

Block 3 Post-Colonialism and Translation

Unit 11 Diaspora and Cultural Translation

Unit 12 Translating Subaltern

Unit 13 Language Movements and Translation

Unit 14 English Language and Translation

Block 3 Post-Colonialism and Translation

There are four units in this Block entitled – ‘Diaspora and Cultural Translation’, ‘Translation of Subaltern Literature’, ‘Language Movement and Translation’; and ‘English Language and Translation’.

Post-Colonialism is often associated with the end of Colonialism or the liberation from the clutches of political enslavement of a foreign country. But the post-colonial state of mind is expressed in the form of consciousness and resistance to the exploitation of the country’s resources by the external power. This state of mind can come before the attainment of political independence as well as after it. However, it is not necessary that even after the end of the colonial period, post-colonialism in its true sense appears. For example, in the context of India, Mahatma Gandhi’s book ‘*Hind Swaraj*’ written before independence was actually the result of his post-colonial understanding, hence the consciousness of this book written during the colonial period is post-colonial.

The post-colonial period in India gave birth too many new questions (e.g. Identity), movements (e.g. Language Movements) and new discourses (e.g. Diaspora Discourse, Subaltern Discourse) etc. These are the main issues discussed in this Block. It attempts to understand the role of translation in Discourses (such as Subaltern Discourse) that emerged in the post-colonial period. Since the question of language, especially the dominance of the English language and many issues related to translation, were discussed in a new way in the post-colonial period, this Block tries to understand the new relationship between post-colonialism, its interpretations and discourses.

Unit 11 : Diaspora and Cultural Translation discusses Diaspora Literature. This literature came into existence due to fast means of movement of people from one place to another and from country to country. People take their language and culture with them from one place to another, which gets mixed with the language and culture of the new country. In such a time, literary and cultural translation increases mutual understanding among different language-speakers and communication with each other is possible. These issues are discussed in the this unit.

In **Unit 12 : Translation of Subaltern Literature** the meaning and introduction of Subaltern Literature has been given. Along with this, the role of translator in the discourse of Subaltern Literature has also been explained.

Unit 13 : ‘Language Movement and Translation’ discusses the reorganization of states at the grassroots level after independence and the role of translation and publishing in them. The unit also tries to see Indian translation in relation to the international publishing scene.

Unit 14 : ‘English Language and Translation’ attempts to explain the role of English language policy and Indian literature and Indian writing in English during the colonial period. In addition, explaining the various forms of English in India (also known as ‘Indian English’) is discussed in this unit. In this unit, Indian literature has been discussed through English translation also.

Unit 11 Diaspora Literature and Cultural Translation

Structure

- 11.0 Objectives
- 11.1 Introduction
- 11.2 History of “Diaspora”
 - 11.2.1 First Stage of Diaspora
 - 11.2.2 Second Stage of Diaspora
- 11.3 Politics of Translating Indian Culture
- 11.4 Let Us Sum Up
- 11.5 Exercises
- 11.6 Key Words
- 11.7 Suggested Readings

11.0 Objectives

After reading this unit, you will be able to know about the :

- main features of Diaspora literature,
- nature of the processes and activities of cultural translations taking place in the new Diaspora world,
- culture of the Diaspora; and
- status of Diaspora literature in the socio-economic society of the contemporary world.

11.1 Introduction

In the beginning of the fourth decade of the twentieth century, a new world emerged. It encouraged people to travel to different countries for food, shelter and opportunities. As a result, a new kind of literary dialogue has emerged all over the world, which has allowed to discuss, describe and depict the dynamism of this new world. People accepted such literature as manifestos of the new life and culture in which they lived. This new literary discussion was called ‘*Pravasi literature*’ (Diaspora literature). This literature is related to ‘migrant’ people.

Before knowing the definition of ‘migration’, it would be good to have a look at the initial description of ‘Diaspora’. An early description of the ‘Diaspora/Migration’ goes like this – ‘Some ships began to signal with Alexander and the eyes of the Indians aboard began to twinkle with despair at the sight of the vanishing territory. The feeling of losing my land, my identity got inside. The ray of hope, the anticipation of possibilities and the dream of fulfillment replaced the pain of separation. Aspirations began to outline the future, which was full of doubt but still full of excitement every moment. In this way, the process of migration did the work of crossing its boundaries and reaching the other shore.’

According to Weinberg, migration is a process in which there is a permanent or temporary change in the place of residence, such as the change of place of residence of short-term temporary/temporary workers for a certain period of time. It is used as an indicator of transition from one environment of human life to another. (Kosinski, 1975) Through Lee’s ideas in 1966, we can understand the theory that tells us here that migration is due to ‘push’ and ‘pull’ reasons, i.e. ‘attract’ or ‘pull’ reasons occurs as a result of the cause of ‘driving away from oneself’. Most of the people have permanent residence and movement of people

from that place is also a normal process. If it is assumed by them that their own needs will not be fulfilled at the present place, then the process of moving to some other place starts to avoid mental pressure and stress. Such factors are called 'push factors'. Apart from this, if someone is satisfied with his present position, if some new information motivates him to go to some other place due to new and attractive possibilities, then it is called 'pull factor' (Jain 1993).

Apart from the promotion of business, employment and religion, hardly any major migration would have happened outside India. But with the British taking over of India's official power in 1757, the introduction of new industrial and commercial enterprises, mainly for the plantations, necessitated a large supply of large numbers of labour. The owners of these plantations were the British and others. These owners, full of imperialist mentality, refrained from engaging the local people in this work considering them useless and unethical. With the abolition of slavery in Africa in the first half of the 19th century, India became the most accessible option for the supply of labour. This became the main 'pull factor'. However, the European imperialist scenario and the paramount colonial authorities created serious economic and social disturbances among the Indian labour society, which was the 'push factor'. These push and pull factors created by European domination sowed the seeds of a sense of personal gain and reform and a belief in a prosperous future on the shores of foreign shores. Thus, the process went on for many years and decades.

There are two types of migration, one is internal (i.e. domestic) and the other is external (i.e. international). Internal migration takes place from small villages or cities to big cities. People living below the poverty line are struggling for their daily needs like food, shelter and clothing. In such a situation, a male member of the family migrates to big cities or metros to fulfill these basic needs for the family. Sometimes internal migration also occurs between two large cities or two large metropolitan cities or from a large city to a metropolitan city.

Outward migration or international migration occurs from one country to another developed country such as migration from India to America, England, Australia and other European countries. In the last few years, Indians have established themselves in Japan, Korea, China, Taiwan, Singapore and other Asian countries. Today, Indians are migrating to developed countries all over the world in search of better opportunities. We should also not forget that further such emigration is classified into two parts -- emigration; and immigration - is the process in which a person leaves his country of origin and settles somewhere else. There are many reasons for which a person migrates. Some leave the country for religious, political, economic freedom or to save their lives; And some others also for personal reasons like marriage, after retirement from their jobs, some people move from affluent countries (where the climate is cold) to warm climate places. In this way, there is an introduction of newcomers to an ecology or people-community in emigration. It is a biological concept and it is more important in the settlement of the world in the population ecology. In this way, looking at the perspective of the homeland, it is more or less similar to immigration.

Although the British had forced Indians to work during the colonial period, post-independence Indians were spontaneously motivated to relocate in the hope of better prospects (such as seeking better employment, money, and other better opportunities). In those days, there was also a compulsion imposed by the then British rule, but even after that, due to other possibilities like higher education, marriage, job offers, etc., the process of Indians going to different countries, especially developed countries, continued for decades.

Various reasons for migration have also become an important issue for the survival of the self in the new community. Despite this, taking all the risks, people kept moving towards the new world and tried to establish themselves here. Later with the passage of time, people changed their homeland into lifestyle according to their present lifestyle. This affected their personal, social and cultural practices, which is called 'Diaspora effect'. If it has to be explained in common language, then we can say that it is a process going along with Diaspora migration. Comparatively speaking, these are two sides of the same coin.

11.2 History Of The 'Diaspora'

The history of Diaspora can be understood by dividing it mainly into two phases. Let us now consider these two phases of Diaspora separately.

11.2.1 First Phase of Diaspora

The migration of the nineteenth century was based on 'contract' or 'agreement'. Under the 'contract', the 'immigrant' had an agreement with the owner for 5 years, in which he used to complete the given work on a fixed wage. After 3 years had passed, the immigrant was free to be indentured again or to work elsewhere in the colony. He had the right to return only after lapse of 10 years (Jain, 1993).

The indentured labour system was introduced in the first half of the nineteenth century under the British rule. Most of the emigrants of that time were unskilled or semi-skilled labourers from the coastal districts of Bihar, Uttar Pradesh, Punjab, Rajasthan, Maharashtra, Bengal and Madras. At the same time, there were also a sizeable number of nomadic people who were mainly Gujarati and were engaged in activities like commerce and trade.

The socio-economic condition of India in the early years of the 19th century, especially in rural India, was dire and the productive capacity of the land to support the people declined. Despite the illogical tradition of banning rural people from traveling outside, some Indians adopted the indentured labour system. The first few years of the 1820s are recognized by the colonists as new possibilities brought to the people by their fulfilling policies. It can be said that in the beginning, the migration was planned for a fixed period or in a seasonal and locational form to the neighbouring countries.

Ceylon (present-day Sri Lanka), Mauritius and the Malay Peninsula were the initial territories of these colonists. At that time, there was identical system to keep control over who recruited the workers. Under the contract system, the employers instructed the recruiting agents based in India to provide the required number of workers. The recruiting agents then sent subordinate contractors (contract-men) to the villages and selected the required number of people. All those selected in this way became contract labourers of those employment agencies. The cost of recruiting and transporting workers was borne by the employers and their wages were then determined by deducting the cost of the process from the allowances they were given. The special thing was also that there was no provision for any further increase in the wages fixed at the time of recruitment.

The condition of poverty and starvation encouraged the indentured labour system. Recruitment under the indentured labour system originated in Sri Lanka in the form of emigration in the third decade of the 19th century. Emigrants were admitted through a *Headman* (called a '*Kangni*'). Each *Kangni* recruited a fixed number or more of people. These people mainly belonged to the group of close relatives of the same caste. The '*Kangni*'

was usually a person who also had some capital. It also bore the expenses of the travel of its contractees to those countries and arranged for their stay in the gardens. He also made all the agreements related to wages and working system with the white people. And if facilities were not available as per terms and conditions to his followers, then he used to remove them from there and plant them in some other garden. In Ceylon (Sri Lanka) most of the workers were employed in tea and rubber plantations.

Mauritius had a good number of Indian workers, so it is sometimes referred to as a mini-India (Berge, 1970). The survival of these communities was problematic and complex for the despotic and aggressive white rulers and the colonial government. At the same time, these people were employed in dangerous works in the sugarcane fields.

A large proportion of the number of indentured labour arriving in Malay was employed in sugarcane cultivation. Sugarcane became a prominent crop in the equatorial regions. Large-scale cultivation of sugarcane continued till the end of the century. Later, the abundance of rubber plantations and the rapid growth of coffee plantations (which had already expanded rapidly before sugarcane) covered the scope of sugarcane cultivation. Here also the *Kangni* recruitment system was followed, but a better legal process was adopted than in Sri Lanka. From the second decade of this century, labourers were being recruited for government works, municipal services, road and rail construction etc. For these jobs, the Malaysian government adopted a direct recruitment process from India. Most of the indentured labourers migrating to the Malay Peninsula were South Indians, while the present-day Indian community in Malaysia is heterogeneous.

Indians were discriminated against and prevented from making their way into dominant social groups in Latin American countries by black-white prejudices and legal discrimination. They were forced to live there in the intermediate social stratum because there too they were indentured labourers. Despite their perilous lifestyle, indentured immigrants accepted offers of rich economic prospects rather than living a life of penury by noting their homeland. The world of cheap Indian labour became a lucrative deal for the colonialists as well. Therefore, the British government encouraged the import of Indian workers.

Fiji's warm and humid climate encouraged the cultivation of sugarcane and the colonial government imported workers from India. Porters had to serve these white rulers for 5 years at low wages. (Berge 1970) After this, they had the option of returning to India, again to be indentured for another 5 years or to settle in the same colonies as a free man. Most of the Indians chose the last option i.e. settling in those colonies freely. Recruitments for sugarcane cultivation were often done by creating lies and misunderstandings. After a long sea voyage full of overcrowding and insanity, the workers were crammed into very basic unsanitary dwellings made of mud or iron. A family was forced to live in a single room. Also harassment by white supervisors was common.

Indian indentured labour was exported to Africa by British colonial overseers. South Africa was a colony of Britain for a long time. The natives there were driven away to Central Africa after getting gold and diamonds here. A large number of illiterate people from the villages of India were put to work in the sugarcane fields. Thus, a large number of North Indian immigrants arrived in South Africa, especially from Bihar, Uttar Pradesh, Rajasthan and Madhya Pradesh. Indians were discriminated against and tortured by the whites. Natal became a centre of attention during European rule because of the arrival of a large number of Indian immigrants. When the political upheaval caused by apartheid stopped the immigration

of Indians to South Africa so at that time their contact with their own land was also broken. In this disparate situation, Indian immigrants in the South remained a cohesive community until the restrictions on immigration policy were lifted by the British.

In contrast, the landscape of East Africa was full of bizarre accounts. East African immigration law was 'very harsh'. No foreigner was allowed to enter there unless he was appointed to a post that belonged to the welfare of the earth. (Banchu, 1985) Most of the Indians were employed as indentured labour in the colonial Kenya-Uganda Railways. But here also their condition was similar to that of other British colonies. Indian workers were kept away from social privileges and facilities. Their condition was similar to that of slaves of that time.

Indians working in the sugarcane fields of the Caribbean islands also faced similar conditions and discrimination due to the dominance of the Whites. Indian immigrants were forced to live on farms, away from settled society. The most constraining feature of the indentured Indian labourers was their traditional association with the different castes living in the colony. Whether it was because most of the immigrants went alone as a single person, lack of female companionship, etc., the stream of preservation of traditions, folk, rural and cultural elements was fragmented.

Indians were not only concerned with why they had been displaced to plantation countries but They also saw it as an opportunity to try their luck in a developing nation. During British rule, Indians migrated to Canada and the United States amidst the socio-political conditions during Britishers rule chose them as a safe option. Indians felt that going to these two countries will be safe. But the first phase of migration in these two countries created a new history in the whole world.

At the end of the 19th century, Asian Indians or East Indians (the name given to Indians by Canadians) saw Canada as a land full of immense possibilities to fulfill their aspirations and dreams and to meet material needs. As a result, during 1905–1907 the number of East Indians coming into Canada increased very rapidly. Where 45 East Indians arrived in 1905, their number increased to 387 in the following year and in 1907 the number of immigrants from India reached 2124. (Joshi, 1975) Till then the number of immigrants from India had increased very slowly. Most Indian immigrants entered Canada through the western part of Canada, mainly through Vancouver. Most of the Indians who came here in the first decade of 1900 were from Punjab.

As we all know, Canada has long been a land of multi-ethnic communities. In such a situation, preserving our cultural identity became a very important issue. Even though the wages for the labourers were not very high, the East Indians got the opportunity to work in every field. As mentioned earlier, the East Indian people were living a very difficult life, but the real problem was the restlessness that resulted from their arrival in a multi-ethnic society. It was not a question of caste or creed but a question of compulsion, not a question of the individual but a question of way of life and hence it gave rise to violence and retaliation against the East Indians.

In Canada, a ban on emigration of East Indian people was effectively enforced by an order in Council passed in 1908. This passed order empowered immigration officials to detain any potential immigrant to Canada and those leaving their home country for an unspecified period of time. At that time, as direct steamer services from India to Canada were not available,

most Indians emigrated via Hong Kong. As a result, the East Indians were selectively and shamelessly driven out without any act or enactment. But six years later in April 1914 (the middle time of spring and the beginning of summer) 376 Asian Indian immigrants were brought to Canada by sea on the Japanese ship '*Komagata Maru*' hired by Gurudit Singh. Gurudit Singh was the only person who always wanted that there should be continuous sea travel from India to Canada.

On 30 March 1914, even before '*Komagata Maru*' journey from Vancouver to Hong Kong began in April 1914, the Governor of Hong Kong sent a telegram to the Governor General of Canada asking whether the ship was allowed to enter Canadian ports. But no reply was received from there. Again on 6 April 1914, the Governor of Hong Kong wrote a letter to the Governor General of Canada informing him that a ship named '*Komagata Maru*' had left Hong Kong for Vancouver.

The '*Komagata Maru*' left Hong Kong on 4 April 1914 and arrived in Canada on 25 May 1914, taking another passengers from the Moji Coast of Japan on the way, and was forced to anchor some distance away from Burrard Inlet, opposite Vancouver. Despite all the events that followed, this event proved to be a milestone in the chronology of Indian migration to Canada. The passengers suffered a lot of torture and humiliation. They now fully realized that the root cause of their humiliation and despiser scorn was to push them towards the slavery of the British rule to return home. They also suffered a lot of humiliation due to the fear of being deported. The indifference shown by the British government to deny them entry to the '*Komagata Maru*' instilled in him a hatred of British colonialism. The seeds of revolution against them began to appear on Canadian soil and very soon after that most of the people involved in the emigration struggle of '*Komagata Maru*' joined the revolutionary activities going on in Canada.

Bhag Singh and Meva Singh were the most important names of that period. Bhag Singh was in the 10th Bengal Lancer Regiment. But he raised the alarm of rebellion against the colonial government. He burned his certificate of dismissal in 1909 and immigrated to Canada in 1912. He felt that working in the British Indian Army was like working in slavery. He joined the organization '*Khalsa Diwan*' and established a special branch of the Socialist Party of Canada in Vancouver. He also became a member of the *Gadar Party* (which was a revolutionary party of East Indians especially Sikhs and rebelling against the British government to free their homeland from colonial stranglehold). Bhag Singh along with other revolutionaries living in Canada started an Urdu weekly and *Gurumukhi*. '*Gadar*' was published. He also took an active part in getting the passengers of the '*Komagata Maru*' away from the sea beach. Later he became the Head of a Gurudwara where he was murdered by another revolutionary.

Meva Singh, who lives in Vancouver, also worked hard to bring East Indian immigrants from '*Komagata Maru*' to Canada. Later, W.C.Hawkins was murdered by him and was imprisoned for possession of arms. Ten days after the murder, an attempt was to murder Mewa Singh and later he was hanged. For these reasons, the East Indian people living in Canada today remember Bhag Singh and Meva Singh as martyrs.

Similarly, the first phase of emigration to the United States began in the late 19th century, as in Canada. Although the sporadic beginning of the arrival of Asian Indians in America started from 1820 itself, but before the last years of the 19th century, the number of immigrants was negligible.

Most of the Indian immigrants were Sikhs. Since all of these people wore turbans, these newcomers from India were marked as the '*Pagadi ke Jwaar*'. According to the Asian American population data from the 1997 census, Indians rank second only to Chinese, Philippines, and Japanese. But the adoption of Asian Indian communities as citizens of the United States came to an abrupt halt after World War-I during the first phase of immigration. Steps taken by the court in 1913 it assumed that Asian Indians were Indo-European (Caucasian) and, therefore, entitled to live as white people and eligible for citizenship under the 1790 Act. (Brown and Foot, 1994)

In a 1922 decision in the case of an immigrant named Taddeo (who was denied natural citizenship), the High Court declared white people to be synonymous with Caucasians (Indo-European). This created uproar in 1923 when the High Court refused to grant citizenship to a Sikh named Bhagat Singh Thind because he was an Indo-European (Caucasian). Thus, it can be said that Asian Indians were not in a good condition at that time in the whole of North America and even in the United States of America. (Brown and Foot, 1994)

11.2.2 Second Phase of Migration

The whole scenario of migration changed after the World War-II. The second phase of migration was different from the earlier phase of migration. Immigrants now started going to Britain, the United States of America and Canada. In contrast to the peasants and villagers who went earlier, there were people living in educated professional groups in the cities. These were engineers, scientists, teachers in colleges as well as accountants and entrepreneurs. But in the second phase of migration, like the Indians who went to the earlier, people reached the developing countries for economic reasons only.

During this period, new immigrants from India did not make railroad workers and plantation workers. New immigrants Indians do not face the barrier of not knowing the English language in the general labour market. In comparison to the people who went in the first phase, they examined the possibilities of employment better and established themselves as a settler rather than a foreigner. When there are limited possibilities of employment in India, on the contrary, the second phase migrants found more economic possibilities in the developed countries than in their homeland.

Most of the immigrants Indians were employed as skilled or unskilled workers. The lifestyle of the new immigrants was different from that of the Indians who came from earlier as agricultural and uneducated society. The traditional agrarian ethos of the earlier immigrant Indians gradually faded away as the new immigrants settled into the materialistic culture of the developed countries.

In the 1950s and early 1960s, people from India moved to Britain alone and found employment, shared homes with others and made some arrangements for their own accommodation. Such migration marked the beginning of a new type of community in a new place, when individuals, families or family groups from the leading strata of society decided to try their luck in foreign countries. Once an immigrant had established himself in a particular village or region, he became a source of better knowledge of his area in the new country and often helped in migration and resettlement of people. Thus began a series of migrations of Indian communities to Britain. The already established immigrants gradually brought their families, friends and village people from Punjab, Haryana and nearby areas. Employment to NRIs was mainly available at low wages in the fields of construction,

factories, transport and communication. Some people chose difficult, labourious and insecure jobs over steady employment because they wanted to make more money and have a stronger position in their homeland's society than in Britain. Due to the situation, caste and religious rules were also ignored so that it could be easy to get employment. The men lived in groups and often had to sleep in different shifts. In this way earning money was his primary objective, which led him to increase his reputation by coming back to India.

The second phase of migration to the United States was different from the first phase. As we have already mentioned that the new immigrants from India came here with other economic possibilities. They started taking professional and technical jobs here. It is here that the travel agency, saree shops, food items (Indian fast food such as *paneer tikka*, *Chicken Tikka*, *Samosa*, *Kachori*, *Idli*, *Dosa*, *Uttapam*, *Aloo Vada* and *Poha*) can be seen running. They can also be seen here running a newspaper stand in Manhattan's subway. Asians especially Gujarati Indians have made their place in the motel business.' (Takaki, 1989)

Asian Indians have also tried to define their position in their adopted society. After reaching America, generations of second phase immigrants are fiercely engaged in the fight for their existence. At first, many questions were raised about their identity, but in 1975 they joined the mainstream as a result of the United States Civil Rights Commission commenting on discrimination on the basis of colour and race (Takaki, 1989). A year later, the US Census Bureau agreed to classify immigrants from India as 'Asian Indian'. Subsequently, stricter immigration laws resulted in a decrease in the number of Asian Indians. Although the conditions of East Indian immigrants were relaxed after the incidence of '*Komagata Maru*' in the first phase in Canada. Then in the second phase the motivations and profile of migrants changed, as we have already mentioned.

An interesting fact about the East Indian people living in Canada is that some of them are also second class immigrants. These later sub-groups were those who migrated from Britain or British colonies, especially from Africa and also from East African countries such as Uganda, Kenya and Tanzania. Some Indians came from Latin American countries especially Guyana and Trinidad, some came from other Caribbean countries and some came from Pacific Ocean islands (mainly Fiji).

Many others came from South-East Asia, especially Malaysia, Singapore and Mauritius. Most of these people were Gujarati, Punjabi, Hindu, Muslim or Sikh. Direct migrants from India and secondary migrants shared a common cultural identity that persisted in some cases as fresh memories after leaving their homeland, in some cases as fresh memories for hundreds of years. But secondary migrants considered themselves superior to direct migrants. They were familiar and more mature with the experiences of urban development and methods of working with whites. They were more skilled, with greater linguistic diversity and greater communicative abilities.

11.3 Politics of Translating Indian Culture

Britain, the United States of America (USA) and Canada emerged as economically strong nations after the Second World War. Most of the citizens of these three countries were culturally ethnic, politically nationalist and economically internationalist. In such a socio-economic situation, cultural characteristics are more an issue of social sentiment than economic and political issues. Similar sentiments bind communities and infuse internal energy to maintain its integrity. Directly in the minds of immigrants, the myth of return was

of interest to the social system as a cultural milieu. The energy of this myth has not yet subsided. They maintained this myth and kept on traveling to native land from time to time. But this myth was slowly being eroded by the secondary immigrants, despite the aspiration to assert their cultural dominance among them.

We should also not forget that in a country where many cultures live together, there live different ethnic groups with different cultures. As a result, many ethnic groups have not only saved themselves from being invisible in the politics of translation of a common culture, but each group has also enhanced its awareness by keeping its ethnic identity safe. While the Indian community retained its identity, they shared a mutual solidarity. They have retained cultural sentiments and traditional beliefs. They have maintained mutual harmony and maintained a sense of identity with their distinct culture, tradition, caste and religion.

Despite accepting all these things, Indians always considered themselves a part of these countries. Here we have to understand that when a community lives as a minority in a place, the sense of identity becomes important. But it is also very important to maintain mutual solidarity for those who share common traditional sentiments.

Exchanges in the process of migration can be of various types such as political (participation in chain of command in political decision making and exercise of political power), cultural (schooling, dissemination of literature and entertainment), social (inter-ethnic marriage and the relationship between social classes), and economic (trade and transport). Such exchanges can benefit minority communities living in different states. East Indians tried to enhance their feelings of togetherness through these exchanges. Ethnic consciousness remains strong in communities that live as minorities. It is clear that when the community is small, the informal social relations between them are continuous. The special thing also remains that culture, language and religion are shared in a small area.

Many immigrants also maintained it through their lifestyles. For example, Indian Sikhs are large in number and their identity exists in both ethnic and religious forms. They were successful in preserving their religion. The Ismaili Muslims of East Africa also maintained themselves as an ethnic and a religious group and established religious institutions wherever they went. Similar conservatism can also be experienced among Hindus. They built Hindu temples while maintaining their solidarity and they are used for worship, council ceremonies, marriage and important rituals related to birth and death.

There has also been a change in the religious life of the NRIs (Non-resident Indians). Temples have been built in all parts of these countries -- from London to Manchester, from New York to Ohio, from Halifax to Vancouver. It is difficult to worship on week-days, so Sunday is more convenient for them. For these services, these people work as per the reference taken from the sacred calendar followed in their native land. Worship on Sundays like Christians instead of daily worship is more convenient to them. Where there is a significant Indian community, temples have been developed based on their cultural and ethnic background. For example, temples were built for Hindus, gurudwaras for Indian Sikhs, and places for informal devotional meetings of African Indians in Toronto. Here, such skilled priests are needed who are familiar with the rituals of worship methods. In this way, many small groups of ethnic and cultural views exist in the minority citizens of the overseas Indian society, but there is a visible identity of all of them politically and socially. All these reflect in practical form the single identity of being an Indian. All of them are from the same country and maintain their single identity as a community on foreign soil. Hence cultural

homogeneity and diversity are visible simultaneously among this omnipresent universal Indian community. Early Indians demonstrated a clear form of group-escort in England, Canada and the United States. They demonstrated strong collective consciousness and small group status through socio-cultural exchange. The ethnicity and culture of East Indian communities can be defined on the basis of their relationship with other communities living in the same society.

When we discuss the relations of migrants with other communities, a question of their own culture arises. But we must remember that the Indian community has to be shown as a constant perpetuator of ethnic boundaries and its existence from one decade to the next. With the passage of time also the boundaries were formed and strengthened. But, in this process, the rate of non-cultural marriages also increased. But in the world of second stage immigrants, the scenario is different. Non-cultural marriages have grown at a rapid rate. Cultural transition is taking place slowly but very smoothly, yet the attachment of belonging to one's own culture, religion and tradition remains integral. Indian Diaspora can be seen losing their cultural identity due to their indifference to preserve their customs in the new world. For example, still inter-caste marriages are condemned by many communities in our country but inter-caste marriages are being promoted in these countries to further strengthen the cultural amalgamation. Ethnic identity becomes extremely important when it appears to be under threat. Today England, Canada and America have created favourable legal conditions for these immigrants.

Most of the people settled in England, Canada and America want their children to have good communication skills in English as it is important for their professional status and rise towards the upper strata of the society. Schools are the main centres for making such dreams a reality, but on the other hand, schools are also important places of cultural fusion and transition. They face problems in making cultural adjustments. Sometimes schools play an important role in maintaining ethnic language and culture. Such a situation is a common thing and it creates awareness in the socio-cultural milieu to safeguard one's own culture and tradition. However, the Indian community believes that education is a foundation for higher knowledge which can be easily achieved. School is the place where socio-economic classes and levels are questioned. Economic disparities are evident between Indian communities, but schools treat all children equally, no matter their background. This leads to some degree of cultural transition.

The biggest reason for cultural transition in educational institutions is justice based on western standards in these institutions. A situation of socio-cultural development and dialogue is created through educational institutions. Therefore, communication between children of different classes is important. An identical (homogeneous) cultural environment is created due to the mutual mixing of different students. Children of NRIs generally show a strong convergence of values with the values of the majority society, later followed by their parents.

In multi-cultural and multi-racial societies, be it in England, America or Canada, interaction among Indians has flourished through informal emotional relationships between community members. This energy to maintain cultural values is more active and more specific. Migrants have created their own identity. For example, they are now invoked not by clichéd myths emphasizing the positive characteristics of the intra-group and the negative characteristics of the same group, but by pro-group interpretations of historical and current events. As already

mentioned, children of NRIs generally show a strong convergence of their values with the values of the majority.

We know that ethnic boundaries are boundaries that isolate and concentrate a community. However, the constant flow of information, mutual dialogue and exchange sometimes lead to instances of crossing the so-called ethnic boundary by going outside one's own ethnic group. Despite being located among other communities and groups in these countries, these Diaspora groups have maintained their own identity. They are no longer seen as an isolated community by the government there. Indians living abroad take pride in maintaining their identity. The special thing is that there has always been a predominance of one's own ethnicity among them – be it the period of colonial rule or the period of community after colonial rule. Today, whether it is England, America or Canada, all seem like a 'mosaic' with a complex web of different cultures and each with its own cultural differences. New world of Indian communities abroad now not marginalized in terms of privileges and lucrative benefits. The contribution of these new NRIs is undoubtedly commendable. As doctors, engineers, entrepreneurs, chartered accountants, management professionals, information and technology professionals, teachers, professors, research scholars and political figures - they are spread across all kinds of jobs, from hospitals to software industries everywhere.

Due to the brain drain from India in the last few decades, the economic infrastructure of the developed countries have been observed progressive changes. Due to these Indians located abroad, there has been a quantitative and qualitative change in all sectors from energy production, telecommunication to transportation.

Not only skilled Indian professionals have migrated from India to these countries, but a large number of unskilled people have also migrated. Since a large number of unskilled Indian migrants are from rural backgrounds, they are mainly employed in agriculture or manual labour. The agriculture sector is not very popular among the mainstream communities here. In such a situation, Indians have made important contribution in this field.

Translation in the context of Diaspora Literature

In the context of Diaspora literature, the term 'translation' is used in a wider sense. With migration from one place to another, there is a meeting of one culture and language with another culture and language which has economic, political, cultural and psychological aspects. In this process, the role of translation is important for communication. As the migrant individual or community has to find a place and survive in the new society or community, it often has to adapt them. The process of putting in a new linguistic and cultural environment is similar to the process of translation. This is the reason why first generation migrants are people with 'double consciousness', one created by their first culture and the other created by the new culture and new experiences in it. They would always live with or in between them. That is to say, in a limited sense, translation takes place at the level of consciousness as well. For example, Indians who went to countries like Mauritius took with them oral recitations of '*Ramcharit Manas*' or other texts. With the passage of time, these texts were transformed into a new language composed of elements of local languages. Work is done only with the help of translation for behaviour in different language areas in residence and outside. The next generations of migrants translate into creation work or from their own language to local language or from local language to their own language according to their ability, linguistic proficiency and need. Today there is a vast amount of Diaspora

Literature produced not only in English but also in the mother-tongue by Indians based abroad. Like Diaspora Indian literature written in English, India has literature written in different languages like Gujarati, Punjabi, Hindi, Bangla etc., whose Indian languages and Diaspora Indian language literary works are being translated into English or other Indian languages.

Politics of Translation of Diaspora Indian literature

Translation of Diaspora Indian literature has its own politics. Since English is a global language, English Diaspora Literature is considered superior to literature in other Indian languages. The publisher and readership of English is also large. Therefore, translations of expatriate Indian writers such as Salman Rushdie, Vikram Seth, Bharti Mukherjee and Rohinton Mistry are now few and far between, compared to expatriate literature written in other Indian languages. Diaspora literature in non-English Indian languages has to face competition and sometimes even discrimination from writers in English and majority languages in a foreign land and in their own country. The status of all languages is not the same because with the improvement in the number and social status of the expatriate community of Punjab, Gujarat, Bengal, Tamil or Malayalam, their writings are being taken seriously on the basis of quality and acceptance. As a result, translations are taking place. The development of information and communication technology (ICT) and social media have also contributed to this process. For this reason, the availability of literature being created from Mauritius, Trinidad-Tobago or Fiji to Canada, America, England or Europe is increasing and the opportunities for their translation are also increasing.

Another fact has also contributed to this process. This is related to organization of event 'Literary Festival'. Today almost every language or big city organizes literary festivals. Their timing and organization is favourable to the expatriate community. Along with its other obligations, it also serves the purpose of literary or cultural tourism. Migrant writers get readership and translators and publishers too. Networking contributes more to this, which plays a big role in both publishing and translation.

Native peoples brought with them their dance, music, literature, myths, legends, cuisine, colourful customs and costumes. Regular classes in traditional Indian music and dance are held here. The most important auditoriums and halls regularly showcase Indian artistes, classical people, popular folk arts and films. Films depicting the problems and characters of Indian immigrants have received much attention and acclaim. Apart from this, cassettes of films, CDs and DVDs adorned libraries, audio cassette shops, and audio CDs of Indian music. Indian programmes and radio on television, all these are commonly found here today. Indian fashion clothes, restaurants, markets with Indian spices and other food items can be seen in London, New York, Los Angeles, Vancouver, Toronto and other major cities of these countries.

Diaspora Indians have established themselves as important figures in all spheres and have explained their experiences and their memories through their special writings. Rohinton Mistry, Anita Desai, Salman Rushdie, Vikram Seth, Bharati Mukherjee, M.G. Vasanji, Farooq Dondji and many other writers have enriched the literature of these developed countries. They have not only captured Indian memories but also filled them in the best possible colours. Their writings were very influential and their literature was also inspired by the writers of these developed countries (such as Valerie, Fitzgerald, Hemingway, Camus etc.) and they wrote based on the experiences of immigrants. In this way, the expression of

the experiences of migrant communities reached a sizeable number of educated people through literature. Indians have proved their vibrancy and dynamism by establishing their institutions and enterprises in diverse fields not only in writing but also in various communities of these diasporas countries.

11.4 Let Us Sum Up

After going through this unit, we learned that migration takes place in different places all over the world for different reasons and as a result of different circumstances. Various types of results are visible from this. These can be included as a 'Diaspora'. This Diaspora varies over the time. When the first migration took place, the reasons and circumstances behind it were aimed solely at providing cheap Indian labour to various countries under that British rule. But the circumstances after independence and the Second World War saw a vast change. There has been a strong desire to migrate to developing countries for better livelihood and more prospects and opportunities. This led to the translation of migrant life into various structures. It taught people to adapt to a completely different world and its culture. But with this, it made a huge impact in bringing people's potential and abilities in forefront. At the end of the unit, we also learned that translation plays a major role when people and communities of two cultures and languages interact with each other as a result of the process of migration.

11.5 Exercises

1. Throw light on the definition, types and causes of 'Diaspora' or 'Immigration'.
2. Discuss the incident of '*Komagata Maru*' and its impact on the history of Diaspora. Also explain the difference between the first and second stages of Diaspora.
3. Write an article on the second phase of immigration, its causes and the major countries in which it took place.
4. Write an essay on 'Indian Culture and Politics of Translation'.

11.6 Key Words

Colonialist : Those people who find other places and establish political power over them and rule them with the spirit of protecting their economic interests. When the colonial tendency spreads on a large scale, imperialism comes into existence.

Imperialist : Those people who establish their supremacy in other region from a remote centre so that they can control the land of others and use their resources.

Kangani : A chieftain who recruited labour for the plantations. This Head was employed by plantation owners (such as white people).

In today's context it means - "a person who carries the burden for money".

Porter : A worker who works for money. In today's context it means 'a person who carries the burden for money'.

Ghettos (slums) : A place in the middle of a large city or country where generally poor people of a similar culture live.

11.7 Some Useful Books

- Bachu, Parminder, 1985, *Twice Migrants : East Africa's Sikh Settlers in Britain*, London, New York, Tavistock Publications.
- Jain, Ravindra K., 1993, *Indian Community Abroad : Themes and Literature*, Delhi Manohar Prakashan.
- Kasinki Leszek A. 1975, *People on the Move: Studies in International Migration*, London Methun and Company.
- Rao, M.S.A. 1995, *Studies in International Migration*, Delhi : Manohar Publications.
- Takaki, Ronald, 1989, *Strangers from Different Shores: A History of Asian Americans*, Boston, Toronto, London : Little Brown and Company.

Unit 12 Translating Subaltern Literature

Structure

- 12.0 Objectives
- 12.1 Introduction
- 12.2 Meaning of 'Subaltern Studies'
- 12.3 Meaning of 'Subaltern Literature'
- 12.4 Subaltern Studies and Translation
 - 12.4.1 Translations of Subaltern Literature
 - 12.4.2 Role of Translator
- 12.5 Discourse and Translating Subaltern
- 12.6 Let Us Sum Up
- 12.7 Exercises
- 12.8 Key Words
- 12.9 Let Us Sum Up

12.0 Objectives

After reading this unit you will be able to :

- know the area of subaltern studies and its development;
- understand the relationship between translation and subaltern studies;
- know about the new areas where translation plays an important role;
- anticipate the difficulties involved in translating a subaltern text;
- explain the role of translation in the context of subalterns; and
- identify the crucial issues that often arise in the translating subaltern text.

12.1 Introduction

First of all, it is necessary to know what is 'subaltern'? Most English dictionaries interpret the word 'subaltern' as 'a (military officer whose rank is below that of a captain) or 'as an officer of a lower rank'. Most human societies, whether social or administrative or political or official or commercial, generally function under a hierarchical system. Within this hierarchical system, ranks are created and followed. If we look at the history of India, we will see that most of our societies have always had a hierarchical system. These societies also include tribes and communities. From this, it can be said that the class system has been present in Indian history and possibly in the Indian mind as well deeply rooted. We find presence of social division almost everywhere. This social division is based on the identity of the individual i.e. family-name or family tradition, economic status, his gender and physical identity, his work/office organization etc. This is a fact which has been an important area of study and research in the humanities and especially in the social sciences.

We know that the caste system has been one of the main features of the Indian society at large. Due to this hierarchy, so-called "social evils" like untouchability, female feticide etc. are also spread in our society. Most studies suggest that marginalized communities (such as the untouchables) were exploited by upper castes, especially Brahmins, in most parts of India in the past and are probably still doing so to a lesser extent than before. All over the country the so-called untouchable groups etc. have always considered themselves inferior to the Brahmin etc. groups or it can be said that the so-called upper class of the society has been considering itself superior. This superiority-inferiority sentiment or behavior led to a deep

division in the society, which was theoretically named as 'centre and margin' or 'centre versus margin'. Historians and social scientists have presented this division as the main feature of Indian society.

The Subaltern Studies initiative in the 1980s initiated a thought-provoking exploration of the core of the perspective of demographic, political and national historiography of India and the peripheral or marginalized or subaltern societies. It is worth noting here that from time to time in our society this caste system has been criticized by many saints, social thinkers, writers like Basavanna and Kabir, Nanak and Chaitanya, Sarladas and Shankardev and Tagore etc. It is also a well-known fact that against the caste system, the *Harijans* found their greatest leader and spokesperson as Dr. Bhimrao Ambedkar, who raised their voice against the atrocities on the lower class people and for the upliftment of the marginalized people in general.

On the basis of identity and social status of people, such polarizations not only separate communities or groups of people, but it has in turn resulted in violence, discrimination and various forms of exploitation. This hierarchy in the Indian social system has been the cause of violence and bloodshed in the past and is also the cause of many rivalries, community conflicts and sometimes violence. Most of these hierarchies are created politically so that the power in human society remains in their hands.

The relationship between hierarchy and power is a very old one. If we look at the colonial period of India, we find three distinct structures of power -- The East India Company and later all British offices functioned in categories within a certain hierarchy (first power-structure), together they ruled the Indians (second power-structure) but Indians were also not formed in a monolithic identity but were divided on the basis of language, past, culture etc. and they also had their own power-structures (third power-structure).

12.2 Meaning of 'Subaltern Studies'

Now we move to the 'Subaltern Studies'. By the end of the 1970s, a group of young historians settled in Britain began a series of discussions on South Asia, its societies and historiography. The group was headed by Ranjit Guha, founding editor of 'Subaltern Studies'. It included historians and scholars from various disciplines like Gyan Prakash, Dipesh Chakraborty, Partha Chatterjee, Gyanendra Pandey, David Arnold, Sumit Sarkar, David Hardiman, Shahid Amin and Gautam Bhadra etc.

'Subaltern Studies' was initially planned as a three-volume series that would explore the 'elitism' of colonialists and bourgeois-nationalists in the historiography of Indian Nationalism. The Preface to its first volume assured that the series would 'encourage a systematic and informed discussion of secondary disciplines in the field of South Asian studies and thus contribute to much of the exploration and assist to modify the symptoms of elite bias in educational work in this area. The Foreword to the first volume of essays written in this area also continued that the term 'subaltern' would be used to name common features of subordination in South Asian societies, regardless of class, caste, age, gender, and office or be it any other way.

Subalterns as a distinct category of people with different class-based identity traits are recognized as a demographic gap between the entire Indian population and those described or perceived as elite. The 'elite' is also marked in two categories. First, the dominant foreign

group under which all non-Indians i.e. mainly British officials of the colonial regime and foreign industrialists, business-persons, planters, landlords and missionaries come. Second, the dominant indigenous group within which classes and interests operated at two levels (a) representatives of the industrial and mercantile bourgeoisie, the largest feudal lords at the all-India level, and indigenous people working at the highest levels of the bureaucracy; and (b) members of dominant groups at regional or local or all-India level, or all-India dominant groups belonging to hereditarily lower social strata but working for their interests.

To understand the principal and political aspects of the subaltern studies initiative, it would be useful to look at some of the basic observations made by Ranjit Guha at the beginning of subaltern studies. These are

1. The historiography of Indian nationalism has been governed by elitism for a long time. Colonial elitism and bourgeois elitism both were born as ideological production of British rule in India. Both of these are merged in the anti-colonialist and neo-nationalist forms of discourse in Britain and India respectively.
2. Both these forms of elitism prejudice that the formation of the Indian nation and the development of the consciousness of nationalism that informs this process were exclusively or primarily elitist achievements.
3. Colonial elitism and historiography defined Indian nationalism primarily as a function of inspiration and reaction. This historiography was based on a narrow pragmatic approach. This discourse presents nationalism as the sum of institutions, opportunities, means etc. created by colonialism to which the Indian elite responded through activities and ideas.
4. The general tendency of bourgeois elite historiography has been to present Indian nationalism primarily as an idealistic act in which indigenous elites led the people from subjugation to independence. Thus the history of Indian nationalism has been written as a spiritual biography of the Indian elite.
5. This type of elite historiography also has its own utility. It helps us to know the nature of the structure of colonial rule, the working of its various organs, the nature of the organization of the classes which suffered it etc.
6. However, this type of historical writing cannot explain Indian nationalism for us. Far from being explained, it is the contribution made by the people themselves i.e. fails to make an independent contribution of the elite in formation and development of this nationalism.
7. This inadequacy of elite historiography stems from the narrow and biased political approach to which elite historiography is committed on the basis of its class perspective. In all such writings, the standard of Indian politics is mainly the institutions brought by the British rule for the governance of the country, their set of favorable policies, practices of groups, and are located or expressed in the superstructure.
8. 'Politics of people' has been left in this historiography. Despite the intrusion of colonialism, the politics of the people continued to operate vigorously, adapting itself to the conditions spreading within the state and largely developing almost no differentiation both in form and content.

9. One of the most important features of this politics pertains to those aspects of organization that have been very less explained by elite historiography. In the field of elite politics, composition was achieved latitudinally while in the field of subaltern politics, it was achieved at the same level.
10. The ideology operating in the region as a complete component, reflects its social construction by which at a given time and in occurrence, the outlook of the supremacist elements dominating the other is revealed.
11. Yet another set of special features of this polity is derived from the conditions of exploitation to which the subordinate classes were subjected to varying degrees. At the same time, attention is paid to the relationship of the people's politics with the productive labour of its majority protagonists, workers and peasants, and with the physical labour of the unindustrialized urban poor and the intellectual labour of the lower classes of the subordinate bourgeoisie.
12. 'Politics of People' has various direct and indirect features. The failure of the Indian bourgeoisie to raise its voice for the nation is an important historical fact.
13. Nevertheless, the efforts of the national movement, which emerged from the field of subaltern politics, were not powerful enough to turn into a full blown struggle for the independence of this society. For example, salaried class was not yet sufficiently capable of its social existence as a class, nor it was strongly supportive with the farmers till now.
14. Thus, it is a study of the historical failure of a nation to get its due respect. Further, it is a study of that failure of the bourgeoisie to lead to a decisive victory over colonialism. It is a study that forms the central problem of the historiography of colonial India.
15. It is a depressing fact that the elitism of modern Indian historiography misconceived by many academic researchers, teachers and writers.

Such hermeneutic identification of subalterns as a special category of the Indian population not only opened up a new field of post-colonial studies but also created an understanding of the 'Third World' peoples and the socio-cultural politics that determined their existence and hierarchy. Along with subaltern studies, post-colonial Discourse not only expanded its scope and application but also added new dimensions to its precedents, both theoretically and practically.

12.3 Meaning of 'Subaltern Literature'

What is 'Subaltern Literature'? 'Subaltern literature' is the Discourse written by Indian and non-Indian authors about India's marginalized populations, including *Dalits*, *Adivasis* and other marginalized peoples.

If the literary representation of the subaltern community is seen, the last two decades of Indian literary history have been very important. Areas such as *Dalit literature*, *Tribal literature* and *Minority Community Studies* have emerged as new areas of study in the literary and cultural discipline. Although subaltern have been central to many literary works of vernacular authors as well as Indian English writers since the colonial period, but the recognition and classification of a group of literatures of subalterns as themes is a phenomenon of some past decades in the last century.

'Subaltern literature' can be divided into two parts: First, the literature written by those authors who themselves belong to the marginalized i.e. the lower classes of the hierarchical social system. These are the writers who in the process of writing the history of the marginalized, are directly involved with the exploitation of the people and the brutal social inequality and injustice. Second, the literature written by the 'so-called outsiders' who either belonged to the upper middle class or *Brahmins*. These authors used to write about subalterns either out of mere imagination or own discretion or because of direct experience from the history and condition of subalterns.

Indian English writers such as Mulkraj Anand, Rajarao and R.K. Narayan have depicted the subaltern life and their tension along with the mainstream in their writings. Writers such as Om Prakash Valmiki in Hindi and Mahasweta Devi in Bangla have depicted the life of the subalterns in their literary texts. In their texts, they express the oppression of the mainstream on marginalized societies (for example *Dalits* and *Adivasis*) and their struggle to survive.

The writers supporting caste-free society come from different parts of the country and most of them have written in autobiographical manner. For this reason, their identity and experience of low social status was considered the most effective means of representing the subordinate. Jyotiba Phule is one of the earliest painters of subaltern portraits who belonged to the outcasts and gave voice to the plight of the down-trodden masses. A. Madhviah wrote the biographical novel '*Thillai Govindan*' in 1905, which was later translated into Tamil in 1944 by Dinamani Kariyanayam. Novels such as T.Suryanarayana's '*Himavati*' (1913) in Telugu, and Venkat Parvateshwar's two-volume '*Matrimandiram*' are considered some of the earliest literary works in India to focus on the problems and rights of *Harijans* or low castes. Narayana Guru (1856-1929) wrote in three languages - Tamil, Sanskrit; and Malayalam, and inspired the Ezhava community of Kerala, divided into several sub-castes, towards socio-moral progress. Kumar Aasan, a follower of Narayan Guru, raised the issue of caste hierarchy in his revolutionary poetry, especially in works like '*Singhnaadam*' composed in 1919, '*Duraavastha*' (1922), '*Chandaal Bhikshuki*' (1922) and '*Karuna*' (1923). D.R. Bendre's Kannada play '*Uddhaar*' (1932) and Tagore's '*Chandalika*' are works depicting the religious basis of the lower castes.

In the decades of 1920s, 1930s and 1940s, a large number of stories were composed on the subject of love and marriage in a caste-ridden environment or society. Maraimalai Adigal's Tamil novel '*Kokilampal Katitankal*' (1921) depicts the love of a Brahmin heroine and a non-Brahmin boy. P.C. Mudaliar wrote the play '*Piramaannam Kuhiraanam Allatu Parihaaran*' (1933) in Tamil, which depicted a marriage between a non-Brahmin girl and a Brahmin boy. Yoganand Jha's famous Maithili novel '*Bhalmanus*' (1944) is an example of people's response to a representative theme of love stifled by caste prejudice. (Das 1995:308) Writers like A.K. Kolatkar and Ranji Sherde have given a humanistic critique of the caste system in their plays and novels.

Similarly, Unnava Lakshmi Narayan's Telugu novel '*Malapalli Aghuthagram*' (1922), chronicles the life of a Harijan family and its members, the conflict over Gandhism, their inclination towards "revolutionary tactics" and ultimately their association with the organized labour movement. (ibid: 310) Kuvempu's '*Jalgaar*' (1928) in Kannada portrays the life of a sweeper inspired by the idealism of the socio-economic problems of the untouchables. M.R. Srinivasa Murthy's novel '*Nagrik*' also deals with the same theme. Shivaram Karat's novel '*Choman Dudi*' (Dhol of Choma) and Aadhya Rangacharya's '*Harijanvaar*' (1934) are Kannada works that led to the development of a new writing style. Tarashankar's novel

'Kavi' (1942) deals with the plight and rise of an untouchable from the Dom community. The novel raises questions about the inhuman treatment meted out to the Dom community by the Brahmins.

In many such subaltern narratives in the 1940s, we find mention of heroes who raise their voice against other upper castes.

Indian English writers like Mulk Raj Anand and Raja Rao have highlighted the inhuman exploitation and plight of the lower castes in their works. In Anand's novel '*Untouchable* (*Achhoot*)' we see that this subject has been presented in a very realistic manner. Here the duplicity that complicates the social system with its prejudices and the conservative attitude of the upper castes towards the oppressed is particularly shown. The caste-problem has also been prominently depicted in some of the works of Bangla novelist and short-story writer Sarat Chandra Chattopadhyay. His story '*Abhagir Swarag*' (*Unfortunate Heaven*) questions the pride of only upper caste Hindus on Hindu rituals.

Munshi Premchand has written abundantly on the life and existence of the lower castes. His '*Seva Sadan*' raises questions about the Dom Society, who are treated worse than animals in Hindu society, while '*Karmabhumi*' (1932) raises the issue in a realistic way. Other writings of Premchand like , '*Sirf Ek Awaaz*' (1913), '*Shudra*' (1925), '*Gaaswali*' (1929), '*Godan*', '*Sadgati*' (1930), '*Doodh Ka Daam*' and '*Thakur Ka Kuan*' portray the plight of the subalterns in the latter. Premchand's rigorous criticism of supremacy of the elites is clearly expressed in all these well-crafted works, many of which have been translated into English and other modern Indian languages.

While Premchand exposes the *Doms*, *Chamars*, *Achhoots* and beggars on the one hand and the *zamindars* and other exploiters on the other, Mahasweta Devi manages to expose the stark antagonisms between tribal communities and tehsildars, contractors, landlords and state power centres on the other. Mahasweta Devi's activist writings began with her own Bangla magazine '*Vertika*'. The scope of her writings is probably the largest, in which documents of resistance, pamphlets, letters written to the government, articles in social and political magazines and newspapers and interviews given in the letters organized on public forums, etc. are included. Today, She is known primarily for her influential political fiction dealing with India's tribal population.

Spivak's translations gave Devi international recognition beyond Bengali.

Through Mahasweta Devi's creative writings and translation and criticism, Gayatri Chakravorty Spivak has taken the form of an institution in itself. Spivak translation gave Mahasweta Devi international recognition beyond Bangla language. At the same time, these translations have become a major part of Subaltern Studies Discourse in determining the place of important circumstances of both writers and translators. The fiction literature of Mahasweta Devi is a symbolic example of the portrayal of the subaltern movement side. In her case, the subaltern is *Adivaasis* and on many occasions her subaltern subjects are women. Thus, there are two identities of her subaltern subjects, one '*Shobor*' and the other '*tribal community*' which have importance like '*Chitti Munda Abong Taar Teer*' (translated as '*Chitti Mundha and His Money*' by Gayatri Spivak) and '*Or-Cher Adhikar*' ('*The Rights of the Forest*'). In the second category, she has strongly raised the question of women from different perspectives. Post-colonialist critique Gayatri Chakravorty Spivak translated '*Draupadi*' and '*Standaayini*' into English as '*Draupadi*' and '*Breast Giver*'. These

translations are compiled in Spivak's book 'In Other Words : Essays In Cultural Politics' (1957, published by Routledge). Later her works were translated into English by Samik Bandopadhyay, Kalpana Vardhan, Sharmishtha Datta Gupta and Sagari and also by other translators like Mandira Sen Gupta, Ishita Chanda etc. In short, it can be said that there is a meaningful intervention of creative literature in subaltern studies.

12.4 Subaltern Studies and Translation

After knowing about subaltern and subaltern literature, we will discuss how translation is related to all the above mentioned things. As we know, translation is a powerful medium to present social and cultural aspects in educational and literary fields. It is a profitable means by which a (source) text or literary discourse can be presented to a foreign audience or to a larger stage, or at least to a new readership. This gives a wider recognition to the source text and literary group. It is clear that translation makes a text 'available' and 'accessible' to readers who have no direct relation to the source language and culture. Therefore, translation builds a bridge between two different streams of life, language and culture and also bridges the gap between them.

The introduction of translation and subaltern studies as a process of representation is a recent phenomenon in India. It began around the 1980s with the translation of some literature from the fringes, mainly into English. The 'Subaltern Discourse' is known to a lesser extent than the historiography of the subaltern people and their socio-cultural conditions and the literary works portraying them on the related forums, but the description of the subaltern texts is the subject of the textual and historical criticisms made by the scholars and this types of texts are expressed in sporadic translations into English and other Indian languages.

12.4.1 Translations of Subaltern Literature

As far as the 'translating Subaltern' and the literature revolving around it is concerned, few attempts have been made on a large scale so far. This has happened at two levels. First, in the form of translations of the above texts in English and modern Indian languages; and the second, in the form of criticisms, book-reviews and other scholarly publications on such texts and their translations. Sisir Kumar Das, in his book '*History of Indian Literature : 1911-1956*' have dedicated a chapter on 'The Narratives of Suffering : Caste and the Under Privilege'. In this chapter, he has given a detailed explanation of the literature written by and about the lower castes, subalterns and other such categories. Along with this, he has also given details of the changing socio-political paradigms which have added a lot to the making of subaltern literature in India.

Publishing houses such as Sahitya Akademi, Katha, Seagull Books, Macmillan India, Rajkamal Prakashan, Vani Prakashan, Orient Blackswain and Oxford University Press have commissioned translations of subalterns from a wide range of works by authors from marginalized communities across India played an important role in promoting subalterns texts. For the past two decades, 'Katha' has engaged translators, critics and scholars in the selection, translation and criticism of subaltern literary works, mainly short stories. Thus, attention is being drawn towards this literature on a wider platform. Seagull Books continues to publish English translations of Mahasweta Devi's works. Till date, translations of more than fifteen of her works have been published by Seagull Books.

In the year 2002, '*Katha*' published '*Translating Caste*'. It is one of four consolidated volumes published with translations and critiques of short stories from their respective fields (the other three being '*Translating Gender*', '*Translating Desire*' and '*Translating Power*'). This is a path-breaking early collective venture in the field of 'translating subalterns'. Tapan Basu, the editor of this volume, asserts that this publication has an educational aim and function. "It proposes to bring the issue of caste and its textual content in contemporary Indian literature into the classrooms of Indian and foreign universities. This should be done by translating caste texts into English." (Basu 2002 : 2)

This compilation is made up of narratives about caste which according to the editor is in itself engaged in the task of translation - caste as a social Institution at the end of a classification of cultural discourses Translation. (ibid) This volume has eight stories based on the subject of caste system of seven different Indian languages (Assamese, Bangla, Hindi, Kannada, Malayalam, Marathi and Tamil). 'It's purpose is to create a template for the study of the treatment of the theme of caste from the entire Indian literary field.' There is a wide range of 'reference texts' such as interviews, annotated bibliographies on the topic of caste in '*Translating Caste*'. These are spread beyond disciplines, genres and perspectives, which can broaden its reach to readers outside academic circles.

Premchand's '*Godan*', Om Prakash Valmiki's '*Juthan*' and the above mentioned works of Mahasweta Devi, are many more such powerful subaltern texts in English and in many different (modern) Indian languages. These translations have been presented to the translators with accompanying supporting material such as prefaces, introductions, appendices and, on many occasions, translators' epilogues.

Spivak's famous essay 'Can The Subaltern Speak?' (1988) raised questions that we, today, consider to be foundational questions regarding the rights and freedoms of subalterns to speak i.e. the question of raising one's voice, voicing one's plight and saying what one wants to say, Spivak asks the question, "with what consciousness can the subaltern speak? Yet his project is a chronicle of the evolution of the consciousness of the Indian nation. This Marxist approach of exploring the condition of the subaltern with the question of women is linked with subaltern studies discourse of Guha and et al. (Subaltern Studies, Vol. 1). This connection was further strengthened by Spivak's translation of the works of the Mahasweta Devi – not only through the medium of translation but also through the medium of Mahasweta Devi's writings, through their own subjective criticisms of the labourers, women and landlords depicted in them. India's subaltern society has never had the right to speak and clearly express its feelings, desires, hopes and aspirations. The voice of subalterns was never heard and is not heard now in a free environment. There is no importance in their speaking. They have no right to the happiness and pleasures enjoyed by the mainstream. Subalterns are not allowed to speak because this voice can shake the power of the mainstream. It is because of this fear the subalterns are marginalized, classified, exploited, used as perpetual bonded labour and always viewed and treated with a difference. The fiction of Mahasweta Devi portrays all this and more. Spivak's translation and criticism of Mahasweta Devi's fiction have given a new dimension to the theme and tone of the subalterns.

12.4.2 Role of Translator

The translator has a decisive role in almost all translation cases, along with other elements that play a role in the creation of the translated text (such as the original text, the author, the publishing house, the target language, etc.). Gayatri Chakraborty Spivak has a very important role as a translator in the case of the subaltern text and their translation. Her English

translations of Mahasweta Devi's works open up new vistas for Subaltern Studies, Post-Colonial/'Third World' Studies, Minority Studies, Gender Studies and undoubtedly Translation Studies. Countless translations of Gender Discourse and Dalit Discourse of Marathi, Tamil, Hindi, Kannada, Malayalam, and Telugu etc. in Indian languages and English have made their special contribution in this direction.

In the case of subaltern texts, the translator has a more intimate relationship with the original text or its author. In most of these cases, the translator has been seen to be inspired by the sensibilities of the oppressed, the objectives of the marginalized society and their condition and historiography. In such cases the translator is inclined towards recreation rather than translation i.e. the translator takes the creative liberty to change the objects/expressions as per own wish.

12.5 Discourse and Translating Subaltern

You have learned about Translation Theory in your earlier courses. This will help you to determine the translation problems of subaltern in translation discourses.

When we look at the issue of translation of subaltern in contemporary translation discourse, it is central to the problems with which these discourses are concerned. It also deals with changes in the approach to translation. For example, Translation Studies as a discipline has also faced linguistic, semantic and cultural issues. One of the age-old questions surrounding translation is whether the translation should be attractive to read or should it be similar to the original. Scholars of translation from the field of linguistics offer mostly a linguistic approach to translation, while theorists and scholars of the 'cultural side' (of translation studies) have elaborated on the importance of culture and its elements in translation.

Since subaltern studies have been the focus of almost the last two decades, the issues considered most relevant in the translation of subaltern texts are mostly related to culture and its elements. Undoubtedly, the use of idioms, linguistic topics like all vocabulary, sentence structure, and the area of meaning are considered a complex area. Yet issues revolved around selection of authors for translation, selection of texts, cultural elements (such as translation of customs, food habits, religious practices, beliefs, proverbs) and perhaps most importantly identity (caste, class, gender, etc.) and the translator's own identity etc. -- all these have left their impact on subaltern translations.

Tapan Basu, in the Introduction to the 'Translating Caste' volume states, "Recognizing, however, it is known that in presenting local literatures outside their limited environment and in front of a global platform the process of translation is as important as it is rare. The annotator of each story cautions readers against the hegemonic and homogenizing tendencies involved in translating the features of native dialects into standard English." (Basu 2002)

We need to keep in mind that in comparison to the literary study of subaltern and translation, we have the interrelated issues of (a) the translation of subalterns; and (b) the translation of literary texts of subalterns. Along with the translation in different languages of the subaltern discourse, the critical study of the original and their translations of the subaltern literature is also equally necessary. It is clear from our discussion so far that translators and translations play an active political role in the matter of subalterns. Subaltern study is based on the discovery of the form and behaviour of the dominant existing in the society. Therefore, the

translation is tied to the larger question of uncovering the form and behaviour of the dominant in society.

As a result, the selections the translator makes in the text and the interference they make with the text during translation is viewed as part of a much larger politics of opening up and protesting the prevailing dominance in society.

12.6 Let Us Sum Up

In this unit, we have discussed Subaltern Studies in the form of a discourse, the subaltern literature written in India and the efforts of its translation. In addition, the role of translation in expanding the scope and recognition of Subaltern Studies is also discussed. Further, we have attempted to understand issues related to the translation of subaltern and subaltern text in contemporary translation discourse.

12.7 Exercises

1. What are the main characteristics of subaltern studies?
2. What is subaltern literature? Mention at least four examples of subaltern literature.
3. Mention the two main arguments on the translation of the subaltern text.
4. 'The translation of Gayatri Chakraborty Spivak related to 'subaltern' or subaltern discourses' – Comment.

12.8 Glossary

Subaltern : Subordinate. In criticism, this term is used for the study of marginalized and secondary groups, communities and societies.

Bourgeois : Middle Class. According to the Marxist ideology, it is a class that exploits the property owners and the working class.

12.9 Suggested Readings

- Chaturvedi, Vinayak (ed.), 2000, *Mapping Subaltern Studies and the Postcolonial*, London and New York: Warspe.
- Das, Sisir Kumar, 1995, *A History of Indian Literature : 1911-1956*, New Delhi : Sahitya Akademi.
- Guha, Ranjit (ed.), 1982 *Subaltern Studies : Rising on South Asian History and Society*, Delhi : Oxford University Press.
- Gayatri Chakraborty Spivak's essay "Can the Subaltern Speak" in Nelson, Cary and Grossberg, Lawrence (eds.), 1988, *Marxism and the Interpretation of Cultures*, London Macmillan.

Unit 13 Language Movements and Translation

Structure

- 13.0 Objectives
- 13.1 Introduction
- 13.2 Reorganizing Linguistic States after Independence
- 13.3 Translations in the States after Independence : Present Scenario & Role
- 13.4 Translations in the Indian Publication Sector
- 13.5 International Publication Houses and Translations of Indian Texts
- 13.6 Let Us Sum Up
- 13.7 Exercise
- 13.8 Key Words
- 13.9 Suggested Readings

13.0 Objectives

- The purpose of this unit is to discuss the complexities faced by India in establishing itself as an independent nation;
- Along with this, we will learn about the politics involved in the process of building India as a nation by recognizing the Indian states on linguistic basis. We will also discuss about the problems faced by those cultural regions of India after independence, which were basically multilingual in nature.
- We will, then, study the strategies adopted by the government for the development of translation and Indian regional languages as an important medium of communication between the government and the local people after independence;
- Finally, the role of Indian and international publishers in establishing translation as a genre in India will also be discussed.

13.1 Introduction

India as a country is made up of the sum of many states and sub-divisions from different points of view. Its culture, language, literature, religion, history, geography, climate etc. reflect diversity. Therefore, India had to face many challenges in keeping its various regions and people united within Indianness. Many other variations were added to it during the 200 years of colonial rule. One of the positive aspects of colonialism was that it united the scattered people of India politically into one nation, who were against the colonialists. This led to India becoming an independent nation within less than 100 years after the Revolution of 1857. Although India had got its own Constitution after independence, but some effects of the policies of the colonialists remained, due to which India had to struggle for a long time for its identity in terms of language, religion and many other matters.

In the earlier unit, you read how 'Diaspora' and 'Subaltern Studies' developed in the literary field of India during the post-colonial period. The process of nation-building after independence calls for a discussion of the specific setting of Indian states in a linguistic context and the role of translation in this process.

India has been a multi-lingual country. The indigenous languages like Sanskrit were nurtured by the Prakrit languages and then the modern Indian languages developed. Meanwhile, Arabic, Persian and Turkish languages were added to it. But the biggest change in the linguistic situation came during the colonial period, when European languages arrived in India. After the establishment and conquest of the East India Company, administrative language was a topic of discussion among the colonial rulers. On 2 February 1835, Lord Macaulay presented his proposal on Indian Education to the Governor General, Sir William Bentinck, which he approved on 7 March that year. In his proposal, Lord Macaulay termed Sanskrit and Arabic language literature as completely worthless and said that they are not even worthy of being kept in European libraries. That is why he said that Indians cannot be taught in their mother tongue. Thus, with the approval of the Governor General, English became the language of administration as well as the medium of instruction in 19th century India.

During the British rule, 'The Linguistic Survey of India', a comprehensive survey of the languages of India, identified 366 languages and dialects. It was a project of the British government, led by Indian Administrative Service officer George A. Grierson's direction. Grierson's work was based on untrained field workers and ignored Burma, Madras and the then princely states of Hyderabad and Mysore. The result was that the Indian states did not get proper representation in the survey report.

During the freedom struggle, political thinkers like Mahatma Gandhi, Pt. Jawaharlal Nehru advocated for the regional languages of India. They also supported the Reorganizing of states on linguistic basis. Although, after independence, many states were formed on the basis of language and linguistic movements also took place in many parts of the country. So, India has a long history of linguistic movement, which started soon after the end of the Mughal Empire. Then a dispute started regarding the use of Urdu and Hindi (written in Devanagari script) for administrative work. In this unit, instead of discussing the language movements before independence, we will focus on those language movements which unfolded in the process of nation building in post-colonial independent India.

For the convenience of study, this unit has been divided into the following parts - (1) development of Indian languages after independence, (2) role of translation in Indian states after independence, (3) translation in Indian publishing world; and (4) the role of Indian translation and international publication.

13.2 Reorganizing Linguistic States after Independence

After independence, the Government of India decided to reorganize the states, which were dreamed of by Mahatma Gandhi and Pt. Jawaharlal Nehru. Focusing on four fundamental principles and administrative convenience like language, culture, development and unity, the 'State Reorganization Commission' was constituted in 1953, which was entrusted with the responsibility of formation of unilingual and bilingual states. The Commission was formed under the idea that linguistic uniformity would facilitate administrative work. The government accepted the recommendations of the States Reorganization Act, 1956 and once again prepared a map of India on the basis of linguistic similarity of the states. In this context, the number of states including six union territories was reduced from 27 to 14.

In 1950, 14 languages were added to the Eighth Schedule of the Indian Constitution. These are Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Malayalam, Marathi, Oriya,

Punjabi, Sanskrit, Tamil, Telugu and Urdu. Since then this list has been expanded three times. Sindhi language was added to it for the first time. Konkani, Manipuri and Nepali were added for the second time and Bodo, Dogri, Maithili and Santhali were added for the third time. All these Indian languages are known as Modern Indian Languages (MIL). Many more languages can still be added to this list.

The reorganization of states on linguistic basis encouraged the assertion of linguistic identity, which led to several linguistic agitations and demonstrations in different parts of the country. The main reason for these linguistic movements was the belief that the protection of the rights of linguistic minorities was not implemented as expected. The imposition of Hindi as the Official Language (OL) of the Central Government also led to unwanted demonstrations.

Linguistic Sensitivity

In the Constitution of India, in 1950, provision was made that the Official Languages of the Central Government would be Hindi and English. It was arranged in the Constitution that the President will appoint the Official Language Commission for the first five years and after ten years of the implementation of the Constitution. This was later followed by the Official Languages Act, 1963, which stipulated that Hindi would be the sole Official Language of the country in 1965 and English would, however, remain as an 'associated additional Official Language'. After five years, in the light of the precautionary arrangement, the Parliamentary Committee had to consider the situation and also think about whether the status of English should be negotiated if Hindi has not been able to make proper inroads among those who know other languages will be kept. You have already read about the Constitutional-Statutory provisions related to Official Language in Unit-1 of MTT-013. Here, we are focusing only in the context of the politics of language.

In 1964, the Ministry of Home Affairs (MHA) asked all the ministries for progress reports regarding making of Hindi as the official language and information about the plan after Hindi was made the official language in 1965. This move by the Ministry of Home Affairs led to protests in Tamil Nadu in late 1964 and early 1965, causing the central government to reconsider its stand. As a result, in a June 1965 conference in New Delhi, the non-Hindi speaking states were assured that Hindi would not be imposed as the sole official language of the central government and the states, unless a single state opposed it.

The issue of language has been a very sensitive issue due to its connection with regional identity. It has emerged as the most talked about issue in Tamil Nadu. Agitations against the potential dominance of any other language, especially in the 1960s, also took place. The first protest against Hindi took place in 1937, when the government was made compulsory Hindi teaching in schools in the Madras Presidency. This protest lasted for three years during which many conferences, marches, fasts, strikes and demonstrations took place. The lack of a favorable response from the government resulted in the death of two protesters and the arrest of many people, including women and children. Later, Lord Erskine, the British governor of Madras, withdrew the order in February 1940 related to making Hindi education compulsory after the resignation of the Congress government in 1939. After this, an anti-Hindi movement started in Tamil Nadu to protest against the declaration of Hindi as the official language, which also got the support of student groups. The first protest took place on 25 January 1965 in Madurai. Then it spread all over Tamil Nadu and for the next two months there were many incidents of violence, arson, loot, police firing, lathi charge. Due to this, about 70 people died. To control the situation, the then Prime Minister of India Shri Lal Bahadur Shastri assured that English would continue to be the official language as long as the non-Hindi

speaking states so desired. After this assurance of Shastri ji, riots and demonstrations were stopped.

Andhra Pradesh was created in 1953 due to the demand for a new state by the Telugu-speaking communities in the Madras province. In 1956, the central government carved out the Telugu-speaking areas of the Madras Presidency and the princely state of Hyderabad to form a separate state, Andhra Pradesh. Although Telugu is spoken by more than 80 percent of Andhra Pradesh's population, it also has a number of linguistic minorities, as in most Indian states. These linguistic minorities speak Urdu and live mainly in the state capital Hyderabad, where about 40 percent of the population speaks Urdu. Although there were riots in the late 1960s and early 1970s for the formation of two separate states but the separation did not happen.

The issue of linguistic identity is still sensitive, but due to the increase in the speed of means of transport, the movement of people from one corner of the country to another has increased. Hence the linguistic barriers have been greatly reduced. Movies have played their important role in this. Nevertheless, due to political or linguistic over-enthusiasm, a situation of tension arises even today. Incidents of tension with other languages, especially Hindi, on the issue of Marathi language in Mumbai is an example of this.

Language Hierarchy and Conflict

In the years of independence, language-related movements took place in states where very few people spoke a language other than the regional language of that state. The dominance and selection of the widely spoken regional language and non-protection of rights of linguistic minorities led to the formation of opposition groups in several states of India.

In **Assam**, after the declaration of Assamese as the official language of the state, the language related movement took place, which came to be known as the *Bhasha Andolan* (Language Movement). On 3rd March 1960, the then Chief Minister of Assam, Shri Vimala Prasad Chaliha, gave a speech on the issue of declaring Assamese as the official language of Assam. After this, propaganda started in the entire region to establish Assamese as the official language. This enraged Assamese people of the Barrack Valley, who were mostly Bangla language-speaking. On 16th April 1960, in Silchar of the Barrack Valley, the local people started an agitation against the attempts to make Assamese the official language. On 3rd July 1960, the police opened fire on the protesting students, killing one Assamese student. This was followed by violence in the Brahmaputra valley area and the '*Bengal Kheda Andolan*' began. Literal meaning of 'Bengalies kheda' is 'expulsion of Bengalis'. This resulted in the displacement of thousands of Bengalis from all over the state. Non-Assamese students were forced to leave the universities and colleges. This took place in Barrack valley on 19th May 1961. On the day of 19th May 1961, 11 protesters were shot dead in Silcher, who were later given the status of 'Language Martyrs'. After this protest, the government promoted Assamese as the official language of 'Brahmaputra Valley' and Bangla as the official language of 'Barrack Valley'.

The language movement in **Manipur** was of a different in nature. 'Meiteion', officially known as 'Manipuri' language, is the official language of Manipur state. This is used as a public language by various tribal and non-tribal communities in the state. According to numismatics (*mudrashashtra*) and other historical sources, the Meitei language developed its own distinct script and grammar.

When Hinduism came to Manipur, at that time most of its promoters and patrons came from Bengali Hindu. It was but natural or otherwise, along with religious principles, later Meiti King applied this script for the state language in place of earlier Meitei. All the earlier Hindu religious texts known as '*Puyaa*' were given burnt. After this, the Meiteis were barred from using their own script for more than 250 years. In modern times, new efforts have been started for the re-establishment, conservation, development and promotion of Meitei script in the state. After this, there was a demand to include Meitei in the VIII Schedule of the Indian Constitution and to implement Meitei as a medium of primary and higher education in Manipur. This movement also had to face many internal and external challenges. The movement was also challenged by resistance from other communities regarding the state government's sympathy for the Meitei language and indifference to the 29 tribal languages.

Due to linguistic identity in some states, states were reorganized on linguistic basis. As already mentioned, Telugu speaking people led to the formation of Andhra Pradesh, though it led to some tragic incidents. In 1960, the Bombay province was divided into two states, Gujarat and Maharashtra. The division of Punjab and Haryana took place in 1966. The states of Northeast India were reorganized in the early 1970s. However, the reorganization was not always on the basis of language alone. Apart from language, many other political factors were also involved in this process.

13.3 Translation in the States after Independence: Present Scenario and Role

In the previous section, we read how the imposition of a national language in multilingual states led to untoward incidents. To solve this problem, the Government of India adopted the 'Tri-lingual Formula (TLF)' in August 1961. In addition to recognizing Hindi as the 'national language', each state should have 'regional' and 'local languages'. Option to choose two other languages was given in the form. However, this formula could not address language related issues in states where there are multiple language speaking communities. This policy divides all Indian languages into 'Scheduled' and 'Non-Scheduled' categories. This led to the development of the language-related hierarchy, in which Hindi was placed at the top as the 'national language'. This is followed by the 'regional language', which may have been extremely influential in a particular geographical area or had a history as patrons of ancient India. 'Dialects' were placed at the bottom of this language-related hierarchy. However, the inclusion of languages such as Tibeto-Burman and Austro-Asiatic in the category of 'Dialects' caused discontent among the communities that speaks these languages.

Due to the use of any language in administration, the need was felt for the development of that concerned language and to develop it as a standard language. India has taken steps for these both at the central and state level. Many Commissions and Boards constituted at the central level have reviewed the linguistic development programmes launched by the state governments. The government of India has also established some major institutions for language research and development, including the Commission for Scientific and Technical Terminology (CSTT), Central Hindi Directorate (CHD), Qaumi Council Baray Farog-e-Urdu Zaban (National Council for the Promotion of Urdu Language (NCPUL), Central Institute of Hindi (CIH), Central Institute of Indian Languages (CIIL), National Council for Promotion of Sindhi language (NCPSL) for the promotion of Sindhi language. CSTT initiated several projects to ensure standardization of technical terminologies (including the terminologies of administrative languages including Hindi and other regional languages). CHD, NCPUL and NCPSL are responsible for the development of Hindi, Urdu and Sindhi languages

respectively. CIH Provides Hindi language training to teachers and officers, so that they can use Hindi in administration.

CIIL Mainly engaged in translation projects and other activities in various languages. It started many big translation projects like '*Anukriti*'. This project proved to be very helpful for translators and translation studies. All kinds of information related to translation are available on its website. It has also started a print and online translation journal called '*Translation Today*'. '*Katha Bharati*' is another big project that this organization started in association with Sahitya Akademi. Sahitya Akademi provides access to 100 of the best modern fiction (novels, short stories) of Indian languages, in other Indian languages and mainly in English and occasionally in French, German, Spanish, Italian and other international languages. Presently this organization is associated with the project known as 'National Translation Mission' (NTM). NTM is making efforts to make knowledge-based texts available through translation in all the Indian languages included in the Eighth Schedule of the Constitution. Its main objective is to develop quality translation tools such as dictionaries, thesauruses and dictionary of synonyms, promote machine translation between English and Indian languages, one Indian language to another Indian language, Indian languages and major global languages, and human-assisted computer translation .

At the state level, many states have constituted university and school-level text book boards for the preparation of educational material in the respective regional languages. Some states have also established language departments, academies, training institutes to train officers in their respective administrative languages. Many language-related departments and academies are involved in the translation of standard text books, official manuals and procedures into regional languages. Officers and employees are trained in the use of the official language of the state during in-service training organized by the state governments. Some states encourage their officers and employees to use the state official language in administration. Some state governments patronize dialects of Hindi and tribal languages such as *Maithili*, *Rajasthani*, *Bhojpuri*, *Braj*, *Pahari*.

Thus, there is no state in India where only one language is spoken. So whether it is for administrative work or medium of instruction, the choice of language has always been a problem. State governments are trying to solve this problem by giving different roles to different regional and local languages.

13.4 Translation in Indian Publishing World

We learned about the problems arising due to linguistic diversity, the most important and natural feature of the Indian nation. Because of this, despite the great growth of translation as a discipline in India, most translations are available from regional languages to English and from English to regional languages. Although cross-translations have also taken place between regional languages, they have achieved local readability rather than national or international readability. By the way, one cannot deny the role of Indian publishers in popularizing and providing wide readability to the text material of any regional language through translation.

There were few attempts to publish translated works in the 19th and 20th centuries, mainly by the colonialists. Some colonists made a collective effort to set up a printing press, like establishment of Shrirampur Mission Press. Although initially this press was concerned only with the publication of translations of the Bible into various languages, but later it began

publishing dictionaries and religious and literary materials in important Indian languages. Other publishers like Rajpal & Sons, Renaissance Publication, Navjeevan Press etc. played an important role in pre-independence India.

With the Objectives to develop interest among the people to understand the various cultural and traditional heritage of the country Pt. Jawaharlal Nehru, the country's first prime minister, decided to set up various institutions without bureaucratic control. Thus, institutions like the Sahitya Akademi (1954) and the National Book Trust (1957) came into existence as autonomous institutions receiving grants from the government.

Sahitya Akademi was established with the objective of promoting the development of literature in regional languages of the country and promoting the cultural unity of the country. The aim of this Akademi is to set high standards in the field of literary activities in the country. Through various activities related to Indian literature such as discussions on the vastness and diversity of Indian literature and publication of literary books in all modern Indian languages, the Akademi is fulfilling the objective of nation-building through translated literature and original-writings.

In this context, the National Book Trust (NBT) was established in India in 1957. Its objective is to publish good literature from all regions of India in all recognized languages and to make these books available to people at low cost, so that book readership in India increases. In the language they translate, two things are kept in mind - (a) translation of exceptional works of Indian writers from Indian language to another language; and (b) translation of best books from foreign language.

After independence, most of the publishing houses used to publish English text materials for schools and colleges, whose consumers were mostly academics. But in the changing scenario since the 60s of the last century when the government decided to nationalize school text books, many publishing houses focused on publishing books of general interest rather than individual buyers and academic books from wider consumer groups. .

Some publishers like Asia Publishing House, Writers Workshop, Jaico Publishing House, Vikas Publications were struggling to bring out the work of Indian writers even in the sixties. There was no major improvement in the seventies and eighties, as neither the translation from regional languages to English nor the increase in readability. It is also a fact that people in India who read less English in those decades preferred to read books by English authors or European authors in English.

Translation in English got a boost in the nineties, when a definite plan was made for it and it was promoted. At the economic level also, the reforms of 1991 liberalized a large part of the public sector. In the course of materializing these agendas of reform, liberalization faced indigenous cultural products, among other factors. Advanced technology like Desk Top Publishing (DTP) not only improved the publishing industry but also helped in shaping the books and making them more attractive to the readers. In short, this time India was in the process of creating a global market for books.

In the nineties and in the next decade, several experiments were done in the field of literary publishing in addition to mainstream translation of fiction and non-fiction literature, poems and stories. The main strategy of translation into Indian languages was in fact linked to the concept of brotherhood in the process of nation-building. Publication houses such as *Katha*

presented content depicting unity in diversity. The inclusion of marginal literature, till twenties has enhanced this experience. During that period, several experiments were done in publishing literature related to Partition, homosexuals, dalits, women, religious minorities etc. Once the possibilities of translation in these areas were noticed, several publishing houses sprang up in India. The most prominent of these is the non-profit publication NGO *Katha*, founded in 1988. It presented a collection of translated fiction in several major Indian languages. It started a project called '*Kathavilasam*', which aimed to establish the principles and practice of translation. It organized several workshops and seminars and also instituted awards for translation-related activities in India. It also organized competitions related to translation across the country.

Publishing groups like '*Stree*' (established in 1990) and '*Kali for Women*' (established in 1984) prioritize translation of issues related to women in the genres of fiction, poetry, autobiographies etc. '*Saamy*' through its publication raised issues like caste, untouchability etc. through English translation. '*Zubaan*' is dedicated to the translation of material belonging to minority groups and to bringing to the fore good literary works of lesser-known authors. '*Navayana Publishing House*' (established in 2003) focuses on non-fiction writings, which may not necessarily be in mainstream.

13.5 International Publication Houses and Translations of Indian Texts

The Indian economy was opened to the global market after the 1991 economic reforms. Many foreign multinational companies started showing interest in the Indian market. Foreign publishers focused on those who knew and read English in India, however, some foreign publishers were working in India before independence. Orient Longman Limited, established in 1880, is the oldest British publication in India. Macmillan was established in India in 1902 to represent Macmillan of Britain.

Macmillan, Orient Langman and Oxford University Press initially focused on English textbooks in India. Academic publishing is still a major sector in the field of English publishing in India. Some of the major academic publishers in India are Oxford University Press, Macmillan, Tata McGraw Hills, Orient Longman, Prentice-Hall, Rupa HarperCollins, Sage and Siegel etc. There other publications include fiction and non-fiction works by Indian authors in English. Sangam Books (a branch of Orient Longman), Oxford University Press, Arnold Heinemann and Bale Books were the first to attempt to bring out the writings of Indian writers and their translations into English. However, the number of readers of translated works was less compared to the works of Indian authors writing in English. Although publishing translations was not a commercially viable option, many translations from languages such as Tamil, Kannada, Marathi, Bengali and Hindi followed. This paved the way for 'National School of Drama' (NSD). Some publishing groups publish new titles in translation alongside their older series of translations.

Some popular publishers have introduced fiction in translation. Oxford University Press begins series of works in translation. Macmillan published 80 narrative works as part of its Modern Novels in English Translation programme. Orient Longman published books in the seventies under the name of 'Sangam Books', which is currently known as 'Disha'. 'Disha' focused on Indian writing in English as well as translation. Penguin India publishes 15 titles in translation every year, while Rupa HarperCollins publish five translated titles annually. Siegel Books has published English translations of many of the plays. Also Picador India has shown interest in Indian translation.

In recent times, foreign publishers have shown interest in publishing translated materials from Indian languages in view of the quality, quantity, readability, due to which the market of translation publication in India is flourishing rapidly. As the translation market grows, so does the demand for good translations. Translation as a professional activity and career is getting a lot of boost. Translation has become established as an industry due to recognition of translators by publishing groups and a new business option for translators due to copyright policies and revised payment plans. At one time or when the name of the translator was not known, but today translators are provided proper place for their introduction by almost all the publishers.

13.6 Let Us Sum Up

You have read in the previous units how post-colonialism gave rise to disciplines such as Diaspora Literature and Subaltern Studies. The objective of this unit was to acquaint you with the formation of Indian linguistic states and the evolution of Indian languages in the process of nation-building in a linguistic context. Thus, this unit also deals with the politics of translation. In order to understand translation in India, let us look at the language movements in India at a time when India was trying to emerge as a nation. Also we learned briefly about the language movements after independence. After this, we learned about the various aspects of the language policy and the role of the states in promoting translation. At the end of the unit you also learned about the role of Indian and international publishing groups in promoting translation work in India. You will understand the relevance of this unit more when you go through this next unit.

13.7 Exercises

1. Discuss the reorganization of states on linguistic basis in India in the post-independence period and the tensions arising out of it.
2. Write an essay on the efforts made to promote the languages of the states of India.
3. Illuminate the role of Indian and international publishers in publishing translation in India.

13.8 Key Words

Post-colonialism : Consciousness and resistance against exploitation in the colonized society during the colonial period and the post-colonial period.

13.9 Suggested Readings

- Kothari, Rita, 2003, *Translating India*, Delhi : Foundation Books.
- Srivastava, G.N., 1920, *The Language Controversy and the Minorities*, Delhi: Atmaram and Sons.
- Websites: www.jstor.org
- www.scribd.com
- Websites of publishing houses like Katha, Sahitya Akademi, National Book Trust, Routledge, Macmillan, Oxford University Press, Orient Lagman, Rupa HarperCollins etc.

Unit 14 English Language and Translation

Structure

- 14.0 Objectives
- 14.1 Introduction
- 14.2 Colonialism and English Language Policy in India
- 14.5 English and Indian literature
- 14.4 Indian writings in English
- 14.5 English translation of Indian literature
- 14.6 'Indian English' and Varieties of English in India
- 14.7 Let Us Sum Up
- 14.8 Exercises
- 11.9 Key Words
- 14.10 Suggested Readings

14.0 Objectives

After reading this unit you will be able to :

- describe the role and changing patterns of English language in India;
- obtain qualitative and quantitative information about literature written in English in India;
- explain literature written in Indian languages and translated into English;
- determine the status of 'Indian English' used in translations; and
- determine how English became the language of power in the global scenario.

14.1 Introduction

We see that now-a-days a large number of books, especially fiction, are being translated into English very fast. The purpose of this unit is to consider this issue. In this unit we will not only discuss what translation is, but also why translation is taking place. This would also lead us to the question of language and its hegemony, its power.

We begin with some preliminary observations on the role of language. Language is perhaps the most important element in the life of a community, culture or race. Language is not only the most important medium of expression and communication but also a decisive means of socio-cultural exchange. It is through language that we get to know new people, new customs and cultures and can establish wide relations and networks of communication with a society whose linguistic rules and beliefs may be different. Language has always been a means of identity and representation. Therefore, it is obvious for power politics to be involved in it. Even in the context of colonialism, language is important for both the ruler and the ruled, or the colonizer and the colonized.

We have already discussed about language families in our previous units. English as a language originated from the Indo-European (Indo-Aryan) language family. Earlier it was called Indo-Germanic family but now this language-family is known as Indo-European. 'Indo-European' is the name given to the specific group of languages from which (at the time) almost all European languages and the languages of Persia and a large part of India are derived. We use the term 'Indo-European' because the languages of that family are consist of mostly countries of Europe and India. Among many other factors that influenced the development of English as a language, the initial migration, settlement, and ancient

settlement of the Jutes, Saxons, and Angles tribes on the New Island (present-day England) in the fifth and sixth centuries. It also includes the continuous development of the language itself through various stages such as medieval and modern.

The English language has been an important tool for the colonial enterprises of the British Empire. English has played an important role both in the colonial period and in the post-independence era. It is also referred to as the 'post-colonial period'. The British exercised complete control over the languages of India, from the means of enforcing rules to the arbitrary use of English in all administrative matters, and through the translation and interpretation activities carried out throughout their reign. In the introduction to their book *'The Empire's Rights Back : Theory and Practice in Postcolonial Literature'*, Bill Ashcroft, Gareth Griffiths and Helen Tiffin argue that the "imperial education system" idealized the standard form of metropolitan language and Marginalized as all appropriations as impure. "Language became the medium through which hierarchies of power were perpetuated and it is the medium through which the concepts of 'truth', 'sequence' and 'reality' were created." (Ashcroft et al. 1989)

The western colonizers took a language with them wherever they went. In this sequence, English arrived in India. English became the medium by which the hierarchical power system (British) was perpetuated through administrative, educational and cultural forums on the subjects.

14.2 Colonialism and English Language Policy in India

'To consider why English as an important language in India', we have to start with the colonial period. It was during this period (also known as British India) that the English language was disseminated on a very large scale. The use of English, 'operation' and 'establishment' was done through a deliberate policy to create 'a class of people' among Indians who would later be suitable for the colonial work of the empire. In the colonial history of India, Thomas Macaulay, a leading figure in India, has clarified this point of view in his "Minutes on Indian Education" :

"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."

A few decades earlier, an eminent scholar on the state of society in Asiatic subjects in Britain, Charles Grant in his 1792's writings and messages emphasized the importance of changing the nature and attitudes of the new colony in an assertive tone. It was proposed by him that this change could be possible only through the English language. It was recognized that it could be an important tool for the colonial enterprise:

"The Hindus are so in this position, because they are ignorant and their errors have never been fairly placed before them. The communication of our light and knowledge to them would prove the best remedy for their disorders, and this remedy is proposed, from a full conviction that if judiciously and patiently

applied, it would have great and happy effects upon them, effects honourable and advantageous for us. We proceed then to observe, that it is perfectly in the power this country. by degrees to impart to the Hindus our language; afterwards through that medium, to make them acquainted with our easy literary compositions upon a variety of subjects, and let not the idea excite dension, progressively with the simple element of our art, our philosophy and religion. These acquisitions would silently undermine and at length subvert, the fabric of error. The first communication and the instrument of introducing the rest must be the English language, this is a key which will open to them a world of new ideas and policy alone might have impelled our long time, to put it into their hands.” (Ghosh: 1926, 29)

The British teachers considered it necessary to eradicate the evils and superstitions prevailing in the Indian society for a long time. Freeing the society from ‘ignorance’ without delay became the main part of their colonial project. As expressed in Grant’s statement, he believed that English could become an important weapon for this great effort. Interestingly though, it was only the British system of education that could provide ‘a new source of truth and liberality’. (Ibid p. 28) In this project, the norms of native languages, education and knowledge were ignored.

The British adopted such educational policies in the early stages of their colonial rule, which did not show much success in practical implementation. Perhaps this happened because they focused exclusively on English in this project and did not consider or rather completely ignored or almost forgot India’s rich cultural and linguistic heritage. It was only in the last decades of the 18th century that British scholars, educated in the available languages and culture and called ‘Orientalists’, attempted to revisit the past of colonized India as they felt it had lost its golden glory.

We discussed the role of Orientalists in the making of colonized India in the context of translation in the previous units. We also elaborated on the issue of how the Orientalists had initiated efforts in reviving the socio-cultural values, beliefs and customs of the natives. It was an action that could later work in the process of expansion after the establishment of colonialism. In this phase, the aim of reform through education was postponed and it was assumed that this was to be done through reconstruction on the existing linguistic and literary past of the country. The process of teaching and learning the classical and vernacular languages of the colonized nation became almost central to the colonial administration of India, both for the colonizers and under their control. This importance redefined the position of the colonizers vis-à-vis the colonized and established new equations of balance of power.

English was the medium of instruction in educational institutions like universities and colleges established by the Britishers in India. The systematic implementation of the English language as the medium of instruction in educational institutions was shaped by a number of government policies and employed as a tool to work for ideologies related to literature. As far as the course content was concerned, changes were made from time to time. The main reason for this was the prevailing contradictions among the teachers themselves which appeared in various aspects (such as cultural, linguistic and to some extent financial).

British policies relating to education were formulated by the formation of various classes, which were engaged in the production of literature. These classes included the colonialists, local litterateurs, scribes and middle-class intellectuals. These classes were associated with

professional positions in educational institutions and missionaries, who served various purposes such as teaching of various languages, translations of classical texts from local languages into English and their commentaries.

The contribution of the 'English' orientalists to the renaissance of Indian linguistic and literary traditions has been discussed in the previous units. Due to the relevance and context of the subject, it is necessary to say that in 1770 Warren Hastings encouraged and patronized Nathaniel Halhed's '*A Code of Gentoo Laws*' (1776) and his own '*A Grammar of the Bengal Language*' (1778). Proficient in Persian and Hindustani, Hasting encouraged the translation of rules and regulations and advised that Indians should be governed by their own laws. Later he realized that the *pandits* and *maulvees* (clerics) were taking advantage of the ignorance of the Britishers about the law. Hasting established the first institution in 1780 in the name of 'Calcutta Madrasaa'. Halhed translated many Sanskrit works into English. These included 'Bhagavata Purana', 'Shiva Purana', 'Brahmavaivart Purana' and 'Mahabharata' etc. and most of these translations were done without any patronage.

The most prominent event of this period was the establishment of an institution called the 'Asiatic Society' in 1784 by Sir William Jones. Apart from other works, this institution played a special role in the publication of Sanskrit texts and their translations. The 'Sanskrit College' was established in 1792 with a focus on reforming Sanskrit education and Hindu culture. Lord Wellesley established the Fort William College in 1800 with the vision of empowering the British Empire by overcoming barriers of language and culture between the colonists and the colonized. The establishment of three universities named after these cities in Calcutta, Bombay and Madras in 1857 was probably the best time culmination of the rebellion against the British rule. Universities became helpful in the propagation of English. Although they did not directly contribute much to the development of new literature, but did pave the way for such possibilities.

Sanskrit, Persian, Hindustani or Hindi and English these four languages witnessed this entire history from pre-colonial era to independence. While Hindustani was the medium of speech for most local residents and orientalists who sharpened it and many of whom also learned Arabic-Persian. Sanskrit was the language of knowledge and classical manuscripts and was learned only for the needs of translations and interpretations. While Sanskrit was losing its primacy, Persian gradually became the language of the court and administration. In fact, a notification was passed by the Public Office in 1799, which made it mandatory for Company officials to learn Hindustani and Bangla along with Persian to control higher offices. In 1838, English replaced Persian language.

The teaching and adoption of the English language was done, both in the field of language and literature during British India. Early courses in English in British India focused primarily on linguistic studies, although curriculum material was drawn from literary sources. The curriculum included literary studies in two categories - Classical Studies (which were offered to the upper classes); and Religious Studies (which were taught to the lower classes). (Viswanathan 1987) Such issues about the content of the curriculum, particularly revolving around the body of literature it contained, became prevalent throughout the first half of the nineteenth century.

14.3 English and Indian Literature

Through the study of various courses so far, we have come to know that India's multilingual identity has always been a decisive factor in shaping things in all fields - socio-cultural, educational, institutional, anthropological; and political etc. Bilingualism or multilingualism has always been accepted as a fact. The concept of 'Indian literature' itself is very diverse, due to which it has always been difficult to determine the scope of Indian literature. In general terms, the name of the group of literature composed in different languages of India is 'Indian literature'.

The earliest literature extant in India was written in Sanskrit, Pali and Tamil. Later on literature emerged in today's Modern Indian languages i.e. Hindi, Urdu, Bangla, Marathi, Assamese and Gujarati etc. With the advent of English in India, extra-ordinary changes have been occurred in the sequence of languages and their literature. There was a change from demand to read the literature of the West as at times imposed with the English language was created.

English was used in India in two ways – first, as a language of learning, so that Indians could know Western literature and (to fulfill many subsequent purposes, such as translation) in a purely linguistic form; and secondly as a discipline under which institutions of English were established and in which English or Anglo-American literary studies were taught as the main field. Thus, English became the language of connecting cultures and getting to know each other. Renowned historian of Indian literature Sisir Kumar Das in his book 'A History of Indian Literature' notes that 'this co-existence of English literature with other Indian literatures is a distinctive feature of the Indian literary-linguistic situation' (Das 1995, 54).

Thus, English continued to be used as a medium of creative writing. We will discuss about this in the next section of this unit. The English language literature of Indians writing primarily in English is contributing to the global English literary tradition. Now both these are specially formed streams in 'Indian literature' and 'Indian (language) literature in English'.

14.4 Indian Writings in English

In the previous sections of this unit, we tried to understand the process by which the English language came to be established and practiced in India. Now, we will discuss Indian literature in English language. Indian literature in English grew out of the neo-colonial encounter between Britain and India. Samuel Daniel (1562-1619) predicted English glory in his poem 'Musophilus', written in 1599, saying that "we do not know whether we will be able to communicate the treasures of our language to others, we do not know to whom the unknown our magnificence will reach the ends and enrich the ignorant countries, don't know how many worlds that have not yet been created will be cultured by our words and speech."

Indian writing in English is a body of literature known by various names such as 'Indo-Anglian literature', 'Anglo-Indian literature', 'Indo-English literature' and 'Indian-English literature'. It is literature originally written in English by Indian authors.

Since their inception, terms such as 'Indo-Anglian' and 'Indo-English' have come under skeptical criticism because of their racial connotations. 'Indian writings in English' and 'Indian English literature' were the same terms, widely used to refer to the body of literature written in English by Indians. As we mentioned earlier, while the Britishers were engaged in the revival of the Indian past (the translation of ancient texts into English being the main task in this process), the gradual spread of English education and Western ideas led to the creation

of an English-educated Indian population. A group came to the fore which was highly influenced by western education and ideas. On the other hand, there were conservatives who opposed English. Thus, on the one hand, there was an increase in those who supported English education, and on the other hand, almost everywhere there was widespread dissatisfaction with the 'foreign' education system. Nevertheless, says M.K. Nayak, many more forward-looking Indians believed that English education was not a demonic infusion but a divine boon. (ibid, 11)

Raja Rammohan Roy was one of the biggest supporters of English education in India. It is believed by many historians that Indians started writing in English about two decades before Macaulay's famous 'Minute' of 1835. The earliest Indians to write in English were Kaivalya Venkata Boriah (1770–1803), Raja Rammohan Roy (1772–1833), Henry Louis Vivian Derozio (1809–1831) and two of his students, K.M. Banerjee (1831–1885) and Ramgopal Ghosh (1815–1868) and Kashi Prasad Ghosh (1809–73) are mentioned. We can be considered them as the first generation of Indian writers, most of whose English writings resonate in poetry and essays to literary and philosophical songs even before the 1857 freedom struggle. Many of them were equally proficient in other Indian languages and used to write in those languages as well. The choice of English in the creative expression of this class was due to the increasing receptivity of the English language and its increasing use in many fields such as academic and social political.

The end of the Revolt of 1857 and the consequent end of East India Company rule and the proclamation of peace in 1858 marked the beginning of a new era of Indian writings in English. Political writers such as Ramesh Chandra Dutt, Manmohan Ghosh, Anand Kantish Kumaraswamy, Bakim Chandra Chatterjee, Sri Aurobindo, Rabindra Nath Tagore, Sarojini Naidu, Haridra Nath Chattopadhyay, Swami Vivekananda, Gopal Krishna Gokhale and influential speakers and writers in English such as Surendranath Banerjee contributed to this. National personalities like Pandit Madan Mohan Malaviya, Motilal Nehru and Lala Lajpat Rai also used English in their lectures and writings.

Fighters of the Indian freedom struggle like Mahatma Gandhi and Pt. Jawaharlal Nehru made excellent use of nationalistic English. Both of them had studied abroad. They used English language to reach maximum number of Indian intelligentsia and British rulers. Gandhi's English writings are divided into three distinct periods: the brief early London period (1888–1891), the migration period in South Africa (1893–1915), and the thirty three years of the Indian period (1915–1948). (Nayak 1982, 120-21) Pt. Jawaharlal Nehru wrote books, essays, articles, press communique etc. in English extensively. He also used English extensively in the lectures he delivered. Even people like Subhash Chandra Bose (1897-1945), Muhammad Iqbal (1873-1938), and Muhammad Ali Jinnah (1875–1948), who rebelled against Gandhism, also sometimes used English to express themselves. English also became the dominant language for the Indian press, as a result of which, by the end of the last decades of the 19th century and the beginning of the 20th century, we could see the increasing use of English in the writing of biographies and autobiographies, in addition to such fields as journalism, historical writing, religious and philosophical writing.

The period from the early 1930s to the 1970s was a fertile period for Indian writings in English. The trio of novelists - Mulk Raj Anand (1905–2004), R.K. Narayan (1906–2001) and Raja Rao (1908–2006) produced a masterpiece in English. Along with these, K.S. Ventarmani, K. Nagarajan and Ahmed Ali made important contributions to Indian writings through English.

After India's independence, the use of English increased instead of decreasing and the acceptance of literature composed by Indians in English was also increased. The tradition established by the great pre-independence writers was also extended to the regional level by many new writers. According to M.K. Naik, a lack of 'acceptable National Identity after 1947' proved to be a major achievement for Indian English writers. In the upcoming centuries of independence, the workshop of established writers organized by P. Lal in 1955 in Calcutta made a notable contribution, which P. Lal named it 'Writers' Workshop' and also opened a publishing house with the same name. Niseem Ezkil, A.K. Ramanujan, R. Parthasarathy, Jayant Mohapatra, Keki N. Daruwalla, Kamnadas, Nirad C. Choudhary in poetry. Similarly, Bhavani Bhattacharya, Manohar Malgaonkar, Khushwant Singh, Balachandra Rajan, G.V. Desani, R.P. Jhavawala, Kamala Markendey, Nayantara Sehgal and Anita Desai are prominent names in novel, some of whom also contributed to drama and poetry in English. This was perhaps the most fruitful period of Indian writings in English, in which English was recognized as an accepted medium of expression for literary figures.

The new generation of Indian writers in English includes Amitav Ghosh, Girish Karnad, V.S. Nayapaul, Salman Rushdie etc. Most of the Indian writers in English, especially those active in the first six decades of the 20th century such as Sri Aurobindo, Mulk Raj Anand, R.K. Narayan, Raja Rai and Khushwant Singh etc. tried to create a unique world through their English writings. It was a world where World English and Indian English can be seen as both. However, this juxtaposition of language and identity, in other words mother-tongue and English, remained to such an extent that many Indian writers remained in dilemma for a long time as to which language to choose between mother-tongue and English as the medium of their creative expression. As a result, today many Indian authors can be seen writing both in the regional language and in English. In this context, it is important to mention that Rabindranath Tagore can be seen as an important example, who wrote mostly in Bangla language but family tradition, education and circumstances forced him to write in English as well. Seeing many translations from English in this category, it is especially important to mention Kabir's verses and his 'Gitanjali'. Not surprisingly, some scholars consider Tagore's English writings to be mere coincidence.

14.5 English Translation of Indian Literature

As may be mentioned earlier, literary criticism and translation have been the most decisive aspects in the literary history of India. The exchange of ideas between languages began right from the time the East India Company was established in India solely for the purposes of trade and commerce. As Sujit Mukherjee (Nayak: 2002 27) aptly observes, the Britishers 'started learning Indian languages while Indians started learning English'. Although there were Europeans who were already learning Indian languages, and Indians were also learning English from a long-time ago. This process of colonialism worked on the pattern of transactions. Due to this, the Indians became familiar with the language and culture of the Britishers and at the same time the Britishers had to learn Indian languages. Along with the *munshis* and *maulvis*, the Orientalists themselves were actively involved in the English translation of Classical texts from Sanskrit and other vernacular languages, around the last two decades of the eighteenth century. After the establishment of Fort William College, i.e. after 1800, these people were engaged in the work of translation in modern Indian languages like Hindi, Urdu, Bangla and Marathi etc. or from modern Indian languages into English.

The *Dharmashastras* (Theology) occupied a prominent place among the earliest texts to be translated into English. Warren Hastings, who was governor in office from 1772 to 1785, got

the translation done from Sanskrit to Persian by the Indians and later from Persian to/from English by the British. Apart from this, in 1785, Charles Wilkins translated '*Bhagavad Gita*' from Sanskrit to English, in 1789 Sir William Jones translated Kalidasa's play '*Shakuntala*' from Sanskrit to English, three Puranas and Mahabharata by Halhed. Apart from this, translations of grammar, law and many classical texts were also done. The Fort William College gave a special boost to this sector in the early decades of the nineteenth century. Harish Trivedi makes a four-level division of the history of literature translated into English in India as per following details :

- a) Indic and Orientalist works, mainly translations of ancient and medieval Sanskrit or Pali texts into English (Neo-Orientalist, Post-Orientalist).
- b) Translations of ancient and medieval works mainly on Bhakti (A.K. Ramanujan) or translations of Kabir, Tagore (Neo-Orientalist and Post-Orientalist).
- c) fiction depicting various aspects of modern India realistically, such as those of Tagore or Premchand compositions.
- d) modern or ultramodern authors translated into English

G.N. Devy in his book '*In Another Tongue*' (1993) divided Indian literature translated into English into four phases - (a) Colonial period, (b) Renaissance period, (c) Nationalist period, and (d) Conservative period.

The above period-division appears as an attempt to categorize the older group of literature known as 'Indian Literature in English'. Since independence, the task of translation and the formal arrangement of English translation of literature written in Indian languages, has not only emerged as an industry at the institutional and individual levels but is also continuing to grow. Government supports institutions like Sahitya Akademi and National Book Trust (NBT), private enterprises such as '*Katha*', and publishing groups (domestic and foreign), have contributed to the successful recognition of Indian literature translated into English in Indian literary studies. The influence of some of these institutions (such as the Sahitya Akademi and to a lesser extent the NBT) extends to the regional level. In addition, regional sahitya academies have also contributed. These helped a lot in understanding and selecting from a large number of literary works written in the regional languages and translating them into English. Not only this, they have also helped in providing translation from English and foreign languages to Indian languages.

All such translation efforts undertaken at governmental and non-governmental levels and forums have actually been encouraging translation activities. Translators are taking more and more liberties not only in choosing the authors and texts to be translated, but also in their use of English. Today, the volume of literature produced under 'Indian literature in English translation' is so great that it has become almost impossible to keep an official account of the number of language pieces translated into English each year by Indians and some non-Indians as well, both in India and abroad.

14.6 'Indian English' and Varieties of English in India

With the independence of India, English almost officially became the ancestral property of Indians, which they used in their own way in different forms of expression. There were countless Indians who expressed themselves in English or some form of it in early British India. But due to being the language of foreigners and rulers, there was a lack of confidence in that English writing, but today's generation is using English with more confidence and is

also playing with it. This type of usage is clearly visible in the writings of Salman Rushdie and the generation after him.

After India's independence, writers as well as Indian literary scholars in 'Indian writing in English' and English translations began to use English more freely than before. English has been accepted as one of the Indian language. However, writers, translators and critics have expressed their reactions in two ways - opposing the use of English as a medium of creative expression and urging the use of their mother-tongue instead, or use such type of English which is different from British English. In other words it can also be called 'Indian English'.

On the other hand, there is also a section which has neither seen the pre-independence era of that dominant English language, nor can it identify itself with the sentiments of that generation. People of this class use English neutrally or non-politically. Most of the post-independence writers or critics fall in this category, which have used English as their first language. People with 'English (medium)' education throughout their careers take up English primarily for creative writing, while people who engage with English late in life tend to be more bilingual in creative expression. Thus it is a matter of personal education and understanding of an individual.

The fact that English imperialism came to be regarded as the cause of misfortune and its practice in the former colonies was challenged in the post-colonial period. English has developed into an international language with the status of one that is used most conveniently in many continents. It is also worth mentioning that this language is used in different forms everywhere. This paved the way for categories known as 'African English', 'Indian English', etc. Now 'Indian English' is a formal category. It reflects the same situation as 'Surinamee Hindi', 'Mauritian Hindi' etc. This form of English has developed not only in countries, but also at the regional level like, 'Bambiya Hindi', 'Hyderabadi Hindi' etc. Even within India, there are different types of English like 'Tamil-English', 'Odia-English', 'Bangla-English' etc.

Because of the absence of English, or because of conscious political opposition to imperialism, or because of one's own personal attachment to the question of independence many Indian expressions have been adopted as it is into English, either in the original works or in translations of the original works. Sometimes, translators feel that it would be convenient to provide these expressions with additional information (e.g. a glossary either as a comprehensive glossary or as a footnote), while some translators leave out regional expressions without any glossary or footnotes. This trend has been observed in most of the post-colonial translators.

14.7 Let Us Sum Up

English as a language and the cultural tradition of the West that came with it have their roots in India's colonial past. English not only served as a medium of interaction between the colonizers and the colonized, but it was also helpful in fulfilling many political interests during the colonial period. The language empowered those who learned it to further use it in spoken and written media, which facilitated discourse in the historiography of colonial India.

Language can make an individual, a society and a state powerful. Language can generate discourses of power and resistance. Thus English gradually became the language used as a medium of competition and struggle in the writings counter to the European Enlightenment.

In English playwright Shakespeare's play '*The Tempest*', a character named Cliven explicitly tells his master, Prosper, when

"You taught me language; and my profit on't is, I
know how to curse. The red plague rid you.
For learning me your language"

(Shakespeare's *The Tempest*: Act I, scene ii, 517-19)

(i.e. you taught me the language and my advantage is that I have learned to curse from it. You become a victim of a terrible epidemic to teach.)

The power-turned colonies began to write 'counter articles' to the center, a fact that shaped the much-discussed Discourse called "Post-colonial" and the literary works of the new nation-state and expressed thoughts on the present and emerging amalgamation of cultural tradition.

With the increasing dimensions of globalization, the role of English has been established on a wider spectrum. The process of reducing the distinction between the local and the global has led to the development of multi-layered possibilities of utility of the language in different fields. The explosion of technology and the Indian economy and hence the changing patterns of human life have helped the publishing industry (such as English language organizations and enterprises) in their approach and processes with more fruitful possibilities.

Thus, it can be said that English has been the language of power dominance in India. Since the colonial period, discussions have been built around the introduction, expansion and use of English in Indian history. The fact is that the identity of a person at the individual or community level comes into existence from the English language and the knowledge available in it. It is probably one of the best aspects of Indian historiography from the colonial period to the present day. This 'language-power Discourse' interplay is accompanied by ever-growing and changing interests, consequences and implicit acceptance. It also provides a strong context for the growing number of translations of Indian texts into English operating not only in India but also globally.

14.8 Exercises

1. What role was envisaged for English during colonialism? Which types of Indian texts were translated into English by the colonial government?
2. Briefly describe at least three great Indian writers and their works who wrote in English.
3. Give a brief account of Indian works translated into English.
4. Mention at least two main features of Indian English.

14.9 Key Words

Post-Colonial : Writing/Literature of writers in the post-independence period or in the same period.

Neo-colonial : 'Post-colonial period'. A word used as an option of post-colonial to mean imitating colonial. A word created and used by Indian translation thinkers to give meaning to various Indian languages like Hindi, Urdu, Bengali, Punjabi, etc. as a substitute.

14.10 Suggested Readings

- Bill Ashcroft, Gerith Griffith and Helen Tiffin, 1989, *The Empire Rights Back Theory and Practice in Postcolonial Literature*, London and New York, Routledge.
- Bill Ashcroft, Gerith Griffith and Helen Tiffin (eds.), 1995, *The Post Colonial Studies Reader*, London and New York : Routledge.
- Sisir Kumar Das, 1991, *A History of Indian Literature 1800-1910*, New Delhi: Sahitya Akademi.
- Sisir Kumar Das, 1995, *A History of Indian Literature 1911-1956*, New Delhi: Sahitya Akademi.
- G.N.Devy, 1993, *In Another Tongue Essays on Indian English Literature*, Madras: Macmillan India.
- J. Ghosh, 1926, *Higher Education in Bengal under British Rule*, Calcutta: The Book Company.
- J.W., Hebel and H.H. Hudson (ed.), 1929, *Poetry of the English Renaissance*, New York.
- M.K. Naik, 1982, *A History of Indian English Literature*, New Delhi: Sahitya Akademi.
- Rukmini Bhaya Nair (ed.), 2002, *Translation, Text and Description : The Paradise of India*, New Delhi: Sage Publications.
- Siman Potter, 1990, *Our Language*, England: Penguin Books.
- Paul St. Pierre, and Prafulla C. Kar (eds.), 2007, *In Translation: Reflections, Refractions, Transformations*, Amstardum/Philadelphia: John Benjamins Publishing Company.
- Gauri Viswanathan, *The Beginnings of English Literary Study in British India*, Oxford Literary Review 9 (1 & 2).