONS OF TRANSLATION-1

UNIT 10

NATION-BUILDING AND DIMENSIONS OF TRANSLATION -2



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Introduction to Block-3

Block three of the offered course is **Dimensions of Translation and Indian Multilingualism**. The total number of units in the presented block is three. A brief description of them is given below:

The title of unit 8 is **Indian Multilingualism and Translation**. For which purposes translation is needed in a multilingual country like India, it has been duly discussed in the present unit. There have been different views as whether it is beneficial or harmful for the society. All these points have been considered here through different dimensions of multilingualism in the Indian context.

Unit 9 and Unit 10 are titled Nation-Building and Dimensions of Translation-1, 2. In the present units, the entire process of nation building has been explained in detail. The process of nation-building of Europe and India has been made the basis to explain the role of literature there in the building of any nation. Both the units presented here are very important to understand how the process of nation-building in India is different from the process of nation-building in European countries and what is the role of translation in both the situations .



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UNIT 8 INDIAN MULTILINGUALISM AND TRANSLATION

Unit Structure

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8.0 Objectives

After studying this unit, you would:

- know bilingualism and multilingualism;
- understand the dimensions of bilingualism,
- know the importance of multilingualism in different contexts:
- understand the multilingualism of India and differentiate it from western countries; and understand the need and importance of translation in a multilingual society.

8.1 Introduction

In this course related to Indian languages and translation, you have studied about translation between major language families of India as well as modern Indian languages. After knowing the linguistic scenario of India, it must have become clear to you that India is a multilingual country, there is a situation of multilingualism. But this much information is not enough for a student of M.A. She/he should have a clear understanding of multilingualism and its dimensions, as well as a clear understanding of the role of translation in a multilingual society.

People prefer to call themselves bilingual on the basis of having some understanding of a second language other than the mother tongue. While the reality is that they only understand some of the other language,

they are not able to speak or read and write. They really only know their mother tongue. On the other hand, there are people who are well-versed in their mother tongue as well as other (second) languages, they know that other language well. Such people are properly called bilingual. That is why bilingualism needs to be seen in terms of language behavior as well as language ability. Along with this, the use of the term 'trilingualism', 'quadrilingualism' or 'multilingualism', depending on the number of languages known in addition to the mother tongue, needs to be considered. Therefore, the notion of bilingualism or multilingualism needs serious consideration. In this unit, the concept of bilingualism and multilingualism is going to be discussed especially considering Indian multilingualism in the context of translation.

8.2 Linguistic Societies and Multilingualism

Humans use a language as a mother tongue because they start learning that language from infancy. Children, because of their nature given ability, easily pick up the language of their parents and other human beings around them and learn to speak. This language- behavior takes place at the oral level. The child first receives this linguistic environment from the mother, hence the language learned or known in this way is called mother tongue. But in today's era of science and technology, it is not possible for a monolingual person to function properly in practice. Apart from communication in his/her linguistic society, he/she has to make contact with other linguistic societies according to his/her needs. . Those linguistic societies tend to be more than one in number. That's why human has to practice languages other than one language (mother tongue). The practice of other languages makes any linguistic society multilingual.

The concept of "linguistic society" has to be seen in the context of the nature of language. Due to his/her linguistic ability, human is superior to other creatures of the world, he/she is powerful. Languages are the basis of communication of desires, feelings, thinking, values and life vision of all the people of a particular society. With this, all the people of a particular society connect with each other, and become a unit. This unit of society- specific is called 'linguistic society'.

From the point of view of sociolinguistics, the concept of 'linguistic society' includes these language users who use the same linguistic symbol system in mutual communication. This common linguistic symbol system is well understood and mutually acceptable to each other. This concept of 'linguistic society', which reflects the use of the same symbol system in communication behavior, the use of one language in a particular society. It is indicative from the sociolinguistic point of view, that particular society becomes a monolingual society. This one language is the mother tongue of that society and also an indicator of their special identity. This linguistic similarity also becomes the basis of different identity of any human being from the humans of other linguistic society. It is also worth noting that this concept of linguistic society cannot be applied only in the context of geographical unit. For example, looking in the context of Hindi language, it can be said that Hindi is spoken not only in India but also in many countries of the world like Mauritius, Trinidad, Guyana, and Surinam etc. Therefore, from the sociolinguistic point of view, all Hindi language speakers of the world will be called Hindi language society, which despite being geographically far away from India (i.e. abroad) is maintaining its identity by using Hindi in its society. Similarly, the English language is used in many regions of the world. All those areas give this language the identity of the English speaking society.

According to the sociological point of view, when in a linguistic society, along with the mother tongue, any other language is brought into practice, then that linguistic society is considered a multilingual society. Thus, multilingualism is viewed from the perspective of any linguistic society. It is also worth noting that this other language used in this linguistic society can be any one language and also more than one language.

8.3 Bilingualism and Multilingualism: Meaning and Dimensions

Human beings use language for communication. But when this communication behavior is done in more than one language in a single language society, then there is a situation of multilingualism. From this point of view, multilingualism means the use of any language other than one language in any language society. However, in this sense of multilingualism, the term 'any other language' refers to the use of two languages. On this basis, instead of the word 'multilingualism', the word 'bilingualism' should be used. Similarly, if more than two languages are used for communication behavior, it creates a situation for using terminologies like 'bilingualism', 'quadrilingualism'. But the development of this type of vocabulary creates a ridiculous situation because the use of language for communication behavior can be up to two or more "many". This is the reason that nowadays the words 'bilingualism', 'trilingualism' are not in vogue and in their place the word multilingualism has been accepted as the base word. And this term 'bilingualism' itself includes the sense of multilingualism of using two languages or the condition of using more than one language. In the present unit the words 'bilingualism' and 'multilingualism' are being used in the same context (i.e. as synonyms).

Multilingualism refers to the ability to use two or more languages for communication. Of these, the first language is the person's mother tongue and the second is another language. Bloomfield has seen bilingualism as linking the knowledge of two or more languages with the same proficiency in the mother tongue "The native like control of two or more languages (Language 1933:56) These views of Bloomfield in context give a really broad perspective to multilingualism because they link other languages to the same proficiency as the mother tongue. While the reality is that it is difficult for a person to be equally proficient in two or more languages, Knowledge of all languages is not equally possible.

In contrast, U. Weinreich (U. Weinreich) has seen bilingualism as the alternative use of two languages. Although bilinguals are fluent in a language other than their mother tongue, this is an ideal situation in itself because it is difficult to balance two or more languages well. Therefore, Weinreich sees bilingualism as an alternative to the practice of using language. According to bilingualism, the use of one language in place of another language as a substitute, and the bilingual who uses it (1953:1). It is clear that according to this definition given by Weinreich, even a little information can make a person multilingual. This type of bilingualism is called incipient bilingualism.

Noam Womsky, in his book 'Topics in the Theory of Generative Grammar' published in 1966, called the latent implicit linguistic knowledge of the ideal native speaker as 'competence' and the expressed form of the same as 'performance'. Hans Haarmann wrote in his book 'Psycholinguistics' published in 1971 - A bilingual person is one who can express himself in two languages with the same efficiency and ease as the native speaker. The second language learner ideally becomes bilingual."

But this situation will be called imaginary because generally no one can ideally get command over two languages. Therefore, in this context, Hogen's views seem appropriate that 'so the main question is not the number 'two', because one or both of these abilities can and do fall short of full mother tongue ability. A bilingual person may have only one and a half abilities, yet it is more than one and we have to consider him/her bilingual. Haugen does not consider 'use' necessary for bilingualism. According to Haugen, a bilingual is a person who has knowledge of two languages. Even if that person uses only one language and has only knowledge of the other language.

More or less similar views can also be said of Taylor. Taylor has seen bilingualism in a limited context. This limited context is linked to brief information in another language. Keeping this limited context of bilingualism in mind, Taylor in his book Introduction to Psycho-Linguistics written in 1976 has expressed the idea that even a little knowledge of another language can make a person bilingual or multilingual.

According to Taylor, a bilingual person is one who can speak two languages that differ from each other in pronunciation, vocabulary, and syntax. (Abilingual is a person who can speak two languages that differ in speech sounds, vocabulary, and syntax) As already mentioned this type of bilingualism is called incipient bilingualism.

It is clear from the views of various scholars that bilingualism is related to the skill of knowledge and use of two languages. But it is also worth noting that it is not possible to have complete proficiency in two languages at the same level as the mother tongue. The linguistic competence of a bilingual individual varies according to different contexts. That's why there are many types and dimensions of bilingualism. Let us learn a little about these types of dimensions.

8.3.1 Personal and Social Bilingualism

An important aspect of bilingualism is related to the individual and the society. This aspect of bilingualism can be explained with the help of an example. For example, there are people in India who know French, Japanese, Indonesian, Chinese etc. other languages of the world other than English. But hardly any such family will be found, whose all members speak French, Japanese, Indonesian or Chinese language, bring them into continuous life - practice, but many such families will be found, whose all members use Hindi or English language. This is the reason why individual bilingualism is distinguished from social bilingualism.

Individual multilingualism is a characteristic of any linguistic society. Individuals in this type of society accept other languages because of their personal needs. There is no social pressure on the individual to learn a second language, nor is there such a linguistic situation in the society that it should learn a second language for mutual communication. For example, the situation of multilingualism that will be created in the society when some people who speak Hindi as mother tongue learn German, Japanese, French etc. will be called 'individual bilingualism'.

On the other hand, when individuals learn and adopt a language other than the mother tongue as a result of social pressure, it is in fact a situation of 'social bilingualism'. In this, the comprehensive communication system of individual society learn a second language because of its importance in the social context. For example, learning English language by Hindi native speaker.

8.3.2 Synonymous and Compound Bilingualism

You have been told earlier that Winreich has linked bilingualism to the conceptual use of two languages. Similarly, he has divided all bilinguals into two categories. These two categories are : (a) co-ordinate bilinguals; and (b) compound bilingual.

Bilingual individuals have separate semantic systems in their brains, and they use the two languages independently. For example, the French language - Sani uses the Malayalam semantic system for Malayalam speakers and the French semantic system for French speakers. It is natural that such a bilingual person goes on accepting the existence of both the languages as two separate units. By the way, it is worth noting that both these languages used in the behavior of a rightful bilingual person become a means of expression of two different types of societies- cultures and life-view.

The semantic system of both languages is the same in the brain of a commensal bilingual person and he uses the same semantic system in both the languages he speaks. For example, if a Kannada- speaking person expresses Hindi and Kannada languages in the same semantic system, he is a composite bilingual. Such bilinguals recognize the existence of two languages as two alternative means of expression of the same culture. There are a large number of composite bilinguals in India who know their respective

languages (mother tongue) as well as English equally well. In this situation of composite bilingualism, both the languages come into contact with each other. They influence each other and also leave their influence on each other.

8.3.3 Positive and Negative Bilingualism

Bilingualism actually refers to the alternative use of two or more languages. Through this dimension of communication behavior or contact, it is expected from any language-speaker that he/ she acquires a minimum amount of proficiency in the use of more than one language and puts it into practice. But this language- behavior can be additive as well as negative, therefore multilingualism is also seen in additive and subtractive terms.

The state of additive bilingualism is related to learning one or more languages while preserving the mother tongue and acquiring proficiency in their use. When individuals acquire proficiency in using one or more languages while preserving their mother tongue, they are said to be 'additive multilingual'. In this context, it would also not be inappropriate to mention that additive multilinguals get all the success in learning a second language because they learn more than one language while staying connected to the mother tongue and acquire the skills to use them.

The condition of negative bilingualism refers to the learning of one or more languages and the acquisition of proficiency in their use, but in this situation the situation becomes slightly different. The basis of difference remains that after learning a second language, people start forgetting their mother tongue under its influence. In this situation the other (second) language becomes more important to the individual than the mother tongue. This type of bilingual is called negative multilingual. In contrast to positive multilingualism, negative bilinguals or multilinguals have negative consequences as they tend to forget the mother tongue in comparison to the other and give more importance to the second language.

8.3.4 Internal and External Bilingualism

The state of bilingualism can be viewed in terms of the external and internal bilingualism of a linguistic society.

Intra-bilingualism: Ethnic bilingualism is related to a single standard language and its different dialects or styles. It is natural that on this basis there are two conditions of intra-bilingualism as well (a) bi-dialectic situation (like Hindi+Brj, Hindi+Awadhi, Awadhi+Brj etc.) and due to two styles of the same language 'Samashti' (diglossia) Bilingual situation can also be related to two dialects of the same standard language (eg: Awadhi+Brj, Maithili+Magahi, Awadhi+Chhattisgarhi, Bundeli+Kannaji etc.) and from one standard language and another dialect (eg Hindi+Brj, Hindi+Awadhi Hindi+Vati, Hindi-Haryanvi Hindi+Mewati, Hindi+Marwari etc.) Also, under composite bilingualism, there is a combination of two codes or styles of the same language. One of these takes the form of high style and the other low style, which are called 'high language' and 'low language' respectively. High style is used in formal situations and low language style is used in 'informal' situations. People who use high style language are considered cultured. This type of language is seen from the point of view of prestige and respect, but there is a lack of intimacy in this type of language. On the other hand, even if prestige and respect is less, the lower language used in informal situation has more intimacy.

Examples of language forms of high and low style are found in Indian languages, for example, two style forms of Bangla language are found - 'Sadhubhasha' and 'Chalit Bhasha'. The first of these i.e. Sadhu Bhasha is used in formal situations and Chalit Bhasha is used in informal situations. Similarly, Tamil's 'Piru' (pure Tamil) and 'Peechu' (colloquial Tamil), Telugu's 'Granthika Bhasha' and Pragmatic languages are examples of composite bilingualism. Similarly, there are three styles of Hindi language - (a)

Sanskritized High Hindi (Khari Boli), (b) Basic Hindi or Hindustani, and (c) Arabic-Persian Urdu but composite in Hindi. Bilingual status is not stable. According to Dr. Surajbhan Singh, 'Shuddh Hindi' and 'Hindustani' (Hindi-Urdu) of Hindi lack complementary distribution of areas and collective use, because collective use of 'Shuddh Hindi' usage does not occur in different behavioral areas of social life as in oral language. Written language and area-specific technical usages (registers) should be distinguished from it because they are free from definition of 'high' and 'low'. Moreover, the common Hindi speaker is not familiar with 'pure Hindi', because with the knowledge of Hindustani or Hindi-Urdu, one manages to work in every field of social life. But in the case of population bilingualism, being in a complementary distribution of usage areas, it is necessary for him/her to be sufficiently familiar with both the codes or styles of the language. Although both the forms are socially recognized in Hindi, there is an urge to give preference to one code or form due to linguistic reasons rather than compulsion of distribution of usage areas. (Social structure of Hindi language, p. 17)

External bilingualism: External bilingualism is related to the normative form of languages. Due to this bilingualism two types of situations arise - (a) Bilingualism of two homogeneous or monolingual languages (for example, Hindi+Bangla, Hindi+Malayalam, Tamil+Hindi, Kannada+Hindi etc.); and (b) the state of social fusion of indigenous and foreign languages.

Hindi+Bangla, Hindi + Malayalam, Tamil + Hindi, Kannada + Hindi etc. are examples of bilingualism of two homogeneous or unilingual languages.

If we consider the situation of combination of social indigenous and foreign language, then we find that this combination happens because of the foreign language used parallel to the indigenous language from the point of view of social function. For example, any Indian language as well as a foreign language used in the general social business sector - English. Hindi & English, Tamil & English, Bangla & English, Punjabi & English, Kannada & English etc. represent the same situation. It is to be noted that at the root of this situation of bilingualism is the vision of usefulness in social behavior works. In this type of bilingualism, the linguistic community learns and uses the second language on a collective level. This situation reflects 'social multilingualism'. This second condition of bilingualism also refers to the use of a foreign language that is not generally used in general social practice areas but is brought into practice for a specific ad hoc purpose.

The position of Hindi + Spanish, Hindi + Mongolian, Hindi + Korean, Hindi + German, Hindi + French etc. bilingualism is actually related to the special purpose. This state of multilingualism is referred to as 'personal multilingualism' because in this case the other language is learned and used on an individual level.

8.4 The Arguments about Multilingualism

Scholars have expressed different views regarding multilingualism. The basic reason for this is that most of the countries of the West have been monolingual or even if there is a situation of multilingualism here, the basic reason has been that people have reached here through efforts from other places. Linguists mainly from such unidimensional Western countries have given the first impression that the natural condition of any country is to be monolingual. They also have a belief that learning more languages is harmful. Scholars such as Lowry of the University of Cambridge have even considered it harmful to the intellectual and spiritual development of children. He said in 1890 that it would be very bad for a child to live with any two rich languages. His intellectual and spiritual development will not be doubled but will be halved. In these conditions it will be very difficult to maintain the unity of mind- brain and personality. (It is the functional allocation 'If it were possible for a child to live in two languages at once equally well, so much the worse. His intellectual and spiritual growth would not by there be doubled, but halved. Unity of mind and character would have great difficulty in asserting itself in such circumstances.' (Laurie 1890:

15) The contexts in which these aspects can be seen are multilingualism and intellectual development; multilingualism and creative thinking; multilingualism and creative sensitivity; and multilingualism and national development.

8.4.1 Multilingualism and Intellectual Development

While considering multilingualism in the context of intellectual development, some scholars like Lowry have been of the view that multilingualism hinders the intellectual development of human beings and that the intellectual level decreases with the increase of multilingualism. He has been of the belief that the children of multilingual environment remain backward at the level of education as compared to monolingual children and their personality also becomes fragmented. As a result of this approach, acquiring knowledge of multiple languages is considered as an academic burden. Thus multilingualism and intellectual development were seen as having an inverse relationship.

Studies done in this context by many linguists from India and abroad confirm the fact that bilingualism is not a hindrance to intellectual development, it is a seeker, as multilingualism increases, the intellectual level also increases. Individuals think and understand within the ambit of language, so multilingualism expands their ambit. As a result of this expansion, they become sensitive to other languages. Studies done in the context of knowing the effects of multilingualism on children's intellectual development show that monolingual children Bilingual children develop better linguistic abilities than non- bilingual children. By learning about the relationship between words and meaning, bilingual children develop better understanding. Therefore, while it is believed that there is no inverse relationship between multilingualism and intellectual development, multilingualism leads to the intellectual development of human beings.

8.4.2 Multilingualism and Creativity

Multilingualism has also been linked to the loss of creative talent. In this context, people also have the belief that bilingualism reduces the creative power of the creative thinking of the human mind. This belief has been based on the view that if a person uses the power to learn one language instead of two, then his language development is spontaneous, meaningful and creative. On this basis, there has been a belief that creation of high quality literature is not possible in a multilingual environment.

While the studies done in this regard show that multilingualism does not destroy the intellectual image. Due to dealing with two or more languages, they develop mastery of translation which enriches their practical and cultural understanding. Psychologists have considered multilingual children to be more creative, imagination- prone and independent painters than monolingual children.

The interrelationship of multilingualism and creativity can also be seen in the context of contribution made by multilingual talented writers to the literary tradition. Western writer Samuel Beckett, who is interested in French and English, is a direct proof of this. Various litterateurs who have contributed to the Indian literary tradition have earned a reputation for writing literature in a language other than their mother tongue. Apart from this, Indian thinkers and writers like Mahatma Gandhi, Rabindranath Tagore adopted bilingualism as a means to an end. In the literary tradition of India, there have been many litterateurs who composed literature in more than one language. In this context, the name of Mathil Kokit Vidyapati can be mentioned first, who composed literature in Sanskrit, Avahatta and Maithili. Modern writers include Nagarjuna, Phanishwarnath Renu, Sachchidananda Hiranand Vatsyayan Agyeya, Premchand, Michael Madhusudan Dutt, Amritrai, and Kamladas, Acharya Ramchandra Shukla etc. also used their pen in more than one language. But despite this multilingualism, there was no dearth in his creativity. Thus it can be said that it is futile to believe that bilingualism destroys creative thinking.

8.4.3 Multilingualism and Communicative Sensitivity

Multilingualism is also seen from the perspective of communicative sensitivity. Communicative sensitivity refers to what language is to be spoken in what situation and how speakers express themselves based on what information. It reflects the linguistic communication system of the society.

Seeing multilingualism as a natural linguistic communication system of the society, scholars who are familiar with the monolingual conditions of the West have considered multilingualism as a hindrance in natural communication. Depending on their point of view, bilingualism or multilingualism may be anomalous, but it is normal for multilingual countries of Asia and Africa. Especially in the context of India, taking this situation of linguistic plurality in a natural sense, language plurality is brought into practice for communication. For example, individuals generally use the mother tongue to express family and kinship, and phonetic dialects to respond to local social contexts. At the same time, the district dialect or language is made the medium for activities and behavior at the regional level. On the other hand, if this activity or behavior takes an inter- regional form, then another language is made the medium. In this regard, renowned linguist Prof. PV The Gujarati spice trader cited by Pandit is an ideal model who practices five- six languages simultaneously. He is Gujarati in the family, Can use Marathi with servants and in the vegetable market, English and Hindi outside home, Konkani with some business friends. This businessman is not an exception to the Indian language- speaking society, but an indicator of natural talent. On the basis of communicative sensitivity, this type of linguistic communication is not limited to the use of different languages and dialects, it also includes the mixed use of two or more languages in different situations. This process of intermingling of languages leads to the development of languages, their vocabulary is enriched. In this way, it can be said that multilingualism has special importance even from the point of view of communicative sensitivity.

8.4.4 Multilingualism and National Development

The monolingual western society sees multilingualism as an obstacle to national development. Linguists who accept this belief say that being monolingual is the natural condition of any country, linguistically homogeneous countries are economically more developed, educationally more advanced, politically more progressive and thinking wise they are more loving and balanced. Similarly, the per capita income of a linguistic society has been seen in the context of national development by making language homogeneity the basis.

There is no meaningful basis for the belief that there is no national development due to multilingualism. Dr. Rabindranath Srivastava has written giving examples of this idea that names of many such countries can be counted which despite being heterogeneous in their linguistic nature are economically advanced, for example Belgium, Canada, Switzerland, Israel, Soviet Union (pre- partition), Bulgaria, Trinidad etc. Similarly, names of many countries can be counted, where per capita total national income is very low, although they are linguistically homogeneous, such as Albania, Brazil, Mexico, Portugal, Jordan, Korea, Libya, Similia, Yemen etc. Therefore to say that India, Pakistan, Nepal, Indonesia, Iran, Nigeria, Syria, Turkey, Peru, Sudan, Uganda etc. countries are underdeveloped because they are heterogeneous in linguistic nature is not logical (Sociology of Hindi Language 1, Dr. Rabindranath Srivastava , p. 240)

If we look at multilingualism in the context of national development in the context of India itself, then there is no hesitation in accepting that the situation of multilingualism prevails here since ancient times. During this situation of multilingualism, the medieval period of the history of this place has been the 'golden period'. The multilingualism here has been reinforcing the unity in diversity - this multilingualism is the source of the inner rhythm of Indian life.

8.5 Historical Perspective of Indian Multilingualism

India is a multilingual country. This state of multilingualism is an innate feature of the Indian society, a means of social upliftment. The multilingualism here is a unique achievement of Indian scholarship. There is a situation of multilingualism since ancient times. Different languages of different language families are used here. You have read about these language families in the first block of this course.

The nature of India's multilingualism is different from the nature of multilingualism in western countries. You have already read in section 8.4 that most of the countries in the West have been monolingual or if there is a situation of multilingualism. Even then, the reason behind this has been that people have reached there after migrating from other places. In western countries, one language is dominant and other languages are secondary. But Indian multilingualism is different from the West in this respect.

It can be said that here, by the time of second-third generation, there is no compulsion of the majority to adopt the dominant language and abandon their own language.

Many languages of India are major Indian languages and it is considered a natural normal condition to deal with multiple languages in the environment here. Here, along with the mother tongue, there has been a tendency to adopt other languages naturally. By adopting other languages, individuals connect with the wider community. The need for education, business etc. is the reason for this association. Such needs cause common Indians to connect with their dialect and regional language as well as official language Hindi and English language. People associate with different languages in different contexts like family, local community, interactions, education etc. Dr. Rabindranath Srivastava, explaining this situation by giving an example, has written in his article titled 'Multilingualism and Hindi language society' in the book titled Sociology of Hindi Language. Take an example of Santhali community of Jharkhand. They use Santhali in their family affairs but coming out of their personal and family life, they are seen using local dialects, and on another dimension of life, they can also be seen adopting regional dialects (Bhojpuri, Maithili and Marathi). Most of the people adopt the defined form of Pan Indian Hindi, because it has been the speciality of the Hindi region that it has come out of the circle of local dialect and accepted Hindi as the medium language for education. The question of literacy in the society is related to the process of learning the regional language or Hindi instead of the spoken language. Further, when it comes to higher education, this same Hindi is linked to the problem of learning and adoption of the English language (p. 2600- 267) These views of Dr. Srivastava apply equally to other language- speakers of India.

8.5.1 Multilingualism in Literature and Public Practice

India has been the birthplace and workplace of multilingual people since ancient times. History shows that here in every age the mother tongue of Indians was something else, the language connecting different castes was something else, and the language of intellectual consciousness (or it can be said that status) was something else. People never considered this situation of multilingualism as social or personal. It was a matter of pride to work in more than one language, hence there was a sense of special respect towards bilinguals.

The linguistic affinities between the various language families of India have been going on for centuries. As a result of the situation of contact, there is a tendency of mixing of Aryan language and Dravidian languages in this period. For centuries, Sanskrit has been the medium of thought and administration of the learned society. In ancient times, it was the measure of intellectual consciousness, which was practiced in North India as well as in South India. Scholars established practical bridges between Pali and Sanskrit and between Tamil Sanskrit and Ardha-Magadhi, Pali and Ardha- Magadhi. were. For example, the mother tongue of the Dakshinacharyas of the medieval Bhakti movement was the language of the Dravidian language- family, but they did renaissance in Brajbhasha and did philosophy in Sanskrit language.

But with the passage of time, changes started taking place in Sanskrit and it turned towards simplicity. This process of simplification began at the level of colloquial languages in morphemes. Chronologically, in this course of development, along with Sanskrit in common parlance, various Prakrits like Pali-Prakrit and Apabhramsha not only came into existence, but they also started making their place in the contemporary society. These dialects prevalent in public practice emerged as the language of folk literature and continued to run parallel to Sanskrit. Gradually creative literature began to be created in these. Devotee poets enriched these folk dialects with excellent literature composed by them. But this does not mean that during this linguistic development, the Sanskrit language was completely displaced. In fact, along with Pali etc., the use of Sanskrit at the level of administration, literature and behavior went on parallel.

Pali-Prakrit and Apabhramsha, which emerged as links in the development of Sanskrit language, were not only used in public practice, they had made a definite place in literature as well. Of these, Pali became prestigious as the language of government and also the language of religion. Mahatma Buddha gave his teachings in Pali. In addition, the creation of theatrical literature in Sanskrit and Prakrit is indicative of this parallel development. This also reflects the state of multilingualism in the Indian society. Although Sanskrit language was used in political affairs in that environment, but common people and lower class people used to speak different Prakrit like Pali-Prakrit etc. In this way people were familiar with Prakrit languages as well as Sanskrit, understood them. Over time, local forms of these Apabhramsa languages developed. Modern Indian languages such as Hindi, Gujarati, Marathi, Bangla, Odia, Assamese etc. developed from these local forms of Apabhramsha and were used in various fields of knowledge and science. Today they are a powerful medium of expression in every field.

During this period, the languages of the Dravidian family were born in the south. Dravidian languages did not originate from Sanskrit on linguistic basis, but still they have many similar elements in terms of vocabulary, script, spelling, pronunciation, sentence structure etc., they have amazing similarity with Aryan languages. The foundation of these similar elements has been contact and mutual exchange.

It can be said that the speciality of Indian multilingual society is that the way many languages are used here, in the same way litterateurs-writers also create literature in more than one language. In this context, the names of many writers of the Indian literary world can be mentioned. Mahakavi Kalidas, Methil Kokil Vidyapati, Premchand, Upendranath Ashk, Phanishwarnath Renu, Sachchidanand Hiranand Vatsyayan 'Ajneya', U. R. Ananthamurthy, K. Satchidanandan etc. had also had the situation of composing literature in more than one language that the litterateur-writer composed literature in more than one language in any of his special works. For example, Kalidas used Shauraseni, Maharashtrian and Magadhi Prakrit in addition to Sanskrit in his play 'Abhigyanashakuntalam'.

Along with this, there was a situation of multilingualism in public practice. It is said that a whole colony of skilled carpenters from Greece was settled around the region of Kutch. On the other hand, it is history-proven that Arab-Chinese travelers like Albaruni, Fahien and Xuanzang visited India. Due to the effect of the arrival and departure of these travelers, Arabic-Chinese language speakers were continuously establishing contact with our society. On the arrival of Aristotle-disciple Alexander, who left Greece with the dream of world-conquest, the world-famous conversation he had with King Parvateshwar (Porus) here was basically between two different language-speakers (Greek and Sanskrit speakers). And this conversation must have been completed through the interpreter of both the languages. And, due to the marriage of the daughter of Alexander's commander (Seleucus) with the then emperor Chandragupta Maurya, the number of people who speak and understand both languages must have increased due to the family relations established between two different language-speakers. At the time of Mahatma Buddha and Mahavira, Prakrit was folk language and Pali was prevalent as a literary language. The condition of multilingualism increased during the reign of the Mughals. The mother tongue of Mughals was Turkish, the language of religion and literary rites was Arabic and the language of literature was Persian. Persian

became the official language in the Mughal period, whereas earlier this responsibility was performed by Sanskrit-Pali etc. according to the chronology. This situation actually shows the continuity of the long tradition of many languages. While maintaining proper prestige of the languages at various levels, they had the opportunity to develop. All this became possible due to the basic syncretism of Indian culture, which further strengthened India's multilingualism.

The arrival of the English language during the British rule further added to the multilingual situation in the country. The language of introduction to modern knowledge and science became the basis of English intellectual consciousness as well as the language of governance.

Different mother tongues of the national freedom movement adopted Hindi as the carrier language of national consciousness and English or Sanskrit as the language of intellectual consciousness but at the same time unhesitatingly adopted English as the language of intellectual consciousness. The British established the English language in India in planned educational efforts. English strengthened its roots as the language of assimilation of modern knowledge, as a result of which even constitutional efforts had to be made in relation to Indian languages after independence.

8.5.2 Bilingualism in the Field of Legislature and Executive

The Legislature includes both the Houses of the Parliament (Rajya Sabha and Lok Sabha) at the Union level and the two (or in some cases only one) Houses of the Legislature in the State, the Legislative Assembly and the Legislative Council. Members of Parliament come from every corner of the country in the Parliament. It is meant to say that there is all India representation in the Parliament. Before independence, English was dominant in the Central Legislative Assembly. The entire proceedings of the Central Assembly were done in the English language only. Members were allowed to speak in Hindustani only with the permission of the Speaker or the Chairman. Even after independence, most of the members used English only. But gradually this situation started changing. Now the situation has become such that a large number of members not only use Hindi but also deliver speeches in their mother tongue. Thus, there is a situation of multilingualism in the legislature.

As far as the executive is concerned, its scope is the widest. Various Ministries, Departments, Central Government Offices established in different parts of the country, Commissions appointed by the Central Government, Committees, Authorities, Autonomous Institutions established completely with the grant of the Government, Government Undertakings- Establishments etc. are included in the working area of the Executive. Similarly, all the offices of the above nature of the State Governments which go under the definition of the office of the State Governments are included.

You have already read that English was the official language of India during the British rule. That is, at that time English language was used to run the governance of the country. This language was used in government correspondence, administration and judicial system, but the language of the national independence movement was Hindi and then the leaders felt that Hindi would be the official language of independent India. After independence, it was also felt that all the work related to the entire system of governance and administration should be done in the language of our country only. That's why Hindi was adopted as the official language in place of English and provisions were made regarding the official language of the Union in Articles 345 to 351 of the Constitution of India. Similarly, in Article 120 of the Constitution, provisions regarding the language of the Parliament were also made and it was also arranged that subject to the provisions of Article 348, the work in the Parliament would be done in Hindi or in English.

The Constitution of India came into force on 26 January 1950 and Hindi became the official language as the language of official work. Since it was not possible to completely remove English, the official

language from the British rule, and start using Hindi in its place, the constitution made Hindi the official language of the Union as well as the official language for the next fifteen years. Arrangements were also made to continue the use of English. In this, it was also arranged that by issuing an order, the President would determine some official purposes in which Hindi would be used along with English. With this type of constitutional system, a situation of bilingualism was created at the level of governance.

According to the provisions related to the official language in the constitution, this situation of bilingualism, which started in the official work of the Union of India, gradually developed later. On the basis of the constitutional arrangement, after five years, on 7 June 1955, an Official Language Commission was established under the chairmanship of Shri Bal Gangadhar Kher. Parliamentary Committee on Official Language was constituted to consider its report, which submitted its recommendation in 1958. The committee in its report recommended the continuation of English as the language of official work beyond the period of 15 years specified in the constitution. According to the Official Languages Act 1963 made on its basis, arrangements were made to bring English into practice as a co-official language. According to the act this situation of bilingualism has taken an autonomous form at the level of administration in the country. Its resolutions, general orders, rules, notifications, administrative and other reports, press releases, contracts and agreements, reports and other documents to be laid before the Parliament, licences, permits, notices and tenders referred to in its section 3(3) became mandatory to use Hindi and English languages for government work papers. Along with this, arrangements were made to continue the use of English along with Hindi in the proceedings of the Parliament.

But this Official Language Act implemented in 1965 was amended in 1967 due to opposition from non-Hindi speakers. According to this, a new section was added by amending this section 7, related to the use of the English language for the official purposes of the Union and for the use of Parliament, i.e. giving English the status of co-official language. In this new section it was said that the legislatures of all those states which have not adopted Hindi as their official language; The provisions of Section 3 shall continue till such time the resolution for the abolition of the use of English language is passed and sent to the Parliament and the resolutions passed by both the Houses of the Parliament after consideration of the resolutions for such abolition.

The Official Language Rules were notified in the year 1976 on the basis of the Official Languages Act. According to this rule, the use of both Hindi and English languages is necessary in many works related to government. According to this, all manual codes, procedural literature, forms, titles of registers, name-plates, notice-boards, letter-head and other items of stationery related to the offices of the Central Government are expected to be bilingual i.e Hindi and English. Thus, it can be said that the situation of bilingualism remains in the field of executive and legislature.

8.5.3 Bilingualism in the Judiciary

It has been clarified in the previous part that the legal system related to the continuation of the use of English language for the official purposes of the Union as well as for the use of the Parliament has created a situation of legal bilingualism in the country. The field of judiciary did also not remain untouched by this; there is a situation of bilingualism in it. At the apex of the judiciary is the Supreme Court and at the state level is the High Court. Below them come civil courts etc. subordinate courts. The law and the proceedings under it (i.e. laws, rules, regulations, ordinances, orders, regulations, bye-laws, etc.) and proceedings in any matter based on them and passed judgments, orders etc. is included.

Article 348 of the Constitution of India deals with the language of law and justice. This article clearly states that until Parliament by law makes any other provision, all work in the Supreme Court and every High Court of the country shall be done in English. But according to Article 348 (2) about the language of

law and justice at the level of High Courts, the governors of the states have been empowered to use Hindi in Hindi states and the official language of that state in non-Hindi states with the prior permission of the President. By the way, regarding the language of law and justice, some conditions have been made further in this article of the constitution, in which it is mentioned in which cases Hindi or any other language can be used. But the main thing is that according to the statutory provisions, even today the situation of bilingualism prevails in the field of law and justice.

8.5.4 Multilingualism in Education

Multilingualism is also visible in the field of Indian education system. It incorporates the quality of multilingualism in its true form. In a multilingual society, education is also multilingual. That's why the Government of India has adopted the 'three language formula' at the secondary level. The three language formula has confirmed the position of bilingualism. The purpose of this formula is to develop and strengthen the multilingual feature of the Indian education system. The Government of India had introduced the three language formula in the 1960s. This formula was recommended by the then 'Central Education Advisory Board' in 1956, which was approved by the then Ministry of Education, Government of India in 1957-58. It was accepted as the 'Trilingual Formula'. In 1961 it was accepted in the following simplified form at the Chief Ministers' Conference :

1. Regional language and mother tongue, while the mother tongue is different from the regional language.
2. Hindi or another (any other) Indian language in Hindi language area.
3. English or any modern European language

In order to ratify the provisions of this formula, a resolution was adopted in both the Houses of the Parliament of India in 1968 that whereas it is necessary for the promotion of the spirit of unity and for the convenience of communication among the people in different parts of the country, the State Governments are constituted by the Government of India. Effective measures should be taken to fully implement the three language formula prepared in consultation in all the states. This assembly resolves that in addition to Hindi and English, a modern Indian language, with preference to one of the languages of South India, and in non-Hindi speaking areas, study of regional languages and Hindi along with English should be managed according to that formula. At the core of this resolution of the Parliament was the feeling that students from all over the country would learn Hindi along with their own language at the national level. By the way, according to this three-language formula, every student of India is taught Hindi and English along with their mother tongue in the school.

Higher education i.e. education in colleges and universities is mostly imparted through bilingual medium. In Hindi speaking states it is usually in English and Hindi medium and in other states it is English as the medium of instruction in technical colleges, universities and professional institutions etc. as the medium of the state language. Indian languages are being practiced as medium of instruction only in a few areas and in a few universities.

8.5.5 Mass Media and Bilingualism

There is a situation of multilingualism in various mediums of mass communication (media). Today's era is the era of mass communication (media). Mass communication includes communicating any feeling, idea, experience or information to the masses (i.e. to the majority of people). This communication can be accomplished through one or the other medium. Newspapers, magazines, radio, television, film, video, computer, e-mail, internet, mobile phone etc. are counted as mass media. Internet has ended the geographical distance between the countries of the world, has made the world a village i.e. 'Global Village'. These different media of mass communication have tied a thread from individual to mass, from one country to different countries.

Communication is the basis of mass communication. Language is the most powerful medium of communication in human life. Due to language, there has been an increase in the utility of mass media. Where there is a multilingual user class, then the mass media created for communication to the people cannot be limited to any one language. Mass media has a special role in a multilingual and democratic country like India. The executive, judiciary and legislature are considered the pillars of democracy. At the same time media is also the fourth pillar of democracy. Committed to the success of democracy, the media has a special role to play.

In the context of India, the situation of multilingualism in various media of mass communication can be underlined. Hundreds of television channels are running in many languages of India. Zee T.V, Star, NDTV, Sony TV. Today etc. has many channels. Apart from Hindi by these groups, India's Bengali, various channels are being broadcast in various major languages like Bangla, Marathi, Odia, Gujarati, Kannada, Tamil, Malayalam etc. Similarly, radio programs are also broadcast in many languages. AIR broadcasts news in different languages from time to time throughout the day. The situation has become such that F.M. Programs in different languages broadcast from radio stations have changed its style. The result of this is that in today's era of broadcasting on television from various channels, people's inclination towards radio has also increased a lot.

In the context of newspapers and magazines, the situation of multilingualism prevails in India. The situation is that the multilingualism scenario here has made India's share prominent in the world's print media world. Be it the field of newspapers or magazines, the Indian market holds prominence in the perspective of the world. Newspapers are published in about one hundred languages everyday in India. Same is the case with magazines, which are published in various major languages of the country. Here Press Trust of India (PTI), United News of India (UNI), Indo-Asia News Service (IANS), Hindustan Samachar, Bhasha, 'Univarta' and Samachar Bharati ' are the leading news agencies. These agencies are working for updated news. They compile news in English and Hindi and release them as per the requirement of the newspapers. Rapid exchange of news is possible due to many modern technological means like telex, telephone, teleprinter, fax, wireless and internet etc. Search engine facilities on the Internet such as Google have accepted multilingualism. Apart from English and Hindi, the facility of Bangla, Telugu, Marathi, Tamil, Gujarati, Malayalam, Kannada and Punjabi languages is also available on Google. Google is also providing translation service in these languages. Till now Google is providing translation facility in 63 languages, out of which Indian languages are the least number.

This brief description of multilingualism prevailing in the Indian media world shows how multilingual landscape exists in different areas of mass media. In fact, the rapid and sustained growth of this sector lies in the fact that it has expanded to realize multilingualism.

In fact, considering India's multilingualism in various contexts, it becomes clear that this multilingualism is a unique achievement of Indian scholarship, the foundation of Indian society. In the eyes of some critics, this situation of multilingualism may seem like a complicated process or they may consider it as a

defect or a weakness, but it is a normal condition of the Indian society. Rather it can be said that multilingualism is thus a power base here. This state of multilingualism of India can be expressed as a symbol of "language tolerance" of the Indian society.

8.6 Status of Multilingualism and Inevitability of Translation

The situation of multilingualism prevalent in any country-society becomes the basis for inevitable dependence on translation. By the way, the inevitable need of translation is not only in the context of multilingual society, but also equally in the context of monolingual society, because today knowledge-science is developing and expanding at such a rapid pace that even the richest language-society also need this. For this, it tries its best to get the literature of other languages and societies in its own language. Exchange of knowledge of different languages becomes possible only through translation. In a multilingual society, translation acts as a bridge of communication between different languages. There is a special need for translation in all important contexts of life ranging from the general activities of different language-speakers to socio-cultural, professional and educational use.

Translation is an integral part of people's life in India. The multilingualism here can be expressed from the point of view that if people use one language/ dialect to meet their needs, and to meet the needs on regional or national basis, the other language or both sides. It is seen in the everyday life of the members of a multilingual society that the languages and dialects of mutual behavior at their family, workplace, local and regional level are different. So when people speaking different languages meet together and communicate with each other to fulfill their daily life needs etc., they translate their thoughts and feelings at the mental level. It is meant to say that the process of translation goes on in their mind while using other languages naturally as per the needs of education, business etc. and the local regional environment. In such a situation, translation becomes a communication bridge between speakers of different languages. Therefore, the multilingual situation here motivates them for automatic translation or spontaneous translation at the oral level in their everyday life.

Apart from the need for translation at the oral level, translation at the written level is also essential in any multilingual society like India. For example, in the Indian multilingual context, translation has immense socio-cultural, professional and educational significance. Higher education, research, administration, science- technology, medicine, commerce, business, law and justice, mass media, tourism, etc., there is an urgent need of translation in all spheres of life. By the way, this process of exchange between different Indian languages has been going on for centuries. The literary form of most of the languages of India has developed on the basis of translation. This translation work was often done from Sanskrit to other Indian languages. The classic Sanskrit texts - Ramayana and Mahabharata have been translated into different languages of the country, in some places by word translation and in some places by shadow translation etc. Entire Vedic literature, Puranas, Abhigyanshakuntalam, Meghdoot etc. Sanskrit texts related to Prabandha Kavya, Natya Sahitya etc. were translated into many foreign languages.

During the British rule, translation played a significant role in increasing the influence of English literature. In this context, many translated compositions like 'Ujjad Gram', 'Venice Ka Saudagar', 'The Hermit' of 'Ekantvasi Yogi', and 'Shrant Pathik' from 'Traveller', Durlabh Bandhu or Vanshpur ka Mahajan etc. are particularly noteworthy. Although it is true that the emergence and development of Khadi Boli, Hindi happened with the rise of Indian Renaissance, but translation played an important role in the background of the consciousness of this Renaissance. In fact, the deep layers of translation made the land of renaissance fertile. There is no doubt that Sanskrit and English translations played a significant role in the Indian Renaissance. This role of translation can be compared to Greek and Latin translations in the context of the European Renaissance. We will study this topic in detail in the next two units.

According to the Census of India (1961), there are 1652 mother tongues. Hardly any other country in the world would have spoken so many mother tongues. Accepting 22 languages in the Constitution of India can also be said to be a speciality of a country like India. All these constitutional languages have a rich literary tradition. Despite the wide spectrum of multilingualism, there is uniformity, equality in the socio-cultural outlook of all Indian languages. Translation plays an important role in binding multilingual India together. India is a country of unity in diversity; this unity is the result of ancient tradition of millennia. Translation has proved to be an important basis in strengthening this sense of unity in diversity. This uniformity-similarity is clearly felt by us when after reading the literature written in one Indian language, we study the literature of another Indian language in the same language or through translation -- in our own language. Common inspiration- source, symbol, history- men, life- philosophy, values, cultural beliefs, consciousness, contemplation - all the same. The truth emerges that the literature of this country with many languages is one, it is basically Indian literature. There is no difference except the difference of language. In such a situation, this difference of language seems to be removed through translation. Translation reveals the internal similarity of different languages. Through translation, where different shades of cultural diversity of the country emerge, it is here that the speakers of different languages of the country connect emotionally with each other. The meaning of saying is that this type of literary exchange gives a lot of strength to the emotional unity in the country. Recognizing this important role of translation in a multilingual country and to establish emotional unity in the country, Kendriya Sahitya Akademi and National Book Trust are working towards mutual translation of excellent works of Indian languages. Apart from this, the literary academies of the states are also promoting Indian literature through translation.

In section 8.5 of this unit, you have read about the legal system related to bilingualism in India. Translation has its own special role in maintaining this system. Before independence, English had supremacy in the field of governance in India. In various fields like science, administration, journalism, banking, etc., English was prevalent and the use of Indian languages was negligible. Before the English rule, Urdu and Arabic-Persian were the language of rule in the Muslim rule. At the time of independence, India inherited the statutory administrative structure prepared in English, which was taken as the basis in independent India. But when Hindi was declared as the official language, there was no option left other than to replace it with Hindi. This work was materialized through translation.

Despite the acceptance of Hindi as the only official language of the Union in the Constitution of India, the system of continuing the use of English for fifteen years, which gave English the status of co-official language, became permanent for an indefinite period after the formation of the Official Language Act. On the basis of this system, English has remained the co-official language and Hindi is being used as a follow-up in the running of the government. At the formal level, most of the work in all the fields is being done through English medium and the basic works are being done in Hindi at a minimum. In such a situation, translation is emerging as a necessity. However, administrative material and all procedural literature have become available in Hindi through translation. At the same time, the vocabulary and idiom of the administrative language has also developed. But, on the other hand, the spontaneous development of administrative Hindi has been blocked. In fact, due to this state of bilingualism in the field of administration, the need for translation is not only constant but also increasing with time.

Similarly, it is also a reality that English is dominant in the field of law as well. Due to constitutional and legal provisions, all the work in the Supreme Court of India and every High Court are done in English only. There English translations of Hindi documents are presented. As it has been mentioned in section 8.64 that regarding the language of law and justice, some conditions have been created in the constitution in which it is mentioned in which cases Hindi or any other language can be used. It is meant to say that even today there is a situation of bilingualism in the field of law and justice.

Though there is no language restriction in the Parliament, but the talk reaches other language- speakers of the Parliament through translation. Similarly, the official proceedings of the Parliament are issued in both the languages and translation is used for the presentation of bilingual papers laid on its table. Article 120 of the Constitution deals with the language to be used in the Parliament. This provision was made in the constitution in the following way. Has gone

120. Language to be used in Parliament (1) notwithstanding anything contained in Part XVII, but provided in article 348 —Subject to the provisions of the Act, business in Parliament shall be transacted either in Hindi or in English:

Provided that the Chairman of the Council of States or the Speaker of the House of the People or a person acting as such, as the case may be, may permit any member who cannot adequately express himself in Hindi or in English to address the House in his mother tongue.

(2) Until Parliament by law otherwise provides, a period of fifteen years from the commencement of this Constitution, this article shall have effect as if the words "or in English" had been omitted therein.

You have read in section 8.5.4 of this unit that education in a multilingual society is also multilingual. The importance of translation becomes indispensable in this scenario because the communication between this multilingualism is established only through translation. From the point of view of education, the importance of translation is that it proves to be the medium of bringing the knowledge of the society of different countries in their own language. Furthermore, translation is used as a process in second language learning. That is, language teaching is done by translation between the two languages, keeping the second language in comparison with the mother tongue. On the other hand, while studying various subjects, the knowledge material translated from other languages is used as a product and education is taken from it. Along with this, in any multilingual country-society like India, there is an indispensable condition of translation from the point of view of medium of education. Medium of instruction means the language of instruction, that is, the language through which education is imparted. We provide education from elementary education to higher education level through English, Hindi and other major Indian languages. That is, English, Hindi and various regional languages are made the medium of instruction. It is to be noted that the English medium is maintained parallelly, which is the result of the colonial legacy of the British rule. Due to this, education in Indian languages is lagging behind English.

As a result, the text material is first prepared in English and then translated into Hindi or other Indian languages. This increases the activism of translation in the medium of education. In fact, translation has a wide and indispensable importance in the field of education.

While considering multilingualism in mass media, it has been explained in section 8.5.6 of this unit how multilingual scenario is seen in print and electronic media etc. Translation is the basis of unity in this multilingual scenario. Translation proves its essentiality at every step in the functioning of mass media. Media not only takes support of translation to convey the information received from every corner of the country but also from every corner of the world to the target language group because their work area is very wide. It ranges from local to global based. But no communication medium can reach the whole world on its own. That's why it has to take the help of various news agencies. The importance of news agencies in the field of mass communication can be gauged from the fact that they are called the heartbeat of the media. They prepare and distribute news by taking the help of translation themselves, which are included by the media as per their requirement. In a multilingual country like India, media move forward with the support of translation. By the way, in this field, translation works as a means rather than an end, because the main objective is to reach the news to the target language readers, viewers, and listeners as quickly as possible.

Overall, it can be said that the condition of multilingualism of the Indian society makes translation an inevitable condition, but it does not mean that this translation work is better than the translation work being done mainly in a language- speaking society. In fact, the translation potential here is not being used as well as it could be. The reason for this is that the institutional system of translation here is not very good. That's why there is a need to make more efforts in this direction; there is a need to raise the morale of the people towards translation. Realizing this need, the Government of India has constituted the National Translation Mission.

8.7 Let Us Sum Up

In this unit on Indian society and multilingualism, you first learned about linguistic society and multilingualism. It would also be clear to you from the study of this unit that Indian multilingualism is different in comparison to the western countries. This unit also introduces you to the different dimensions of the argument about multilingualism. These arguments focus on the dimensions of intellectual development, creativity, communicative competence and national development. After this you have been told that in the Indian context, bilingualism is not a weakness but a strong aspect of it. Multilingualism can be called the destiny of India. It has been going on naturally for centuries. It has established linguistic tolerance in the country. It would also have become clear to you from reading this unit that multilingualism inevitably leads to dependence on translation. This situation leads to 'spontaneous translation' at the monetary level in everyday life in Indian society. The condition of translation is mandatory even at the written level. In fact, in the Indian multilingual context, translation has a wide social, cultural, professional and educational importance. There is an urgent need for translation in all spheres of life like higher education, research, administration, science- technology, medicine, commerce, law and justice, mass media, tourism etc.

8.8 Exercise

1. What is the necessity of translation in a linguistic society?
2. To bind the multilingual society in the thread of unity, at which levels translation is needed? Throw light on the need of translation in the field of administration.
3. Explain the role of translation in communication between different Indian languages.
4. How is multilingualism different in India as compared to western countries? Explain
5. 6. What is the status of multilingualism in public practice in India?

8.9 Suggested Readings

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UNIT 9 : NATION-BUILDING AND DYNAMICS OF TRANSLATION - 1

Unit Structure

9.0 Objectives

9.1 Introduction

9.2 Nation, Nationalism and Nation-Building: *The European Experience*

9.3 Constitutionalism and Nation-Building

9.4 Interplay of State Cultural Institutions and Translators in Creating National Identity : Illustration from England

9.5 Let Us Sum Up

9.6 Exercise

9.7 Suggested Readings and References

9.0 Objectives

After reading the part a) of this Unit, you will be able to understand:

- What we mean by 'Nation', the concept of 'Nationalism' and 'Nation-Building' in modern European context
- The inter-relationship between Constitutionalism and Nation-Building in Europe
- The Interplay of State Cultural Institutions and Translators in Creating National Identity with special reference to modern England

9.1 Introduction

This topic has been divided into two units: (a.) The European Experience, and (b.) The Indian Perspective.

The present discussion is not intended to be a history of nationalism or history of translation in India. It is presumed that the reader will have basic background of the various forces at work that played their part in the making of India's national identity. By first giving a background into the origins of nation-building process in Europe and coming to the multi-cultural and multi-lingual scenario of India trying to forge a national identity of its own in the aftermath of its encounters with the Empire, the last section, the main part of the discussion, tries to find out various motivations, motifs and under currents of India's socio-cultural reality impacting on the dynamics of translation.

Major turning points, new emerging dialectics at a given period in India's modern history have been discussed with the purpose of analysis and understanding with special emphasis on 19th century which set the tone for future linguistic, textual and cultural dialogues in India. The basic structure of the discussion in the last section hinges on the presentation of translators as discoverers and interpreters. As it happened during the course of the movement of India's socio-cultural and political churning, the lines between translators and interpreters of texts and ideas many a time got blurred and both impacted each other in a crucial manner. Hence dynamics of translation has got to take into account the dynamics of interpretation of cultures, policies and canons and the present discussion approaches the topic from that perspective too.

9.2 Nation, Nationalism and Nation-Building: The European Experience

The idea of 'Nation-Building' is intrinsically linked to the idea of nation-state and nationalism. A. R. Desai states:

Before national communities, national societies, national states, and national cultures came into existence, communities in various parts of the world *generally* lived through tribal, slave, and feudal phases of social existence. At a certain stage of social, economic, and cultural development, nations came into being.....from the sixteenth century onward, national communities, in different stages of national consolidation, have appeared in the amphitheatre of human history'(Desai : 1982).

Desai quotes E. H Carr to underline the 'traits that distinguish a nation from a non-national community'. This definition of E. H Carr, even though Euro-centric and posing some problems for defining India as a nation in these terms, which we will encounter and discuss later, is nevertheless significant from Indian perspective. It underlines that 'nation' is primarily a cultural idea that, however, gets concretized only if it has one political and territorial structure making it a 'state'. Political scientists like Heywood have argued that the boundaries of nation and state should, as far as possible, coincide for a particular geographical, political and cultural region to claim a sovereign nationality of its own. In this sense, nation-states, which emerge out of a sense of nationalism and nation-building and further give impetus to this process, are, as Subhash Kashyap underlines:

a relatively recent phenomenon. The concept took shape in Europe and the U.K and France emerged as the first nation-states followed by Italy and Germany as late as in the nineteenth century only.(Kashyap : 2010)

However, some recent studies undertaken from the sociological perspectives and interpretation of the construction of nationalism raise quite valuable questions thus heightening our understanding of the historical evolution of the concept of nation-state and nationalism in modern times. In an important study, G. Aloysius problematises the issues in order to relate the post-nation phase of a society with its pre-nation stage so that the dynamics of changing

relationship between culture and power, the two integral aspects of human societies, can be recognized and understood in a proper perspective. Aloysius states:

If congruence between culture and power is what nation and nationalism is all about, was culture apolitical in the pre-nation or pre-modern stage? While scholarship is divided on this point, the idea that culture resents being ruled over by another culture but seeks to set up its own power, is not entirely modern. Certain forms of fusion between culture and power could be identified even in ancient time. In the modern phenomenon of nation a particular form of congruence between culture and power as transition and social change is being indicated....Nationalism seeks to move away from the notion of the past or pre-modern form of the culture-power fusion, usually unequal, hierarchical, and ascriptive, and construct an equal and homogenous one. The demand of nationalism here, is for equal spread of power over culture as the transition to nation...The nationalist process of politicization in modernity takes hold of culture in its totality, empowering all its members with equal rights and responsibilities, and sets them apart from cultures and individuals outside it....The masses of men and women who were hitherto excluded from the arena of political power through ascriptive hierarchical structures of privileges/liabilities in society and dynastic rule in polity, now emerge politically in nationalism to constitute the new politico-civil society of equal rights and liabilities. Such is the specific form of congruence between culture and power in modern nationalism.(Aloysius : 1997)

9.3 Constitutionalism and Nation-Building

This aspect of nationalism as constituting a ‘new politico-civil society of equal rights and liabilities’, brings us to the idea of constitutional reforms as seen in European nation-states as an intrinsic part of the process of nation-building. It is important to note that the process of the coming of nation-states in European countries is marked not only by the unification of various regions of particular cultural and political communities into nation-states; but a simultaneous reengineering of the legislative, judicial and other political apparatus of the state based on the principles of democracy, equality and individual freedom also define it.

The cumulative effect of the defining social, cultural and political revolutions of the West following the Renaissance and the Religious Reforms of the 14th-16th centuries, mainly, The Puritan Revolution (1642), The Restoration (1660) and The Glorious Revolution (1688) of England, the American War of Independence (1776), the French Revolution of 1789, The Industrial Revolution starting in mid-18th century etc. is seen in the rising sense of nationalism among the newly emerging nation-states of Europe. Constitutional framework providing one rule of law, one flag, one national anthem, one army underlining political sovereignty, among others, separates the nation-building process of this period with that of the previous ages, which despite best of the intentions and endeavours of the ruling monarchy of the time made it as something non-participative and lacking in national consensus as well as consciousness.

In this context, as a way of illustration and as a representative of the efforts to build a society under a monarchy, one would do well to refer to the great efforts of the Russian monarch Peter the Great (1689-1725). His thirty-six years of reign is considered epoch making for his sustained and personal touch to all the aspects of national life with his special urge to ‘Europeanise’ Russia. Hazen gives a graphic and dramatic detail of what Peter, the founder of the great city of St. Petersburg, tried to achieve for Russia in the last decade of the 17th century and the first two decades of the 18th century:

...he had sent *fifty young Russians of the best families* to England, Holland, and Venice to learn the arts and sciences of the West, especially shipbuilding and fortifications. *Later he had gone himself for the same purpose, to study on the spot the civilization whose superiority he recognized and intended to impose upon his own country, if that were possible.* This was a famous voyage. Travelling under the strictest incognito, as 'Peter Mikailovitch', he donned labourer's clothes and worked for months in the shipyards of Holland and England. *He was interested in everything. He visited mills and factories of every kind, asking innumerable questions: 'What is this for? How does that work?'* He made a sheet of paper with his own hands. During his hours of recreation he visited museums, theatres, hospitals, galleries. He saw printing presses in operation, attended lectures on anatomy, studied surgery a little, and even acquired some proficiency in the humble and useful art of pulling teeth. He brought collections of laws, and models of all sorts of machines, and engaged many officers, mechanics, printers, architects, sailors, and workmen of every kind, to go to Russia to engage in the task of imparting instruction to a nation which, *in Peter's opinion*, needed it and should receive it, willy nilly. (Hazen : 1987) (italics added)

In the above paragraph, the lines in italics are indeed the best example of nation-building exercise in any society and what we may mean by it. However, the second line of the above paragraph and the words-- *in Peter's opinion*—in the last line (highlighted in **bold italics**) take the sheen, as it were, out of these great efforts of Peter the Great to build Russia, because they do not conform to the questioning of the so-called divine rights of the monarchy to rule over a society in a manner that they deemed fit that the modern nation-states brought about through their internal and intense social, cultural and political debates.

It is typical of the rise of nationalism in European nations in the later half of 18th century and through the 19th century that the efforts for nation-building was also driven by the urge to make the nation people-centric, as something away from it being monarchy-centric, a point that is given its theoretic structure by Aloysius. In Italy, the leaders like Joseph Mazzini (1805-1872) and Giuseppe Garibaldi (1807-1882), while fighting for freedom of Italy, first from the French rule and finally from Austrian control, made the establishment of a free, independent, and republican Italy as integral to their nation-building exercise. On the other hand, when a leader like Otto von Bismarck-Schonhausen (1815-1898) in Germany did not show much regard for making the unification and nation-building exercise in Germany people-centric in true terms, they had to contend with the rise of a Socialist movement in the newly independent nation-state of Germany leading finally to the establishment of a constitutionally and democratically elected system of governance as the final achievement of the nation-building exercise there.

Similarly, the history of modern France in the 18th and 19th centuries is synonymous with the establishment of various *Republics* and constitution making process to arrive at the right kind of people-centric political system to mark as well as sustain the nation-building exercise. Finally, in England, a constitutional monarchy, the first among the European nations to embrace democracy, wide-ranging reforms were made as a response to the ills as well as benefits of the Industrial Revolution during the 18th century and throughout the 19th century. Moreover, the post-Restoration period in England from later half of 17th century itself, the English sense of social, political and cultural morality underwent paradigm shift from the pre-Restoration and Elizabethan periods. To quote Hazen:

...it was a period of numerous and important changes in the national life. Parliament had been made more representative of the people, the suffrage had been greatly extended, and much economic legislation had been passed, designed to improve the condition of the labouring classes. (*Hazen : 1987*)

It needs to be pointed out that the people-centric constitution also integrally implied separation of religion from the state, though through a long drawn out and complex process, thus bringing in an objective and rule-based state with the intention to serve all without any discrimination based on class, religion, race and gender. In this regard, Shibani Kinkar Chaube makes a valid point:

A significant point about constitutionalism is that a constitution does not fall from the blue. It is not God-given. Nor is it granted by a benevolent ruler, because no ruler would like to reduce his own power. A constitution is framed by the will of the people or wrested from a ruler; it grows out of the experience and the aspirations of a people. (Chaube : 2009)

It is this spirit that finds its fullest expression in the making of the nation-states of Europe in the 18th and 19th centuries and their nationalism and nation-building processes.

9.4 Interplay of State Cultural Institutions and Translators in Creating National Identity: Illustration from England

However, we would be missing an important ingredient of the nation-building process as a democratic exercise if we do not take into account the alternative ideologies, the criticism, evaluation and reflection on the mainstream process that are offered by the social, cultural, literary and political thinkers and critics of a particular society as without them no modern and self-analyzing system could be put in place. Creation of public opinion and public understanding of the nation-building process contribute as much to the process itself as the efforts of the State. Moreover, like the social and political consolidation, 'consolidation' in terms of standardization of language and grammar, creation and understanding of individual and community identities through literary and other works, creation of a world view based on local or native perceptions are parallel, integral and inevitable aspects of a genuine nation-building exercise in the modern times where the dynamics of translation willy-nilly plays an important and far reaching role than can be understood apparently.

As a way of illustration and for understanding of the process in the Indian context in the later part of this discussion, we can go back to the nation-building process that started in England in the mid-seventeenth century and the role that cultural and literary discourse played in it. In the context of nation-building in England in the post-Restoration (1660) period, the period which is historically known for the political and religious upheavals it created in the country heralding the dawn of the 'Modern Age', the socio-political changes have parallel and equally revolutionary as well as nationalistic stirrings in the making of English language and literature. Legouis and Cazamian put this all in a proper perspective:

From the political point of view the modern development of the English people dates from 1688, but in the moral and literary order the date is 1660....From now onwards, the era of too lofty ambitions and of juvenile errors is closed. Empiricism, in which is summed up the most characteristic genius of the English people, becomes the conscious law governing its existence...

A new society and a new literature begin in 1660...The Restoration coincides with one of the most notable changes in the inner being of the English soul.(Legouis : 1981)

It may be said that in the post-Restoration period, the English society got down to the job of nation-building process in a scientific and methodical fashion. The Romantic urge of the Renaissance with the Metaphysical poet John Donne (1572-1631) hailing the New Philosophy which doubts all existent beliefs, gave way to the sober, pragmatic, empirical and anti-utopian ideas of the philosophers like John Locke (1632-1704).

It is the period when state established institutions and individual creative thinkers work in tandem, sometimes consciously and sometimes unconsciously, in nation-building processes. Here the examples of Royal Society and the contribution of John Dryden are given to represent all such endeavours that happened in various parts of Europe to contribute to and to consolidate the construction of a national identity in the modern times.

An institution like Royal Society, in existence in an informal manner since 1645 and finally receiving its charter incorporated as the Royal Society in 1662, brings in a formal and practical approach to knowledge creation from the nationalistic perspectives in the post-Restoration modern England. The objectives of the Royal Society that are quoted by David Daiches read like a well-laid out architectural plan for social, cultural and intellectual construction:

(The Royal Society) had for its primary purpose the carrying out of practical scientific experiments; its various committees were concerned with mathematics, astronomy, optics, chemistry, agriculture, among other subjects, and it was concerned also with such matters as trade, geography, shipbuilding, architecture, hydraulics, and history. The Society's *Philosophical Transactions* first began to appear in 1665, with the object of making public the "undertakings, studies and labours of the ingenious in many considerable parts of the world." The Society demanded from its members "a close, naked, natural way of speaking, positive expressions, clear senses, a native easiness, bringing as near the mathematical plainness as they can, and preferring the language of artisans, countrymen and merchants before that of wits or scholars...Scientist, Cavalier, citizen and professional writer met in the Royal Society, in whose proceedings Charles II took an interest and whose members included not only Robert Boyle and Issac Newton but also John Dryden, John Evelyn and Samuel Pepys."(Daiches : 1979)

The influence of the Royal Society's dictum for simplicity and clearness in the making of the modern English prose has been acknowledged far and wide by historians with David Daiches proclaiming

Nobody could now discuss scientific or philosophic topics in the style of Sir Thomas Browne, and Bishop Sprat's *History of the Royal Society* (1667) both exemplified and recommended a plainer prose style which is seen, in different ways, in Cowley's essays, in the miscellaneous writings of George Savile, Marquis of Halifax (1633-95), in the sermons of Archbishop Tillotson (1630-94), and in Dryden's essays. (Legouis: 1979)

The role of the Royal Society may be seen as the earliest form of nation-building to give a shape and direction to national discourse on a variety of issues through state intervention. The idea of

simplicity and use of familiar language as propounded by the Royal Society seems to have loomed large on the minds of the translators too.

In this background, the role and contribution of John Dryden (1631-1700), perhaps the best representative of the ‘notable changes in the inner being of the English soul’, to lift the phrase from Legouis and Cazamian, towards creation and expression of the national temperament of England of the time in his use of themes, idiom and intentions through a large body of his works consisting of poetry, plays, criticism, translations etc is historic. Before we look at his approaches to translation of texts, it is instructive to take a look at his criticism that anticipates a native perspective in his works including translations.

How the national urge to find its own identity and cultural and literary space can directly influence the choice of themes for literary discourse is exemplified through the immediate cause that led to the writing of Dryden’s most significant critical piece *An Essay of Dramatic Poesy* (1668). William K Wimsatt Jr. and Cleanth Brooks¹ underline how a French writer Samuel Sorbière’s *Voyages* (1663), wherein he made ‘highly uncomplimentary remarks about English science and about the English stage’, first provoked a reply from the historian of the Royal Society, Thomas Sprat, and later led to the writing of *An Essay of Dramatic Poesy* by Dryden. The following opening lines of the preliminary note ‘To the Reader’ clearly state the nationalistic motives of writing what is primarily a literary and critical discussion.

In this *Essay*, in the form of a character called Neander, the ‘new man’, Dryden defends the English against the French stating that ‘liveliness’ of the English poetry is better than ‘cold formality’ of the French. The entire *Essay*, so far as Dryden speaks through Neander, presents, in the words of Wimsatt and Brooks ‘the dearest moments in the history of national self-appreciation’ as he puts the greatest English dramatists such as Shakespeare, Beaumont and Fletcher and Ben Jonson on the highest pedestal of literary genius comparing them with classical poets. To quote from the *Essay*:

Shakespeare was the Homer, or father of our dramatic poets; Jonson was the Virgil, the pattern of elaborate writing; I admire him, but I love Shakespeare. (Daiches : 1979)

One may say that when Dryden, a Classicist, leans towards Shakespeare rather than Jonson, a Classicist in his training and approach, he may well be merging his voice with the general national perception of Shakespeare being more easily understood and popular among the theatre going public. Considering the immediate provocation as well as the objectives of *An Essay of Dramatic Poesy*, which come from the poet’s urge to put the records straight about the literary accomplishments of the major dramatists of England vis-à-vis those of France— ‘to vindicate the honour of our English Writers’--the *Essay* retains a unique position in the cultural and political dialogue of the country.

This nationalistic spirit works also in Dryden’s translations. In 1694 he produced his most ambitious and defining work as translator, *The Works of Virgil* (1697), which was published by subscription. The publication of the translation of [Virgil](#) was a national event for Dryden utilised the translation as a vehicle for contemporary political criticism. Dryden’s translation of Virgil’s

Aenied was extensively excerpted in commonplace books of poetry that shaped eighteenth century literary tastes.

As a corollary to this subtle dynamics, the interplay of the individual's creative works with his social or national obligations seems to be one of the reasons why during the last stage of his career Dryden turned to Chaucer for translating his works into modern English. In his *Preface to Fables*, published in the year of his death in 1700, which contain translations of Chaucer along with those of the Italian poet Boccaccio, Dryden places Chaucer in the league of the best of classical poets that also seem to be driven by nationalistic emotions:

In the first place, As he is the Father of English Poetry, so I hold him in the same Degree of Veneration as the Grecians held Homer, or the Romans Virgil: He is a perpetual Fountain of good Sense; learned in all Sciences; and therefore speaks properly on all Subjects: As he knew what to say, so he knows also when to leave off; a Continnence which is practised by few Writers, and scarcely by any of the Ancients, excepting Virgil and Horace. (Brooks: 1957)

For a poet, who found ways to create better understanding about the works of the classical writers like Homer, Virgil, Ovid etc. by translating them and adapting them for the contemporary taste driven by the Classicists' belief in the Idea of Imitation, turning his attention towards Chaucer is no mean historical and literary event of the time as it hinted at rehabilitating a native classical poet as part of the nation-building process. Moreover, as David Daiches observes, Dryden utilized the translations of the classical poets as well as those from Chaucer in order to strengthen the English language, in order to bring in more vitality to a language that needed to acquire an identity of its own and also needed to come out of the shadows of the Italian and French languages besides the classical sources of Latin and Greek. Talking about the translations collected in the *Fables*, Daiches states:

Sometimes Dryden imposes a false dignity on his originals by substituting high-sounding generalizations for clearly realized particulars. His *Fables*...contain his renderings from Chaucer and Boccaccio, and this includes some of his most vigorous narrative, though even here his tendency to heighten the language, to give a rhetorical gloss to a simple statement, is often in evidence.(Daiches : 1979)

Actually, in the great post-Restoration debate between the modern and classical, between native and foreign, Dryden somehow could always strike a balance and despite his Classical and high Augustan training, could, many a time, lean towards that which was familiar and home-grown—a reflection of Reason based on one's own socio-cultural context. In this context, Mona Baker and Gabriela Saldanha make an observation that better analyses Dryden's role as a great interpreter and translator negotiating with and making bridges with the classical and modern literary periods of Europe at a particular historical moment of England thereby providing it a national framework for further literary explorations. To quote:

Dryden's works shows how a web of translation practices combines both 'domesticating' and 'foreignising' elements and how categorizations of these can shift. He used previous translations, absorbed the language of his predecessors Spenser, Shakespeare and Milton, itself already classicized (Haynes 2003), and in turn influenced practice and aesthetics in both translation and literature making the boundaries between the two more porous.(Baker : 1998)

In this sense, he is the true representative of the post-Restoration age, ‘which’, as Legouis and Cazamian point out, ‘determines itself with relation to that which precedes it...But in all other respects, it is towards the future that it tends.’(Cazamian: 1981) T S Eliot makes a perceptive comment that not only corroborates Samuel Johnson’s remark about Dryden being ‘the Father of English Criticism’ but also underlines his contribution to the understanding, making and expression of the English identity. Eliot states:

The great work of Dryden in criticism is that at the right moment he became conscious of the necessity of affirming the native element in literature. Dryden is more consciously English, in his plays, than were his predecessors; his essays on the drama and on the art of translation are conscious studies of the nature of English theatre and the English language; and even his adaptation of Chaucer is an assertion of the native tradition rather than what it has sometimes been taken to be, an amusing and pathetic failure to appreciate the beauty of the Chaucerian language and metric. Where the Elizabethan critics for the most part, were aware of something to be borrowed or adapted from abroad, Dryden was aware of something to be preserved at home. (Eliot: 1932)

Hence when Samuel Johnson stated about Dryden that he found English language ‘brick and left it marble’, Johnson is not only paying a tribute to the genius of Dryden but also clearly underlining his contribution to the process of nation-building of which the maturing of English language is a powerful and integral element. Dryden through his approach made England realize that while Shakespeare was the father of dramatic poets in the country, Chaucer was the father of English poetry, thereby himself becoming the father of English criticism and prose. This finding of father-figures in various fields of enquiry has been an integral aspect of nationalism in its earliest phases and Dryden in his own way discovers as well as becomes such patriarchal requirements of nation-building. In this sense, Dryden proves to be the precursor of that long list of poets, writers, thinkers, critics and translators like Alexander Pope, Samuel Johnson, William Blake, S T Coleridge, William Wordsworth, Shelley, Tennyson, Dickens, Carlyle etc. who provided through their works a critique as well as direction to the various strands that have gone into the making of England as a modern nation-state while also acting as father-figures of English literary movement in different periods.

However, when we come to the Indian context in the part b) of this UNIT, we will realize that the nation-building process here differs from the European experience in two very crucial way: a) the multi-lingual and multi-cultural set up of India, and b) the strange colonial experience that the country had to undergo. Both required a constant need for interpreters who could define, re-define and come to terms with a national identity.

9.5 Let Us Sum Up

As discussed above this topic is divided into two parts. In the present unit i.e. Unit 9, we studied in detail the European experience of nation- building, through which you came to know what nation is and how the concept of nationalism originated. You know that when the process of nation- building started in almost all the countries of Europe, then instead of religion, the common people and their basic needs were at the centre and those countries which initially did not give importance to the interests of the public, they were ultimately concerned about the common people. It has become necessary to give centrality to people’s concerns. At the end of the unit, it has also been indicated that what were the important points in the process of nation-building in India, but it cannot be denied here also that in the process of nation-

building, instead of religion, common people and their concerns remained in the centre. You have also come to know that which thinkers, litterateurs played a role in the emergence of nationalism in different European countries and what important role did translation play in its expansion. In Unit 10, we will discuss in detail the important role of translation and nation-building in the Indian context, in which we will see what India learned through European countries and their literature, and on what role played by colonialism, English and India's multilingual, multicultural facets of India.

9.6 Exercise

1. Throw light on the importance of constitution and its role in nation- building. Define 'nation' and outline the main factors of nation- building.
2. What was the contribution of the Royal Society established in 17th century England in the process of nation- building?
3. Translation has an important role in building national identity. light on this fact in the context of England
4. What do you understand by people based constitution?
5. Describe in detail which were the important writers who became the father of the English literary movement.

9.7 Suggested Readings and References

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UNIT 10 :NATION-BUILDING AND DYNAMICS OF TRANSLATION - 2

Unit Structure

10.0 Objectives

10.1 Introduction

10.2 Nation-Building in India: *Idea and Perception*

10.3 Nation-Building and Dynamics of Translation in India

10.4 Translation as Discovery

10.4.1. Earliest Explorations in the South India

10.4.2 Emergence of British Raj and Explorations in and from Bengal

10.4.3 Dara Shikoh, Raja Ram Mohan Roy and the Discovery of 'India'

10.5 The Dilemma of the Discoverers and Interpreters

10.6 Translation from Sanskrit and Persian into Indian Languages

10.7 Translation of Ideas, Literary Models and Texts from English Language to Indian Languages: Tension between Form and Content

10.8 Translation among Indian Languages and Inter-Relationship with Indian English: Emergence of New Hierarchies and Dialectics

10.9 Let Us Sum Up

10.10 Exercise

10.11 Suggested Readings and References

10.0 Objectives

After reading this Unit, you will be able to understand:

- The basic concept and the practical aspects of 'nation-building' in India
- the making of nation and the role of translation in India
- the role, contribution and dynamics of translation since the early exploits of the Christian missionaries down to the modern age
- the expanding of the meaning of translation—translation of form, content and interpretation in the colonial India
- the new hierarchies of languages and aspirations in the colonial India and its impact on the post-colonial India

10.1 Introduction

In the previous Unit Nation-building and Dimensions of Translation (1), we read about nation, nation-building and discussed in detail the European experience in the process of nation-building. Through the present unit, we will discuss all those important points which played an important role in the nation-building of India. As we all know that colonialism has a big role in the origin of the concept of nation in India. In other words, the arrival of the British in India and the Renaissance period played an important role in the rise of nationalism.

In this unit, we will study all these important points in detail and learn what other important elements are there in India's nation building.

10.2 Nation-Building in India: Idea and Perception

It is indeed one of the ironies of history that during the period of 17th, 18th and 19th centuries when most nations of Europe were undergoing upheaval for progressive changes in their respective societies, many of them, most prominently England and France, were also simultaneously intensely engaged in spreading the tentacles of colonialism in the countries of Asia, Africa and Latin America. In fact, colonialism was the other and darker face of the rise of nationalism among the European nation-states. While they fought to make their own societies just, equal and based on freedom of thought, during the same period they justified their growing colonial power in other continents on the grounds of trade and religion ultimately taking the form of intellectual and cultural superiority sustained through their political and military might and economic exploitation. It is a telling historical fact that the East India Company that was granted a Royal Charter and the exclusive privilege to trade in the East by Queen Elizabeth (1558-1603) on 31st December 1600, 'was from the beginning linked with the monarchy with the Queen herself being one of the shareholders of the Company'. (Chandra : 1986)

As a matter of fact, the entry of the European forces into India, in particular, and into the countries of Asia and Africa, in general, during the 15th-17th centuries led by the Portuguese and the Spanish and followed by the British, Dutch and French was the direct impact of the battle of supremacy that was being played out among these major countries of Europe during the period. As we have seen previously, these European nations were themselves undergoing respective nationalistic catharsis to become modern as well as powerful and in order to sustain their national endeavors, imperialistic expansion was considered a major economic and political policy. European urge was to not imbibe but rather take over the Asian and Indian advances in trade and commerce to fulfil its own imperialistic as well as respective national needs.

Considering the upheaval of Europe and the great social, political, economic and cultural consolidation programmes that were going on in its major countries during the period, on the one hand, and the relatively stable, peaceful and rather well-organised life that the Indians had come to acquire under the Mughal Empire, on the other, it appears that the zeal of the former to progress by all means was to provide a body blow to the socio-political, economic and cultural structures of the latter. Due to this interaction, while Europe, especially England, moved to a greater economic, cultural and political pedestal, India, as a colonised state battled to first find its lost identities which resulted in the creation of new national identities of which colonial mindset would continue to remain a major influencing factor.

However, having said this, in the context of India, though it is true that the ever expanding and imperialist designs of the British colonized the country, it is equally true that the lack of any sense of national culture or national consciousness proved to be the great complementary reason for the establishment as well as sustenance of the colonial rule in the country. Analysing India's first war of independence of 1857 which erupted quite late, and its failure due to lack of unity among various sections of the country—the peasants, the zamindars, the Princely rulers, the educated Indians etc.—Bipan Chandra states:

The lack of unity among Indians was perhaps unavoidable at this stage of Indian history. Modern nationalism was yet unknown in India. Patriotism meant love of one's small locality or region or at most one's state. Common all-India interests and the consciousness that these interests bound all Indians together were yet to come. (Chandra: 1986)

But this national consciousness, the first integral basis as well as part and parcel of nation-building exercise, in the colonial India came into being through a very intricate process which is all reflected in the social, political, cultural, intellectual and economic thought of the period impacting on the dynamics of translation works of the period. This process of the growth of nationalism is put very succinctly by A. R. Desai in the following words:

The growth of nationalism in India was an uneven process, both regarding tempo and time, among different communities and provinces...nationalism grew in India as a result of the conditions created by the British conquest and rule and the action of the forces accompanying this conquest and rule. Since this conquest as well as the penetration of new forces did not take place throughout the country at the same time, the conditions, which led to the rise of political and national consciousness, matured unevenly among different parts and communities.(Desai : 1982)

It is no wonder then that despite what India as a politically free, independent and sovereign nation could achieve by organising one national identity for itself through constitutionalism, it is frequently debated whether it really has a uniform identity applicable to all regions, language communities and the like.

Despite the complexities that India as a civilization vs. India as a modern nation-state debate offer, the achievement of the latter has mesmerized the global community. The post-independent India and the manner in which it has been able to put into practice the idea of 'unity in diversity' through a successful model of multi-party democracy, secularism addressing the needs and aspirations of the multi-lingual and multi-cultural communities, has been viewed with awe and admiration especially among the newly created nation-states of Asia and Africa.

10.3 Nation-Building and Dynamics of Translation in India

In this backdrop, where Indian nationalism has been seen as something that developed much later in the day and 'as a result of the conditions created by the British conquest and rule and the action of the forces accompanying this conquest and rule', on the one hand, and still unable to strictly fit in the concept of European nation-state, though attracting admiration for its achievements in integrating the nation as a political and cultural entity, on the other, we can identify various dynamics that impact and motivate the translation works. These dynamics are very typically linked with 'discoveries' --and interpretations of such discoveries, which is integral and natural corollary-- on multi-dimensional planes and leave their mark on various phases of nation-building process in modern India including the earliest stages of colonialism, its consolidation, anti-colonialism, and post-colonialism.

Broadly speaking, in Indian context, the following three patterns of 'discoveries'—which are in response to external, internal and quasi-external and quasi-internal dynamism-- can be identified which have motivated translation activities and contributed to nation-building:

1. 'Discovery of India' by the Europeans and the Indians: *Translations with Religious, Cultural, Linguistic and Political Motivations*
2. Discovery of Europe and the Larger World by the Indians under Colonialism: *Translation of Texts and Ideas*
3. Discovery of the New and Suppressed Identities by the Indians: *Translation for Linguistic, Textual, Social, Cultural, Political and Gender Identities*

It would be appropriate to state that these discoveries are related to each other as well as isolated, they influence each other and remain untouched too, they work in tandem as well as at cross-purposes, and they exist sometimes in similar time and space and sometimes follow or precede each other at different spaces. But these discoveries stem from the basic guiding principle of the translator as discoverer and interpreter who finds ways to underline connection as well as disconnection between two or more periods, texts, ideas, languages and cultures. The basic textual and contextual issues of translation studies regarding who is the translator, what does he or she translate, in what circumstances, from what to which language, and why does the translation take place are connected to each other so closely that it would be instructive to discuss these discoveries concurrently as far as possible to understand the process of the evolution of India as a modern nation-state impacting upon the changing dialectics of the translation of texts and ideas. It needs to be underlined that due to the unique and tortuous process of colonialism through which India came to be a modern nation-state, the dynamics of translation are not only about translation and interpretation of actual text, written or oral, but more importantly it about discovery and interpretation of cultures, religions, classes, languages, identities, policies and canons. Hence, though the concept of Nation-Building is generally seen from the perspective of the clashes and interactions that to place between India as a colonized nation and England as the Colonial power which started to make their impact from the second half of the 18th century, a grounding in the earliest explorations and experiments done by the European missionaries from Portugal, Dutch, Denmark, Germany etc starting from the second half of the 16th century and running through the 17th and ultimately merging with the experiments of the British colonial policies related to Indian culture and society would be in order to have a historical perspective of this dynamics.

10.4 Translation as Discovery

Between Vasco De Gama's 'discovery' of India through the discovery of a new sea route from Portugal to India via Cape of Good Hope in 1498 and Jawaharlal Nehru's work *Discovery of India* published in 1946, we can place the two levels of discoveries about Indian culture and civilization that happened during the periods 16th-20th centuries as far as Indian contact with the modern European world is concerned—one at the hands of the Europeans and another at the hands of Indians themselves. For the Europeans, the emphasis should fall on 'discovery' per se

of India as India was always there though unknown to a part of Europe at a particular period of history. However, for the Indians, it is the discovery of the fabled lost glory of the ancient past, of its own living languages and cultures, its own contradictions and inequalities in its social, cultural, linguistic and economic structures and a national consciousness about the idea of India as a political entity that marks such a discovery, hence the emphasis is more on 'India'.

10.4.1. Earliest Explorations in the South India

In the 16th and 17th centuries, when the Mughal Empire was at its pinnacle, a quiet experiment with far reaching consequences was being conducted by the travelers and missionaries from different parts of Europe following on the sea route discovered for them by Vasco da Gama. For the purpose of present discussion, we can refer to the translation of the Bible and other Christian materials into Indian languages, introduction of printing press and moveable types in the South Indian coastal centers of Goa, Kerala and Tamil Nadu as part of these experiments. The basic motive behind the discovery of sea routes to India and other parts of Asia by the early Europeans was two-fold: 'trade opportunities and reclamation of new worlds to the Christian faith.' These missionaries, deputed by the royal courts of Portugal, Dutch, Denmark, Germany, France, England, Spain etc, were quick to understand the multi-lingual scenario of India and learned Indian languages, especially Sanskrit, prepared grammars of various Indian languages, compiled dictionaries and introduced a scientific framework for translation and understanding of Indian 'market'. The first such efforts were made by the Portuguese and the languages that came in for this historically significant religio-linguistic experiments first in India were Tamil and Thamizh, though the former having larger base saw publication of more works.

However, the Protestant missionaries like the famous Danish Bartholomew Ziegenbalg (1688-1719), who worked at the Danish settlement Tranquebar in Kerala, not only mingled with the Tamil culture and language but also tried to connect with the people. His Tamil translations of New Testament and the Apostles were done after years of learning Tamil language with native Tamil scholars. This translation is supposed to be livelier and more authentic and William Carey's successes later on took a lot from Ziegenbalg's works. Ziegenbalg, in his letters also criticized the 'sinister Practices and Underhand Dealings' of the Catholic missionaries thus setting the stage 'for an implicit and at times overt antagonism between Catholic and Protestant.' This interplay of impressing upon the Indian people to embrace Christianity, on the one hand, and criticizing similar work of missionaries belonging to different sects and nations, on the other, present a complex pattern of the fusion of culture and power in the early phases of the 'discovery of India' by the European missionaries.

The Italian Jesuit Priest Rev. Beschi (d. 1746) is another example of one who tried to communicate closely with the Indian populace but at the same time distanced himself from other

missionaries. As an accomplished Tamil scholar he wrote the Tamil epic *Tempavani*, commemorating the glory of St. Joseph, thus starting the process of translation of idea, rather than the text from the West directly into Indian languages. However, at the same time, he was sustained in his 'diatribes against the Danish Mission of Tranquebar.' He criticized Ziegenbalg's Tamil translation of New Testament.

However, the inspiration that these early endeavours of the missionaries gave 'did not fall upon fertile soil' and their works remained largely confined among the scholars and in the European libraries as rare manuscripts and books. But there was no doubt that their works had achieved, first, a lasting perception about the crucial role that translations would play in India for the spreading religion, trade and ultimately the structures of the Empire, and secondly, on more concrete level, the compiling of grammars, bi-lingual dictionaries of Indian languages with many European languages and the development of printing processes.

10.4.2 Emergence of British Raj and Explorations in and From Bengal

The decisive Battle of Plassey fought in 1757 in the aftermath of the swift decline of the Mughal Empire following the death of Aurangzeb in 1707, the established British supremacy in Bengal eventually leading to the extension of the same across Indian regions like the Marathas, Hyderabad, Mysore, Avadh, Punjab etc in the next 50 years or so. The period also saw final decimation by the British of the French imperialistic ambitions in India thereby making them the sole claimant of the resources of this vast territory called India. During this period, the British East India Company's administration of India now came to be directly regulated by the British government through various parliamentary acts like the Regulating Act (1773), Pitts' India Act (1784) and by the Charter Act of 1833, 'the trade monopoly of the Company in India was ended and trade with India was thrown open to all British subjects.'

With long presence in India, first as trader and now as proper colonizer, and with various experiments by Christian missionaries during the last two centuries in South India as discussed above, and ultimately reaching Bengal and other parts of the country—willy-nilly the stage now seemed set for institutional intervention by the British for introduction of English and Western education which would have far reaching impact on India as a cultural and political entity, even though the British were not aware of the existence of the experiments of the Christian missionaries in the South India. At the dawn of the 19th century they systematically worked on two simultaneous planes to consolidate and sustain their colonial rule in India: by draining India's wealth and diverting the same to their own country by introducing suitable changes in land ownership and revenue generation system and secondly by expanding administrative apparatus like the railways, roads and the postal & telecommunication services across India over a period of time. The introduction and spread of the western education was designed to impart a cultural and ideological framework to these policies and to impregnate the Indian society with the idea of cultural superiority of the West through creation of a class of professionals like lawyers, doctors, teachers, journalists, judges, officers etc and this served the British Raj well so far as it could.

However, along with the practical needs of the Empire to introduce Indian language learning and translations from and into Indian languages of a variety of texts, a Romantic approach of the Western scholars not directly connected with the British Empire also played its part in the discovery of India consciousness of the West with translation of ancient Indian texts into Western languages playing a major role of mediator between the colonial masters and the colonized, and the East and the West. In the first category, such work as started under the Governor-General Warren Hastings (1772-1785), whom Percival Spear called the first British administrator 'to understand Indian culture as a basis for sound Indian administration' and later carried on by his successors can be placed which were meant to consolidate the gains of the Empire. Reference to the compilation of a book in Sanskrit based on Indian law books entitled *Vivadarnavasetu* (Bridge to Cross the Ocean of Disputes) and its translation into English via Persian by Nathaniel Brassey Halhed as *A Code of Gentoo Law* (1776) under the guidance of Hastings to help British officials understand the sources of legal administration in India can be made to underline the use of translation for culture-power fusion. Hastings also encouraged the Sanskrit scholar Charles Wilkins to take lessons from the native Sanskrit scholars at Benaras and 'as the first fruit' he published in 1785 an English translation of *Bhagwadgita*, with a foreword by Warren Hastings which was followed by a translation of *Hitopadesa*.

The establishment by the Governor-General Lord Wellesely (1798-1805) of Fort William College at Calcutta 'to teach Indian languages to European functionaries to enable them to govern the country more efficiently' and The Christian Mission at Serampore 'to promote Christianity in Bengal', both in 1800, are examples of the institutionalization of the process. Presided over by scholars, multi-linguists and men of conviction, the former by John Gilchrist (1759-1842) the latter by the trio of William Carey (1761-1834), William Ward (1769-1823) and Joshua Marshman (1769-1834), both the institutions worked in tandem to achieve their objectives. The Serampore Press under Carey printed translations of the Bible in more than 45 languages, of which 38 were translated at Serampore. Carey himself translated wholly or partly in 28 languages, which included a wide range of Indian languages as well as many foreign languages. Similarly, The Fort William College prescribed and published a range of titles in Arabic, Bengali, Hindustani (Hindi and Urdu), Persian, English, Sanskrit etc. However, besides translations of various ancient Sanskrit Hindu religious as well as secular texts, tales from the Arabian world into Indian languages, a great deal of emphasis was given on books that could teach the students or at best give them a smattering of knowledge about grammar and Indian languages through books prepared in English language with titles like *Arabic Syntax*, *A Grammar of the Arabic Language*, *Dialogues Intended to Facilitate the Acquiring of the Bengalee Language*, *The Strangers' East India Guide to the Hindoostanee*, *Dialogues: English and Hindoostanee* etc. Later in 1812, the College of Fort St. George was founded at Madras with the similar purpose to act as translator and interpreter of South Indian languages to train the British officials in India. Headed by Francis Whyte Ellis (1777-1819), the college propounded the Dravidian languages as separate family and achieved this by translating some passages from Sanskrit and English into Tamil, Telugu and Kannada and further analyzing the sentence structures of the translated texts.

In the second category, the role of the translation works of the Orientalists, both English as well as other Europeans, led by Asiatic Society of Bengal (1784) founded by William Jones (1746-1794), needs to be seen in the light that they while in crucial ways provided a cultural and

intellectual vehicle to consolidate imperialism in its broadest sense, they also at many places cut through the garb of superiority that the colonial masters had taken upon themselves. Patterned on the Royal Society of London, the Asiatic Society's founder was the first man to pronounce the genealogical connection of Sanskrit with Greek and Latin ...and to presume its connection with German, Celtic and Persian. Following on the German missionary Benjamin Schultze, who emphasized the similarity between the *numerals* of Sanskrit, German and Latin', Sir William Jones in 1786 made the following epoch-making observation in his third Annual Discourse on the History and Culture of the Hindus, which in no way matches with the kind of cultural superiority that the British rulers were trying to impose upon India as part of their imperialistic policies:

The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in roots of verbs and in the forms of grammar...(Wintermitz : 1981)

William Jones' translation into English of Kaildasa's classical Sanskrit drama *Sakuntala* in 1789 proved to be a historically defining moment in the spread of Orientalism in Germany and other places of Europe. Translated into German by George Forster in 1791, it 'roused the enthusiasm of people like Herder and Goethe.' He also translated into English 'the most respected work of Indian legal literature, the *Law Book of Manu* in 1794, which got translated into German in 1797. The two literary journals of the Asiatic Society, the *Asiatic Miscellany* and the *Asiatic Researches*, regularly published in English translation of the poetry of Persian poets like Hafiz, Durd, Sadi, Hamsaah, Abu Nasiruddin, and also hymns to Hindu gods and goddesses Narayan, Brahma, Vyas, Durga, Bhawani, Prakrati translated from Sanskrit to English. Sir William Jones, as a judge in Supreme Court of Judicature in 1783, also commented on Halhed's translation of *Gentoo Code* finding it not up-to-mark.

At the Asiatic Society, William Jones was succeeded by Henry Thomas Colebrooke who became the real founder of Indian philology and archeology.

The translation of ancient Indian texts into English and through it into various European languages as part of the Orientalist's 'adventure' to discover the 'forgotten and missed' texts of Asia brought about a surge of activities in the form of translations. Wilkins' translation of *Gita* got translated into several European languages like French, German, Italian and Russian. In Germany, the Romantics led by Schlegel brothers, Schopenhauer, Herder and Humboldt and with their enthusiasm shared by the greatest living poet of the time Goethe and later sustained by Max Mueller, heralded the study of ancient Indian texts *Upanishad*, *Ramayana*, *Mahabharata*, *Bhagvadgita*, *Sakuntala*, *Panchatantra*, Manu's Law Book after translating them into German directly from Sanskrit. The last decades of the 18th century and the first half of 19th century thus prove to be the phase of profound philosophical and spiritual discovery of India motivating translation works of the period in the West.

An assessment of the translation works of the Orientalists alongwith those undertaken at the Fort William College and the Serampore Mission would bear out what had been stated above that they supplemented each other in strengthening the cultural part of the Empire and ensuring a foothold for the British in the multi-linguistic and multi-cultural Indian space. The pattern of cultural dialogue created by their works show that the native Indian scholars remained silent partners in these studies.

However, in the complex colonial environment, it was natural that the Indians venerated the German Orientalists, who empowered them towards the task of nation-building through the valorization of the Sanskrit language and literature. On the other hand, the works done at Fort William College and Serampore evoked suspicion about their intentions as they certainly smacked of the great imperialist design to establish cultural superiority of England over India and to strengthen its administrative apparatus.

Actually speaking both these endeavours, like all other colonial interventions, first gave some kind of national identity to Indians, who would later discover for themselves how flawed such identities were. The Orientalists' uncritical admiration of India's past, overlooking its colonized and subjugated present, and apparently with no stake in its future, take the sheen out of their scholarly works and image-making about India in the international arena and conform to what Edward W. Said said about Orientalism that it was a 'kind of Western projection onto and will to govern over the Orient.'

On the other hand, the endeavours of the College and the Mission to bring in the study of Indian languages and grammar within the scientific framework broke the elitist mindset of the traditional Indian scholars, albeit by default. When Das makes the following statement in his essay on Halhed, the first to prepare *A Grammar of the Bengal Language* in 1778, in many senses he hits at the root cause of India's colonization:

...the Indian scholars, though deeply engrossed with the problems of Sanskrit grammar, and to some extent that of Arabic and Persian hardly felt the necessity for preparing grammars of the living languages around them. There was no pedagogic necessity for a Bengali grammar since Bengali was not *studied* at the higher level. And most probably Bengali scholars did not consider Bengali, a language spoken by the common man, to be a proper subject for scholarly investigation. (Das : 2001)

In a sense, both the British Orientalists and the cultural and educational institutions under the British Raj made significant discoveries about India and its ancient past as well as living cultures for their own limited purposes fully utilizing the interpretative role of the translation of texts which would make complex and lasting impact on the educated Indians and their desire to have a 'national' identity.

10.4.3 Dara Shikoh, Raja Ram Mohun Roy and the Discovery of 'India'

Before we discuss this aspect of the translation works of the 19th century onwards, a word would be in order about the role played by the unfortunate Mughal Prince Dara Shikoh (1615-1659), the Persian and Sanskrit scholar and poet and son of Mughal emperor Shahjahan in, first, providing the source book of the German Orientalism of the 18th century, albeit by default, and secondly underlining a tradition of the discovery of India through translations which would anticipate the contribution of Raja Ram Mohun Roy. Dara Shikoh translated 50 [Upanishads](#) from its original [Sanskrit](#) into [Persian](#) in 1657 under the title *Oupnek'hat* with the help of Sanskrit scholars whom he called to Delhi from Benaras. This was translated by the French scholar Anquetil Duperron from Persian into Latin in 1801-02. Though the quality of the Latin translation was not very good still it was this translation on the basis of which the German Orientalist Schopenhauer (1788– 1860) declared the Upanishad as 'the product of highest human wisdom' setting forth further explorations in Indic studies as discussed above.

Dara Shikoh, as a contemporary of John Dryden and also of the Christian missionaries who first set foot in India and established their connection with this country through translations as discussed above, utilized the unique position of translator as an interpreter of texts and contexts to explore a common mystical language between [Islam](#) and [Hinduism](#). His translation endeavour was not motivated from the perspective of romanticising India's past, but as someone having stakes in the composite fabric of India, he addressed through his translations to the audience of his own country—a role that Raja Ram Mohan Roy (1772–1833) would perform in the changed scenario, though he also had added task of counter-communicating the same to the colonial rulers and Christian missionaries.

A learned scholar who knew over a dozen languages including Sanskrit, Persian, Arabic, English, French, Latin, Greek and Hebrew with knowledge of Sanskrit Literature, Hindu and Jain philosophy, Koran and the Bible, among others, Raja Ram Mohan Roy appeared on Indian horizon at the dawn of the 19th century like a foil to the cultural hegemony being constructed by the British. However, the approach of Roy was not sentimental or romantic, but rational. Hence, even though he defended the traditional Hindu tenets, he also proved to be quite critical of the evil practices and superstitions that had taken the vitality out of them and championed social and religious reforms.

How a particular text, Upanishads in the present discussion, can become a site of intellectual, cultural, religious and also political debate across time and space through translations in changing contexts is best exemplified here. In 1815, Roy also translated the *Vedanta Grantha* into Bengali from Sanskrit thus anticipating an altogether new trend of Sanskrit, Persian and later English texts getting translated into modern Indian languages which further resulted in these languages becoming a vehicle of intellectual and social discourse. Through his translations, pamphlets and journals he helped evolve a modern and elegant prose style for Bengali, of which he also compiled a grammar.

10.5 The Dilemma of the Discoverers and Interpreters

An integral aspect of the discovery of 'India' by the enlightened Indians was the realisation about the social and religious ills and discriminations present in the Indian society in various implicit and explicit forms- a realisation which would be the leading feature of the construction of national and later sub-national identities. Roy was among the first to underline this and hence the first to face the dilemma of choosing between the fruits of the liberal and rational Western education to achieve socio-cultural reforms in the society and continued inequalities of the Indian society as a way to safeguard its ancient culture and heritage. Roy advocated modern English education for the Indians with learning in Indian culture and heritage. This position of moving forward set the tone of the nation-building endeavours in modern India and no prominent Indian of the 19th and 20th century deviated from this approach. This position taken by Roy and others was used to its advantage by the British. The famous Minutes of Macaulay of 1835 recommended English education for India with an imperialistic pride and arrogance, though spoken within a utilitarian framework:

...it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, --a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population. (¹ http://www.columbia.edu/itc/mealac/pritchett/00generallinks/macaulay/txt_minute_education_1835.html (accessed on 24.04.2011))

Roy, belonging to pre-Macaulay era, would not have completely visualized the full import of having an English education system in so far as it sought to 'create a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect'. Though it would take the entire nineteenth century for such a class of interpreters to emerge visibly, 'but a class of such interpreters indeed emerged and the growth of the modern Indian languages was regulated by it. The new literature that developed in all modern Indian languages was a creation of this class.' Moreover, Roy stood at and spoke from a unique historical cusp in Indian cultural history, wherein with a solid background of the two most powerful classical languages of India, Sanskrit and Persian, he had also mastered the new emerging one in English and tried to shape the living language of Bengali. Such a highly qualified interpreter with one foot in India's cultural past and another all eager to build its future was now sought to be replaced with a class of interpreters who were most likely to start afresh 'in tastes, in opinions, in morals and in intellect' which would have its own advantages and disadvantages.

The idea of having a right kind of interpreter, skilled, loyal and trustworthy, for the British had plagued them since Sir Thomas Roe was jointly dispatched to the Mughal court of King Jehangir in 1615 jointly by the Company and James I. Bernard S. Cohn tells us how Thomas Roe found it difficult to operate in the culturally and linguistically alien place called India and complained to his employers.

It is this great handicap in understanding, gaining entry to the socio-cultural, linguistic, political and economic structures—texts and contexts, so to say—that prompted later day British policy makers like Macaulay to establish a well-entrenched and well-trained interpreters of cultures and policies in India through the introduction of English education. The introduction of English education first in Bengal, and later in other parts of the country with the intention of creating such insiders as two-way cultural interpreters changed the dynamics of translation and its impact on nation-building process in a significant way. Now the translation of texts and ideas that were happening till now in a limited manner acquired a full grown political and cultural dialogue with literary, linguistic and textual complexities arising among the three types of educated class: one which had only background of the traditional Sanskrit and Persian languages, one which now acquired the knowledge of English and one which knew only a modern Indian language. Moreover, it presented a grand leap forward from the experiments at Fort William College, where the British officials were being taught Indian languages. Now the Empire needed a whole lot of subordinate government officials to run the increasing needs of its administrative and political apparatus, hence the process of creating such a class needed to be started. With the official announcement in 1844 that applicants for government employment should possess knowledge of English, this process got impetus.

10.6 Translation from Sanskrit and Persian into Indian Languages

However, despite this historic event, any visible change in the language of the literary discourse was not to be seen as far as creative writings in original are concerned. In fact, throughout the nineteenth century, a strong trend of ancient Sanskrit as well as Persian texts like *Hitopdesa*, *Panchatantra*, *Tutinameh*, to name a few, getting translated into Bengali, Hindi, Marathi, Urdu etc can be seen. Actually, during the first half of the 19th century and even after the upheaval of 1857, the modern Indian languages still got their source materials from Sanskrit language texts and from the Persian languages especially in Hindi, Urdu, Punjabi, Sindhi and Kashmiri. The trend is an assertion of nativity—somekind of national consciousness to regain the famed past of the glory of India and reflect that in Indian languages. Another reason of this trend is that Indian languages had their sources in the linguistic and literary traditions of Sanskrit and Persian and turned towards them for creative nourishments. However, the choice of themes is now more towards fiction in prose style. Hence, even the Sanskrit texts get translated with their variants and translation of *Sakuntla* (1854) by Vidyasagar, a prose narrative based on Kaildasa's play is a case in point and anticipates the dawn of the genre of novel, first in Bengal and gradually in other parts of India.

But Vidyasagar's translation of *Sakuntala* further concretized the vague aspirations of the educated class to find an identity for itself under the colonial subjugation. From the point of view of translations acting as agent of change in language, style and intention, Vidyasagar's *Sakuntala* introduces a crucial element, that of translation into the target language, in Bengali, with deliberately lesser use of Sanskrit idiom. Vidyasagar took the movement initiated by Roy further and very soon the debate about the idiom and style to be used in translating texts into Indian languages and finally the writing of original prose in these languages took a centre stage in all Indian languages by the end of the 19th century extending into the 20th century. Ultimately, this debate acquired socio-cultural connotations and as part of the nation-building process, de-Sanskritisation and de-Persianisation of prose in Indian languages gained impetus with the rise of

the English-educated class. This is not surprising, if seen in the proper historical perspective. English-educated class ultimately acquired the power and prestige that the Sanskrit and Persian-educated class had enjoyed till the end of the 19th century and they put their weight behind the advocacy for indigenous elements in Indian languages to make them more people-oriented.

As seen in the context of nation-building process in Europe, in general, and in England, in particular, the national consciousness naturally embraces the language for its expression. The movement for communicating the written text to the masses in their own languages was championed in cultural and political arena by the makers of the new India—Vivekananda, Tilak, Gandhi, Narayan Guru, Periyar, Nehru, Azad etc. Vivekananda led from the front.

Vivekananda and other national leaders who followed, by evoking reformers and movements from India's ancient past, placed their model for communication of ideas to the people right alongside the Sanskritic tradition which also advocated its use in translations and communication on the basis of its links with the glorious past of India. Here, it may be in order to refer to the language used, both linguistic and textual, and the messages given by two most important leaders of national movement—Bal Gangadhar Tilak and Mahatma Gandhi—in interpreting one of the most influential and integral of ancient Hindu texts, *Bhagavadgita*. These interpretations of *Gita* in the midst of national struggle for freedom from the colonial rule should be seen as a way to translate the spirit of the ancient text to the masses at large with the purpose to get across their socio-political views to the last reader. Tilak, in his *Gita-Rahasya*, written in Marathi to get the message across to the common Marathi reader, evoked Krishna's injunction to Arjuna to take up arms and perform his duty as a warrior, to underline his belief in violent struggle to lead the country to freedom. But, Gandhi, in his interpretation of the message of *Gita*, written in his mother-tongue, Gujarati, viewed the teachings of the *Gita* as an allegorical representation of the conflict between knowledge and ignorance, within each person, and insisted upon the centrality of the *Gita*'s teaching that we must perform our duties without expecting the fruits of our labor—underlining his non-violent approach to national struggle for freedom. However, as interpreters, they emphasize and succeed in getting across their political belief as well as the need to be genuine interpreters of ancient wisdom for the common people in the language of the common people without being pedantic.

However, the trend of, what may be viewed as *Prakritisisation* which is seen throughout the 19th and 20th century nation-building process in Bangla, Marathi, Tamil, Kannada, Malayalam, Gujarati, Oriya, Hindi, Urdu, Punjabi etc and acquired new meanings in different contexts with some linguistic groups going overboard and making it their central concern of identity. In Tamil, translation process acquired a deeply political connotation with Sanskrit being seen not only as the language of the elites but also representative of the North Indian/Aryan hegemony. In Malayalam, both Sanskrit and Tamil were viewed as alien and efforts were made to project the indigenous Malayalam elements in the modern language. The de-Persianisation and de-Sanskritisation approach acquired monstrous proportions in the North with cultural and religious identities shaping the literary and linguistic discourse in terms of Hindi-Urdu controversy ultimately playing a vital role in the partition of India; and in the South leading to calls for separatism as a reaction against the Brahminical social structures and hegemony of Sanskrit on Dravidian languages, especially Tamil. However, the movements for 'Pure Malayalam' or *pucca*

Malayalam, or for that matter the ‘Pure Tamil’ or *Tamil-Tamil Iyakkam* realized the limitations of obliterating linguistic borrowings in totality as something impractical as well as undesirable.

10.7 Translation of Ideas, Literary Models and Texts from English Language to Indian Languages: Tension between Form and Content

However, for a proper understanding of this movement towards the indigenous languages and making them a vehicle of socio-cultural identity, the ‘role’ and contribution of the translation from English texts to these languages need to be understood. The intervention of the English texts into Indian language translation, literary as well as those related to other fields of enquiry, like the sciences, archeology, philosophy, history, biographies and autobiographies etc. introduces the best as well as the worst in European cultural discourse and are led or modulated by that ‘class of interpreters’ which Macaulay wanted to create. On the level of ideas and scientific enquiry, these English texts opened up new windows to the world and despite cultural and religious reforms initiated by leaders like Dayanand Saraswati, for example, along with the texts, the notion of the cultural superiority of the West also got translated and communicated to the Indian language audience. Hence there was a continuous, and continued, tension between what text to take for translation and how to reflect that in Indian languages, and also how to Indianise Western literary models for successful use here.

A case in point is the translation of Shakespeare. Following the translation of Bible into various Indian languages at the turn of the 19th century, some of the texts that got translated from English into various Indian languages included texts like *The Pilgrim’s Progress*, *Gulliver’s Travels*, *Aesop’s Fables*, *Robinson Crusoe* etc. However after 1850, some attempts to translate Shakespeare started with the first Bengali translation of the play *The Merchant of Venice* appearing in 1853 under the title *Bhanumati Cittavilas* by Haran Chandra Ghosh. The process got a fillip in the last decades of the 19th century and at the turn of 20th century with many of Shakespearean plays getting translated or adapted for the stage performances as well as classroom teaching. But this needs to be understood that teaching of Shakespeare and translation of his plays into Indian languages took place under the entrenched parameters of the colonial-colonised framework in India after the introduction of English education system. What it did in terms of shaping the Indian sensibility and taste is summarized very effectively by Sisir Kumar Das:

Shakespeare was translated into French and Moliere into English by competent bilinguals, the reputation of Shakespeare in France or Moliere in England respectively rested almost entirely on these translations, and not on the opinion of a handful of scholars who could read them in the original. In India, on the contrary, Shakespeare translations began when English education was more or less firmly established and a sizeable population of English-knowing people had emerged, and Shakespeare had become a cultural icon for the elite. (Das : 2001)

This notion of Shakespeare being the greatest playwright belonging to the rulers of the Empire motivated translations of his plays into Indian languages and those who took up translations into languages also sought to use the content and forms of his plays for making socio-cultural statements. In the preface to his *Vikara-Vilasita* (1883), the Marathi translation of *Hamlet*, the eminent social reformer Gopal Ganesh Agarkar (1856-1895) and a close associate of Tilak who

worked a lot for Marathi language, stated that one of the major objectives of reading the plays of other cultures is to realize the limitations of one's own society:

Those who advocate child-marriage, or the tonsuring of the heads of the young widows, or are engaged in debates on the appropriate size of one's turban or codes of dress during meals, or whether the husband should address his wife by her name and feel proud of such things need not read *Othello* or *Lear* or *Romeo and Juliet*. (Das : 2001)

Coming from an eminent social reformer, who fell out with Tilak on the issue of emphasizing more on social reforms in the Indian society than on its political freedom, the observation above shows a sentiment coming from a translator who interprets the Shakespearean drama as a way to express the sentiments of the marginal classes in Indian society. Another point of tension is the ambivalence of the translators towards the model that Shakespearean plays presented as opposed to the existing ancient model of Sanskrit theatre. There were translators who opened up to Shakespeare but also kept translating Kalidasa's plays to show their continued interest in the native classical models.

Some of the other authors from English who were frequently translated into Indian languages included Milton, Dryden, Shelley, Wordsworth, Tennyson and later in the 20th century W. B Yeats and T.S Eliot. However, in the framework of colonial-colonized relationship, it is not only the texts, but the literary canons or models also get transplanted from the ruler to the ruled and play far more reaching and penetrative role.

The case of Micheal Madhusudan Dutt's (1824-1873) epic in Bengali *Meghanad Badh Kavya*, which he wrote after re-discovering his 'mother-tongue' after years of uncritical Westernized outlook and lifestyle, is quite integral to this concept of transplanting western literary models into Indian languages under immediate colonial impact. Dutt made his intention very clear when he wrote:

It is my ambition to engulf the exquisite graces of the Greek mythology on our own... You shan't have to complain against the un-Hindu character of the poem... I shall not borrow Greek stories but write, rather try to write as Greeks would have done. (Das : 2001)

It is this fascination for the western literary traditions and models that also inspired the writing of novels in India. The genre of novel, popularized by Bankim Chand Chatterjee, who incidentally wrote his first novel in English titled *Rajmohan's Wife*, and followed by other pioneering novelists like Hari Naryan Apte, Chandu Menon, Fakir Mohan Senapati, Rabindranath Tagore, Rajnikanta Bordoloi, Bhai Vir Singh, Sarat Chandra Chattopadhyay, Premchand etc. was certainly fashioned after the Victorian genre of novel made popular by the writers like Charles Dickens and George Eliot. Initially, most of the novelists took their inspiration from the historical novels of Sir Walter Scott weaving romances related to land and the people, before finding out their voice turning to social realism and political novels. However, despite the Western model, the novelists in Indian languages could recognize, interpret and express the

growing sense of nationalism especially after the advent of Mahatma Gandhi on the scene. As Gandhi's image got towering and while constantly being a foil to the meta-narrative of the Colonial rule, he himself was canonized and portrayed as hero, many a time symbolically, in various fictional works as in Premchand. In the 20th century, the impact of T S Eliot on the 'modern' poetry in different Indian languages, is something that goes beyond the imitation of literary models. In many cases even the emotional vacuity and the sense of boredom and cynicism that his poetry expressed in the aftermath of the First World War –all sought to be transplanted by the poets in India. The genre of literary criticism too got fashioned after the modern English/Western critical tradition.

However, it is interesting to underline that not only the serious fiction or poetry tried to fit in and imported its forms and models from the West, the genre of popular literature, for example, detective novels and thrillers also got their inspiration from Arthur Conan Doyle, Wilkie Collins etc. In Tamil, for example, the sleuth Govindan of the novelist J R Rangaraju (1875-1956) 'was the Tamil incarnation of Sherlock Holmes.' The same is true of other areas of discipline in their attempts to construct them following the rise of nationalism. Writing about the experiments done by Maharaja Ayilyam Tirunal of Travancore (1861-75) to publish books for the Malayali reader of his state under the Text Book Committee with the eminent poet and scholar Kerala Verma as the Chairperson, P. K Parameswaran Nair writes:

The publication which Kerala Verma brought out were primers for the first three standards, text books on the histories of Travancore and India, one on geography, another on economics and a book of essays called *Vijnanamanjari*...The only guides he had in their writing were similar text books in English...(Nair : 1967)

Actually, in the grand Colonial design of introducing English education into India during the 19th century, the Indian response was not based on scientific and historical parameters. Even those who opposed it could not present any alternative before the masters. As Bipan Chandra puts it so very matter-of-factly:

Unfortunately, there was a great deal of confusion on this question. Many people failed to distinguish between English as a medium and English as a subject for study and between Indian languages as a medium and traditional Indian learning as the main object of study. (Chandra : 1986)

As we find throughout the nineteenth century, even the most learned men advocated English education in the name of modern and scientific knowledge thereby creating a schism between what was desired and what was being communicated. One may say that perhaps a clearheaded interpreter of the changing times like Raja Ram Mohun Roy would have been able to translate it all for his audience and for the colonial masters had he been placed in the later half of the 19th century.

10.8 Translation among Indian Languages and Inter-Relationship with Indian English: Emergence of New Hierarchies and Dialectics

Edward P. Rice, whose *A History of Kannada Literature* was first published in 1921, made a factual observation of translation works being done in Kannada at that time which prove to be interesting pointer to the trends prevailing at that time:

Novels are becoming increasingly popular. Most of those hitherto published have been reproductions from English or Bengali. Several of the plays of Shakespeare have been reproduced in this form, e.g; *Bharat Vilasa* (Comedy of Errors); also such works as Sir Conan Doyle's detective stories of Sir Sherlock Holmes. The Bengali works of Bankim Chandra Chattopadhyay and of Surendra Nath have been reproduced, chiefly by Mr. B. Venkatacharya, a retired munsif. The most esteemed of these are the *Durgeshanandini* and *Devichandhurani*. (Rice : 1982)

In the above para, the new element that we encounter for the first time is reference to the translation of Bangla books into Kannada. This is a trend that will play its integrative role in nation-building, the next step for the Indian educated class to discover more about his own land and languages and culture, but at the same time this will also underline the new fusion of power and culture in the changing Indian scenario. The early lead taken by Bengal because of it being the site of colonial experiments is reflected in the books from Bengali getting translated into other Indian languages including Oriya, Hindi, Marathi, Kannada etc with the novels of Bankimchand Chatterjee and later the works of Tagore being the most popular texts for translation. This interaction between Indian languages is a major change and a vehicle of discovery of different cultures and customs prevalent in various parts of the country. In fact the case of Kannada is typical as B. Venkatacharya translated almost the entire works of Bankim Chanda into Kannada with many believing that they are his own. Translation from Marathi and Hindi into other languages also picked up in the 20th century.

Another element that came into play in the 20th century is the complete institutionalization of the English language as the language of the powerful, not only because of its legacy, but also because of it being the language of inter-cultural dialogue, both in the Indian context and in international scenario. The success that embraced Tagore in the form of his becoming the first Asian to receive Nobel Prize for Literature in 1913 following the publication of the English translation of his work *Gitanjali* started a new trend. It not only recognized the importance of Indian works getting translated into English for national and global recognition, but also gave a fillip to translation among Indian languages with English acting as the mediator. The trend of English texts getting translated into Indian languages and those of Indian languages into English can not however be seen only in the sense of English language gaining and retaining a pivotal position in the socio-cultural and literary discourse of India. The counter-narrative coming in the form of enquiries 'below', from the women, dalit, tribal communities, utilize the power of English language to position their perspectives on the national and international mainstream platform, rather many a time they alter the agenda of the discourse. It should be seen as the achievement of nationalism and post-colonialism that English language, whether the texts get translated on linguistic plane or on ideological plane, itself has undergone changes with

Indianness defining its grammar, its vocabulary, and its idiom in a significant manner as far as discourses from India and about India is concerned.

In this context, the comment of Renate Zahar about the ambivalent attitude to the language of the colonizer by the colonized is instructive:

As a rule, it can be said that the relation of the colonized toward the language of the colonial dominator is ambivalent. He covets and respects it as a means of social climbing, while at the same time hating and dreading it as an instrument of colonial rule. (Zahar : 1974)

In fact as an ultimate triumph of nationalism, we find that though many national leaders, Jawaharlal Nehru, for example mostly used English for written as well as oral communication, the socio-cultural and political language that they used carried decidedly national and anti-imperial messages. Nehru's *Discovery of India* as well as his historic 'Tryst with Destiny' speech are communicated in English and on textual plane no translation as such happens, but we know for sure that Nehru is interpreting the long history and heritage of India for the contemporary generation and trying to translate for them what it means to stand in the backdrop of and context of an India emerging as a nation-state from the wombs of India as a colony.

Having said this, the new hierarchy that Indian-English has created links it up with the linguistic scenario of the 18th and 19th century, when Persian and to some extent Sanskrit languages were symbols of power and of literary discourse. The recognition and success that have lately come to Indian English writers in the international arena have led to the debate between literature written in Indian languages and those in Indian English as to which is more representative of Indian scenario. Considering the vast linguistic and social and cultural upheaval through which India as a nation-state has emerged from the concept of India as a civilization, it is likely that the debate will ultimately be settled on the basis of the social, cultural and political language of the works rather than on its philological language thus requiring translators to be more evolved and empathetic interpreters. In this context, the continuous interpretative nature of modern Indian writers and translators placed as they are in the aftermath of the colonial experience is aptly put by Nirmal Verma, the noted Hindi writer, when he quotes a contemporary Indian philosopher J. L Mehta and can be used to sign off this continuing discussion in the present context:

There is no other way open to us in the East, but to go along with Europeanization and to go through it. Only through this voyage into the foreign and strange can we win back our own selfhood; hence, here as elsewhere, the way to do what is closest to us is the longest way back. (Verma : 1993)

10.9 Let Us Sum Up

In the present unit, we have learned what is the importance of nation in the context of India and how is the process of nation-building in a multilingual, multicultural country like India different from the process of nation-building in a European country. We also learned that which factors played an important role in the nation-building of India. In a multicultural country like India, translation plays the role of a linguistic cultural bridge. The role of translation was really important in nation-building which shaped the sense of one nation, one identity among Indians.

In this process of translation, translations took place at many levels from foreign languages to Indian languages, from Indian languages to foreign languages and mutual translation into Indian languages, with the help of which a picture of a complete India emerged.

10.10 Exercise

1. What is meant by nationalism? Explain the factors for the growth of nationalism in India.
2. Explain the contribution of translation in the development of nationalism in India.
3. Explain the establishment of missionaries in South India and their contribution in translation.
4. Explain the contribution of the Asiatic Society in the rise of the British Raj.
5. Who were called interpreters? Throw light on their importance during the colonial period.
6. Explain the importance of translation from Sanskrit and Persian to English and modern Indian languages.
7. Underline the importance of English readers and their translations in the emergence of the feeling of nationalism in 'India'.
8. Explain with examples the effect of translation between Indian languages in the development of the feeling of nationalism.

10.11 Suggested Readings

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