

Block3 Journey of Ideas and Translation

Unit 7

Development of Ideas and Society

Unit 8

Universalization of Ideas and Translation

Unit 9

Adaptation and Reception of Ideas



Introduction to Block 3

The title of block three is the **Journey of Idea and Translation**. The total number of units in this block are three. A brief description of these three units is being given below.

Unit 7 deals with the **Development of Ideas and Society**. Keeping in view the convenience of the students in the present unit, the idea and its concept have been discussed in detail from the very beginning. Ideas are a part of a particular society and are born in a particular situation. Every thought has its own basis. It is clear that the idea is not without any reason. Through this unit, this whole process has been explained through some important ideas. Along with this, the role of translation in the dissemination of ideas has also been considered.

Unit 8 is titled as **Universalization of Ideas and Translation**. In the previous unit where the birth and development of ideas has been discussed, the process of universalization of ideas has been highlighted in this unit. It is clear that thoughts are the product of a particular situation. It is also clear that translation plays an important role in the universalization of ideas. But it is very important to tell that in this journey, thoughts go from one place to another, which are useful for other cultures as well. But, the process of universalization does not apply to all ideas. Ideas that cross the boundaries of time, place, and time through translation to cultures other than those of their own culture are known as classic ideas. In this unit, this process of universalization and its various points have been discussed step by step.

The title of Unit 9 is **Adaptation and Reception of Ideas**. All the three units are linked with each other. While in the unit we have discussed the process of universalization, through this unit an attempt is being made to tell that this process of universalization also requires adaptation and reception of ideas. In other words, thoughts are the product of a special situation, but when they become timeless by limiting their time and place, then they do not move from one place to another as they are, there is a special act of adapting them by making some changes in them according to the need of their culture. This process is known as adaptation and reception of idea. The whole process has been discussed in great detail in the present unit.

UNIT 7 : DEVELOPMENT OF IDEA AND SOCIETY

Unit Structure

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Development of Ideas
 - 7.2.1 Nonviolence
 - 7.2.2 Darwinism: Theory of Evolution
 - 7.2.3 Newton's Theory of Gravitation
- 7.3 Development and Translation of Ideas in Society
- 7.4 Let Us Sum Up
- 7.5 Exercise
- 7.6 Suggested Readings

7.0 Objective

After reading this unit you will be able to know that:

- How ideas arise and develop;
- How are the journeys of thoughts possible;
- How mutual relations are formed among individual, society and thought;
- How do ideas get accepted in the society and
- What is the role of translation in this journey of ideas in the society.

7.1 Introduction

The present section deals with the development of ideas in the society and the role of translation in it. Here we will discuss how this journey of thoughts becomes possible. More or less, the history of societies so far is the history of ideas, experiments and inventions. The reasons for the emergence of any idea can be investigated but as the French thinker Foucault has said, when any idea originated, it cannot be said with certainty or authenticity. Yes, its history can be told on the basis of known sources. Take for example the idea of nonviolence. It is difficult to say exactly when, where and how it flourished. But its history can be recorded on the basis of available sources. Its evolution can be traced.

The journey of ideas in society not only depends on traditional and new mass media, followers, institutions, but also depends on language and translation. If ideologies like Gandhism, Marxism, Darwinism, Humanism etc spread all over the world, then the main reason for this is the translation of these ideas in many languages. Gandhi wrote Hind Swaraj in his mother tongue

Gujarati but the whole world is reading it through translation. Similarly, Karl Marx kept his thoughts in German language, but his socialist views were spread all over the world through translation. Whatever Max Muller wrote about India, it is in German.

But we got the things written about our culture through translation. In short, the role of translation is paramount in the dissemination and communication of any idea in the society. Its importance is undeniable.

7.2 Development of Ideas

There has always been a controversy about whether the individual or the society is the cause of the emergence of ideas. One dimension of logic says that since individuals is an integral part of the family or society by birth and whatever (education, knowledge) she/he achieve, her/his role is secondary and the society's primary, but the other side of the argument is that some individuals are so talented and special that they give much more to the society than they get from the society. For example, people like Newton, Darwin, Savitribai Phule, Mahatma Gandhi, Einstein, Martin Luther King etc. The list of such names would run into thousands whose contributions could be considered. There is a truth in this that she/he gave so much to the society that its direction changed. Her/His principles and ideas have created a worldwide impact. However, it is universally accepted that we have a long history of development and human race has faced a lot in this journey. Including the new series of thinking method, we are now living within the postmodern society. Or should we say that we have gone further than this, and are still moving. To believe, to know or to say this is actually to accept the journey of thoughts. That is, to know or understand the progress of the human community is to know or understand only those ideas which have made it possible. That is, by defining it briefly, we can say that till the development of societies is actually the development of ideas. Yes, it can be added that along with ideas, the importance of experiments and inventions is also undeniable. For example, the invention of fire was not just an experiment but was or is an idea as well. Sociologists and historians say that the invention of fire not only protected humans from wild animals but also gave birth to the idea of cooking food. The role of fire in the development of civilization is important and universally accepted.

Development of ideas in society or important components of their journeys:

The development of ideas or its journey in society depends on several important factors. For example:

1. invention or discovery
2. Institutions (Religion)
3. Approval
4. Medium

A. Language and Translation

B. Technology

- Print media (books, newspapers, magazines, pamphlets)
- Electronic media (radio, TV, fax, mobile, internet etc.)

Apart from this, there are many other media through which ideas are propagated. We know that ideas were propagated in ancient and medieval society as well or when mass media were not available like today. It is not even that the development of modernity and the printing press and the new mass media have vanished those traditional means of propagating ideas. Rather, all those methods exist even today. Like even today saints and sages convey their thoughts and ideas to the people through discourses, conferences, seminars etc.

In ancient and medieval India, sages-saints, Sufi clerics and Dharmacharis used to propagate and disseminate their religion, religious worship (Brahma), and the ideas and discourses of the branches through religious followers. They used to spread their thoughts by traveling from country to country, state to state auspiciously throughout the year. According to Dr. Radhakrishnan, Lord Buddha preached his religion for forty years. Jains and Buddhists propagated the eternal, universally valuable idea of non-violence by Sangh, branches, preachers, followers and with the help of discourses, talks, conferences, which will be discussed in detail further. Here we are only trying to say that in ancient times temples, mosques, churches, gurudwaras etc. were very powerful centers of religious power and also important factors for propagating ideas.

First of all, we will try to know here what the timeless and universal value idea of non-violence is.

And how did this idea develop and how did its journey in the society become possible?

7.2.1 Nonviolence

Non-violence is such an ancient word. Many people take it as a negative word 'non-violence' whereas this word is positive in its creativity and value. Its literal meaning is 'not to hurt or not to kill'. In English, the word 'non-violence' is used for this. With time or rather with social changes, the form of this word has changed. Sometimes this word is used in a narrow sense, sometimes in a broad sense, sometimes in a conservative sense, and sometimes in a loving way, so the religious aspect has definitely been present in its interpretation in some form or the other. During the national movement, Mahatma Gandhi gave it a political form and made it a human religion. In other words, it came to be used in the sense of a synonym for human religion. It moved from individual conduct to collective human action. That's why Mahatma Gandhi completely attracted the attention of the world towards himself. Before Gandhi, its form was less political, more religious and cultural.

In the spiritual field, non-violence means the absolute prohibition of death, not killing any creature, and appreciating the non-violents. The meaning of the word non-violence is rendering of the best moral qualities of human in practical life, such as charity, mercy, kindness, generosity, charity, altruism. In the general knowledge of people, non-violence has negative form

only, but non-violence also has predicative forms or forms like showing kindness, helping, donating etc. Although the meaning of non-violence is public welfare, protection of others but its main purpose is self-welfare. Self-restraint only works as an end in following the vow of non-violence. Similarly, Satya, Asteya, Brahmacharya and Aparigraha are the nutrients of non-violence.

Never causing any kind of trouble to any living being by mind, word and deed, this is what the great sages called non-violence. The meaning of non-violence is complete non-violence towards all living beings from microscopic animals to humans and complete absence of ill-will towards all living beings. That's why she/he loves non-human beings, even insects and predatory creatures. There is no fixed definition of nonviolence.

If we think about how non-violence started as an idea, where it started and how this idea spread in the society, we will have to go through its evolution and base it on known sources. Since it is difficult to tell how and where it formally started from, on the basis of speculation, it is said that it has been partly related to personal religion and thoughts. Initially the spirit of non-violence originated with social life and developed only for its utility. That's why its dignity remained limited. But it started with the formation of capital. Human cohabitation, effort to earn power became the reason for this. The feeling and policy of expansion of the city and the state helped in developing violent tendencies.

The idea of non-violence started developing with it. That is, two conflicting ideas flourished together. If we look at the Indian tradition, it is known that non-violence was present in the initial form of Aryan culture, but its form was not completely non-violent, but by the time of the Upanishads, it appeared in the form of its complete intellectual refinement.

The word non-violence was used for the first time in Chhandogya Upanishad. Patanjali gave proper importance to it in Yoga Sutra. Non-violence was included in the Panchayat. It was believed that the spiritual importance of human is possible through this. The Mahabharata is full of references to non-violence. If we call the Anushasana Parva of Mahabharata as non-violence festival, there will be no exaggeration. Here, giving the most popular interpretation of non-violence, it has been called the ultimate religion, ultimate truth, ultimate penance, ultimate restraint, ultimate sacrifice, ultimate friend, ultimate happiness. Non-violence has been considered the reason for the origin of all religions. Many examples can be given from the Mahabharata : 1.Non-violence is the ultimate religion, violence is not a sign of religion. 2. Non-violence is the ultimate act. etc etc. A lot of emphasis has been laid on non-violence in Hindu scriptures, Ramayana, Mahabharata, Puranas and Upanishads etc. The sages have given a lot of advice on the fact that there is no religion greater than non-violence, there is no happiness greater than non-violence. The Palis have declared violence against all living beings as forbidden.

Jainism not only presented non-violence as the highest value, but Lord Mahavira traveled around the cities of Magadha, Kosala, Agra, Mithila, Kashi etc. He has a world famous reputation for popularizing non-violence. In that period violence was so prevalent that the propaganda of Mahavir touched the general public. He did important work in the direction of stopping the prevalent violence and animal sacrifice in this way, linked non-violence to the conduct of life, and did important work in the direction of creating an eternal and universal idea by connecting

non-violence with self-welfare or attainment of salvation and beneficence towards other beings. He gave higher importance to Ahimsa or non-violence by giving the slogan '*Ahimsa Parmo Dharma and Live and let live*'. This idea has historical importance in Indian social history. The reason for the popularity of Jainism is also the idea of non-violence. Here we can see that the 'ahimsa parmodharma, violence or dharmalakshana' mentioned in the Mahabharata is also present. That is, thoughts were coming from one scripture to another. This movement was not limited to the scriptures but was easily moving in every corner of the society. In other words, this chain of thoughts continues from scripture to individual and from individual to society and vice versa, from society to individual and from individual to scripture. Here we also have to see that the spread of these ideas was also spreading through Japanese translation. The Mahabharata is a Sanskrit text while Mahavira's thoughts are compiled in Prakrit. Great poet Tulsidas said 'Param Dharam Shruti Vidit Ahimsa' in folk language Awadhi. That is, the importance of (linguistic) translation in the dissemination of ideas is unquestionable.

The thoughts of Lord Buddha are compiled in the Pali texts. Hardly anyone else has contributed as much as Buddha in the promotion of non-violence. The loudest voice of non-violence was among them, it had an impact on the history of not only India but the world. In Buddhism, non-violence is meant by not hurting other beings by mind, word and deed. If one wants, one can argue that why Buddha, who took non-violence to the height, did not stop animal sacrifice or non-vegetarianism. The answer is clear that it was the food of the poor. Nutritious food like butter, milk, curd, dry fruits were not available to them like the rich. They used to survive only on these only. That's why Buddha did not apply strict rules here. Buddha even told the monks that they should eat what they get at the guest's place, so that they do not become a burden on them. Otherwise, Buddha did not consider animal sacrifice etc. as violence to harm any living being. In Buddhism, the killing of living beings is not kept under non-violence, but the real non-violence is to eradicate the disorders that lead our mind from the pit of downfall, so that the self-esteem can be well protected. Ahimsa is not a technical term in Buddhism as it is in Hinduism and Jainism. Non-violence is a religious renunciation in both these religions whereas in Buddhism it is a moral sacrifice.

The propagators of Buddhism tried hard for religious propaganda. In the history of the world, the followers of no great man have shown such enthusiasm, such readiness and such sacrifice to follow the order of their Guru, as the followers of Buddha did. Since it was also an attempt of social reform movement, so it propagated by walking in remote forests and inaccessible mountains. The messages of non-violence and the holy principles of Buddhism were spread to countries like Sri Lanka, Japan, Java, Sumatra, China etc. Emperor Ashoka's tales of greatness are famous in history because after the gruesome bloodshed and violence of Kalinga Buddha, he left the path of war and adopted non-violence and Buddhism. An example of the spread of ideas can also be given that in modern times Jaishankar Prasad wrote an important poem 'Ashoka ki Chinta' on this incident of Kalinga victory of Ashoka. . (Gandhi's ideas have been carried forward by writers like Premchana, Jainendra etc. through their works.)

All the powerful and great kings of that era like Bimbisara, Ashoka, Prasenjit, Udayan, Kanishka, Harshavardhan etc. not only adopted this religion, provided royal shelter, bow down to the higher values but also provided royal protection and money in propagation of the very idea. Ashoka had spread the web of propaganda. In that period, this propaganda had reached the king

of Syria, king of Egypt, king of Macedonia, the king of Cyrene and Alexander, the king of Epirus. Ashoka got the prohibition of animal slaughter written in the inscriptions at various places. The message of non-violence and Buddhism were engraved even on rocks, pillars and caves and the basic elements of Buddhism were exaggerated. The public welfare programs of that era were deeply connected and driven by these ideas. Those days Nalanda University was a world famous center of Buddhism and philosophy where even foreigners used to come to acquire knowledge and took away with them the lesson of non-violence and propagated it.

Like Jainism and Buddhism, non-violence has got a higher place in Zoroastrianism, Judaism, Christianity etc. According to Avesta there are three main duties of man. 1. Make your enemy a friend 2. Make a demon human or fill human tendency in those who have demonic tendency 3. Make an ignorant person wise. Here we can see that making foe a friend is undoubtedly based on the principle of non-violence. According to Zoroastrian tradition, doing good deeds, being pure in mind, word and deed, doing good to others, speaking the truth, giving charity, being kind and humble, gaining knowledge, controlling anger, becoming pious, parents, teachers to have a sense of respect towards old adults, to speak pleasant sweet words, to have patience, to be friendly towards all, to be satisfied, to be prepared for unworthy deeds, etc. confirm the predicate form of non-violence.

This is the explanation of non-violence to the commandments proposed by the true Moses of Judaism by saying 'Thou shall not kill'. Confucianism has been deeply influenced by Buddhism. That's why the impression of non-violence can be easily reflected there. In China, a saint named Matsu had propagated a lot of non-violence. Gandhi admired China because of its long history of a peaceful, non-violent society. Non-violence was propagated in Greece since ancient times. Around the 7th century BC, Chalmoshis and Pythagoras propagated non-violence. Chalmoshis was very close to Jainism. Pythagoras opposed meat eating, Plato, Diogenes etc. also propagated non-violence. Apollo and Damas also came to India and from here taught the lesson of non-violence to Greece. Non-violence had an active effect here. In Christianity, love has been considered as non-violence. 'Love the enemy, respect the one who does evil', all these ideas are supported by non-violence. Gandhi was deeply influenced by Christianity. They used to call Jesus Christ the prince of Satyagrahis. Kabir, Nanak and other Sufi saints and poets in medieval India have given a lot of emphasis on non-violence.

In modern times, Raja Rammohan Roy, Ramakrishna Paramahansa, Vivekananda and Gandhi were proponents of non-violence. In modern times, Gandhi took non-violence to the highest height. He believed that the problem solution between nations are not possible without peace and non-violence. International relations rest on that. He believed that Buddha's vow is not non-violence, that justice is peace and non-violence. Gandhi linked non-violence to every aspect of life and made it popular among the general public. The specialty of Gandhi's non-violent movement is that he used it as a political phrase. Gandhi gave a befitting reply to the imperialist power of England which had spread its colonies all over the world through non-violent movement. Starting from South Africa, Gandhi made non-violent Satyagraha popular not only in India but all over the world. He convinced the world by treating the enemy as a friend. The origin of many types of civil officers was laid on the foundation stone of this ideology.

Gandhi's non-violence ideas are indebted to many scriptures, thinkers and books. As Viswanathan has written Jainism, Buddhist scripture, Bhagavadgita as well as English translations of Upanishads, Washington Irving's *Light of Muhammad* Saving of Zarthushtira, Quran translated by Sales, Annie Besant's *How I Became a Theosophist*, Ruskin's *Unto This Last*, Hero and Here *Worship* etc. had a tremendous influence. Gandhi was also deeply influenced by Tolstoy's work 'The Kingdom of God is within You'. Many people believe that Gandhi's non-violence is influenced to a great extent from Tolstoy. Gandhi learned from Henry David Thoreau that how the idea of non-violence could be put to political use.

Gandhi combined truth, non-violence and love together. He used to stress on its integrity. Gandhi only broke the negative concept of the principle of non-violence and considered it as the philosophy of action, but for him, non-violence is also a manifestation of suffering or the power of the mind. Non-violence makes a person noble. He used to believe that non-violence is the adornment of the strong, not of the weak. Gandhi has tried to define non-violence in different ways. I write "Ahimsa is the best human religion and it is infinitely great and higher than animal" or 'Not to hurt any living being by mind, word and body, not to hurt any living being even considering it good for oneself or others is non-violence'. Here we can see that Gandhi has presented the examples of the old scriptures. He writes – 'It is a place of non-violence and just behavior in every sphere of life'. He also knew very well that non-violence will take the society forward. He writes "History is an account of continuous wars, but we are trying to make a new history. I am saying this because I represent the national mind as far as non-violence is concerned. I have given up the theory of the sword after careful consideration. I have calculated its possibilities, and I have come to the conclusion that it is the destiny of man to replace the law of war with the law of love'.

From time to time, Gandhi conveyed his views on non-violence to the people through letters, magazines, articles, oral communication, talks, conferences, prayer meetings, the effect of which was that it had an impact not only in India but in the whole world. In America, Martin Luther King fought for the respect and rights of blacks, in South Africa, Nelson Mandela did not fight violently, but also became the President. also has a background. Aung Sang Suu's long fight against the tyrannical power of Myanmar is going on in a non-violent way. Today, wherever non-violent non-cooperation or picketing or agitation is talked about or done, somewhere there is a glimpse of Gandhi's ideological commitment and relevance. If we look at the basic principle of world peace, then it is known that Gandhi's movement has influenced it. For example - disarmament, tension reduction, internationalism and world and public awareness, development and creation of world peace keeping force.

As we understand non-violence as the development of an idea or its journey in the society, in the same way we can understand the development of communism and socialism. There is a long list of ideas in the field of philosophy. But for the time being, let us discuss a little in the context of Darwin and Newton as well.

7.2.2 Darwinism: Theory of Evolution

The idea which deeply influenced modern society, science, philosophy, literature, theology, economics, geography, anthropology, political science etc. is Darwin's theory of evolution.

Darwin is called the father of modern zoology. He would have changed the outline of all the scriptures of the world by giving the 'theory of evolution'. Whenever we write or read the development of Indian political science, development of philosophy or theology, development of Hindi literature, development of English literature or development of biology, we are taking forward Darwin's theory or thought only. Now it can be estimated from this that how deep the impact of Charles Darwin's principle or thought has been on the society. ,

For a long time, Darwin went to different parts of the world, did research on terrain and environment and wrote an important book named 'The Origin of Species (birth and development of living beings)' in 1850 AD. The publication of this book galvanized all the beliefs that were going on till date. Refutation of all ancient ideas, concepts and thinking of scientists and theologians was present in it. Darwin gave the revolutionary establishment that man is the child of a baboon. That is, he proved for the first time that man is not a divine gift. He declared that man is a developed form of other creatures of the earth, and that through evolution 'that is, gradual development, he has been through thousands of centuries' from amoeba's worm to sea fish, from sea fish to sea animal, then to land animal, then to baboon. And in the end man is made. Earlier people were not aware of this theory of evolution. Darwin summarized his great theories in two sentences only. According to him, living beings do their physical-mental development with the help of space and time. In this movement of development, there is victory of power (survival of the fittest). Perhaps there is no bigger Phenomenon and establishment than this in the world of ideas. The blurb of the book tells that its first edition was sold on the same day it was printed. It is another matter that in the beginning there was strong opposition from religious priests, pastors and learned scientists. There was protest in all the newspapers of England when the book was published. It was proved to be anti-religion. Sometimes strong opposition also makes a person or an idea popular. Professor Thoma Huxley supported Darwin, otherwise there was all-round opposition. Finally, a meeting of scientists and scholars was called in Oxford for deliberations. It is another matter that there was a lot of stampede here but Darwin's idea was accepted.

7.2.3 Newton's Theory of Gravitation

We know that Newton first discovered the theory of gravity. He told us that any object thrown upwards falls back to the earth because the earth has a magnetic force. There is a force of gravity. Newton gave his establishment in disagreement with all the previous establishments. When Newton gave this theory, he had to face a lot of opposition. But later this idea or discovery of Newton got acceptance all over the world. His theory remains a part of the school curriculum in all the countries of the world. Newton's theory of gravity, one of the many important principles in understanding the activities of life and nature, holds an important place in the world of knowledge-science today. On the other hand, principles originated within the boundaries of any one country do not remain bound within the boundaries, but on the basis of their knowledge and relevance, they become necessary for the development of human beings, bypassing the boundaries of the country. Today, the principles are becoming popular all over the world through various media of communication. Internet, TV Radio and the latest means of communication are playing an important role in expanding the scope of these ideas which can be achieved very easily.

7.3 Development and Translation of Idea in Society

The role of translation in the development of ideas in society is unquestionable. Whatever Western ideas are coming to us, all this is possible through translation. We cannot have written knowledge or thoughts in any other language unless we know this original language or its translation is not available in our language. Karl Marx wrote the philosophy of communism socialism in the original German. Today the 'Manifesto of the Communist Party' is translated into all the languages of the world. If its translation was not available, then could this philosophy remain the subject of debate for more than six hundred years? Many thinkers, sociologists, economists, philosophers, litterateurs, artists of the world were either in favor of this philosophy or in opposition. The main reason for this is not only the basic theme of this philosophy but also the availability. Its translation is available in all languages like English, Hindi, Polish, Italian, Russian, French, Urdu, Arabic, Persian etc., which can also be read in the manifesto. If you go and search on the Internet, you will find that it is available in many languages.

Similarly, we can see that Gandhi's book 'Hind Swaraj' is considered as a review of the modern world and whose relevance is being debated all over the world or remains a matter of discussion in some form or the other, the reason for this is the availability of its translation. Gandhi wrote this book in the original Gujarati but as soon as it was translated into Hindi and English, the book became the focus of debate.

Above we have discussed non-violence. If we look at the Indian context, it is known that the idea of non-violence is first available in Sanskrit texts, later it is available in Pali, Prakrit, Apabhramsa and then in Hindi. We have read above that many foreigners came here for education and went back along with the idea of non-violence and spread its propaganda in their own language in their respective countries. Was this journey of thoughts possible without translation? So we can say that translation has an important role in spreading, preserving and propagating any idea or philosophy in the society.

7.4 Let Us Sum Up

You learned in this chapter that the role of translation is very important in the dissemination and communication of ideas in the society. All the great thoughts of the world have reached people only through translation. Whether from Gandhism, Marxism, Evolutionism or Fascism, even today the ideas of Derrida, Foucault etc. reach us through translation. The number of people who read and understand English is huge. But the number of people who know other languages including Chinese, Japanese, German, Italian, Japanese is very less in India. In such a situation, all the knowledge here reaches us through translation. During the colonial period in India, all the knowledge of the West had reached through translation only. Maxmüller learned Sanskrit to know Indian culture and then wrote it in original German. Later the same idea of Max Müller reached us through translation. Hindi speaking people read most of the compositions of Kannada, Tamil, Telugu or Malayalam only through translation. Same applies to others as well. Thus we can see that the role of translation is paramount in the journey of ideas.

7.5 Exercise

1. What are the important stages of development of ideas? Discuss.
2. Mention Gandhi's views on non-violence. Also throw light on the role of translation in this.
3. Discuss about Darwin's theory of evolution.
4. Highlight the role of translation in the development of ideas.

7.6 Suggested Readings

- Darwin, Charles; The Origin of Species, Newyork, Bentum Books
- Holmes, Robert L... Nonviolence in Theory.
- Greg, R.B., The Power of Nonviolence, Newyork. Bishop, P.D.: A Technique for Living: Nonviolence in Indian and Christian Traditions; London, SCM
- Dr. Radhakrishna, Indian Philosophy, Rajpal & Sons, Delhi
- Gandhi, Mohandas Karamchand, Sampooran Gandhi Vangmay (Vol. 48, 50, 62, 65, 66, 67, 70) Delhi, Gandhi Museum|



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UNIT 8: UNIVERSALIZATION OF IDEAS AND TRANSLATION

Unit Structure

8.0 Objectives

8.1 Introduction

8.2 Intercultural Communication and Translation

8.3 Development of Ideas and Translations of Religious Text

8.3.1 Buddhism and Translation

8.3.2 Bhagwat Gita and Literary Movements of the West

8.4 Ahimsa and Gandhism

8.5 Role of Translation in Imperialism and Orientalism.

8.6 Humanism's impact on Translation.

8.7 Renaissance in Indian Literature

8.8 The Role of Translation in World Literature- Marxist Influence

8.9 Let Us Sum Up

8.10 Exercise

8.11 Suggested Readings

8.0 Objectives

After reading this unit, you will be able to:

- Assess the role of translation in spread of ideas;
- Understand the relationship between human and culture;
- know the process of development of ideas; and
- Understand how the ideas transmit from one culture to another with the help of translation.

8.1 INTRODUCTION

As you know already, the journey of ideas depends not only on the intrinsic value of the ideas, modern means of communication and the receptivity of the followers but also on language and translation. The development of ideas, in essence, is related to discovery, religion, acceptability, medium, language and these ideas are disseminated through translation, print media, electronic media and internet. These ideas in turn, work as the building-blocks of the history of ideas: though they are relatively unchanged in themselves over the course of time, unit-ideas recombine in new patterns and gain expression in new forms in different historical eras through translations. Gandhism, Marxism, Darwinism and Humanism spread all over the world because they were translated into many languages. For instance, Marxism's theories and philosophy were expounded in German, but spread across the world because of translation. In short, translation plays a crucial role in the development, fame and spread of an idea. Our objective of this unit is to identify such universal ideas and describe their historical emergence and recession in new forms and combinations.

8.2 Intercultural Communication and Translation

There are many questions as to how ideas are born, how they travel and what is the relationship between ideas, individual and society; how ideas are recognized in society and the role of translation in the journey of ideas. The inception of ideas depends on many factors but for the spread of ideas, the role of translation is critical. Translation gives access to information that would otherwise remain locked in a foreign language, beyond reach of people not conversant

with the language of the original. It is commonly felt that this enabling role constitutes the main value of translation.

The problem of translation has become increasingly central to critical reflections on modernity and the universalizing processes of ideas. Approaching translation as a symbolic and material exchange among peoples and civilizations—and not as a purely linguistic or literary matter expands the metaphor of translation to encompass a broad spread of trans-cultural negotiations, thereby opening new possibilities for approaching the language and practices of Translation.

There is always transference of ideas through interaction or cross-culture communication. It will be important for us to understand at this point that an idea or doctrine may start in a different part of the world, but its effect can be felt at another place. Great national literary traditions, for instance, have flourished and been affected by some other literary movement across the border. The greatest exponents of ideas have always indicated their debt and gratitude to other cultures and languages. Goethe, for instance, truly appreciates the work of the great Persian poet Hafiz. It should be noted here that the flow of bilateral cultural exchange between East and West resulted in great literature in the world. Development of culture and society is actually the evolution and development of ideas.

8.3 Development of Ideas and Translations of Religious Text

The subject of translation has interesting Biblical antecedents. According to the story of the tower of Babel in the *Book of Genesis* in the *Bible*, the descendants of Noah decided, after the great flood, to settle down in a plain in the land of Shinar. There, they committed the great sin of challenging His authority and build a tower that could reach Heaven. However, this plan could not be completed, as God by the power of realizing the (lack) of linguistic translation, caused them to speak different languages so as not to understand each other. Then, he scattered them all over the earth. After this, the number of languages only increased as the tribes dispersed, and people started to look for ways to communicate. It resulted in the birth of translation.

It is important for us to understand that translation became an important tool in the spread of religion. When the followers of a religion desired to propagate their religion to other communities speaking other languages, they felt the need for translation. Researchers mention that writings on translation go back to the Romans. Eric Jacobson claims that translating is a Roman invention. Cicero and Horace (first century BC) were the first theorists who distinguished between word-for-word translation and sense-for-sense translation. The greatest step in development of the new Christian religion occurred when Pope Damasus (366-384 A.D.) commissioned Saint Jerome (340-420 A.D.), a Christian ascetic and Biblical scholar, to translate the *New Testament* (the second part of the Bible) from Hebrew into the popular, non-literary Latin (Vulgate). The *Old Testament* was also translated into Greek and was called Septuagint (seventy) because seventy scholars accomplished it.

John Wycliffe the noted Oxford theologian, translated the complete *Bible* into English during 1380-84. He argued that each man should be granted access to the *Bible* in a language that he could understand because man is immediately responsible to God and because God's law is nothing but guidance of the *Bible*. By implication Wycliffe was 'protesting' the authoritative mediation of the Pope, Archbishop, Bishops, etc. between the masses and God and readily came into conflict with the religious establishment.

These conflicts that *Bible's* translation initiated were intensified with the coming of the Reformation in the sixteenth century, when translation came to be used as a weapon in both dogmatic and political conflicts as nation states began to emerge and the centralization of the Church as well as the use of Latin as a universal language declined.

It should be noted here that in the mediaeval times, church authorities forbade the lay people to read the *Bible* in their native languages. Martin Luther (1483-1546), the German theologian, author and the leader of the reformation translated Bible into High German and used it as an ideological weapon of the Protestant movement against the Roman clergy. Luther argued that people could understand the holy scriptures, only through their native language. Erasmus (1466-1536), a Dutch theologian, scholar and writer, published the first Greek *New Testament* in 1516 and this version served subsequently as the basis for Luther's 1522 German version.

The counter movement of Reformation demanded reforms in the hegemonic functioning of the church in matters of state administration, economy, religion, etc. It was mainly a movement of / by the kings and princes against the pope, bishops and such other authorities. The Revolutionary leader of the German Peasantry during the Reformation movement had sponsored a translation, free from Latin vocabulary that must be read in its entirety to the peasants. Thomas Muntzer (1488-1525) an early Reformation German theologian used the *New Testament* as one of the ideological weapons not simply against the catholic clergy but also against the Saxony-kings who were oppressing the peasantry.

A few examples from other European countries will be useful in illustrating how translation is used by conflicting social classes as an ideological weapon. In England, William Tyndale a religious reformer published the English translation of the *New Testament* in 1525. But this translation was publicly burnt by the Catholic Church authorities in 1526. Tyndale translated the *New Testament* from Greek and the Old Testament from Hebrew. The authorities burnt Tyndale alive at the stake in 1536. Similarly, Etienne Dolet (1509-46) a French humanist was tried for translating one of Plato's *Dialogues* in such a way as to imply disbelief in immortality. He was condemned as an atheist, tortured and strangled at the age of thirty-seven and his body was burned with the copies of his books.

In the early seventeenth century (1611) King James I of England commissioned scholars to translate a text of *Bible* that could be authorized for reading in the Churches. It became the Standard English *Bible* and had a great influence on the English language and literature.

8.3.1 Buddhism and Translation

Buddhism also spread globally rapidly- facilitated largely by the power of translation. Pushed top-down by successive emperors, the religion could however spread only at people-to-people level. Apart from the royal panoply, Buddhism could spread to distant lands amongst people unacquainted with religion only with the help of written texts that needed to be translated. Ultimately, the religion tasted success in its proselytizing efforts since it seamlessly settled into the local cultural and religious milieu. Translation had a major role to play in this transference of Buddhist ideas and ethos.

Buddhism arose in the foothills of Himalayas in India, in the late-sixth century BC. When the Buddha died, his followers began to spread his teachings beyond the confines of northern India by trade routes to the East and West. It spread rapidly mainly because of the willingness of Buddhist monks to incorporate local beliefs and adapt them to Buddhist beliefs. When these texts were translated into other languages, though, their meanings were often subtly changed to suit culturally specific concepts.

Historically, the roots of Buddhism lie in the religious thought of Ancient India during the second half of the first millennium BC. That was a period of social and religious turmoil, as there was significant discontent with the sacrifices and rituals of Vedic Brahmanism. It was challenged by numerous new ascetic religious and philosophical groups and teachings that broke with the Brahminic tradition and rejected the authority of the *Vedas* and the Brahmins. Collectively known as shramanas, they were distinctively non-Vedic and gave rise to many fundamental Hindu ideas. Shramanas shared the same conceptual vocabulary - atman, Buddha, dhamma, karma, nirvana, samsara and yoga and contributed some of the deepest concepts of Hinduism.

Buddhism spread only slowly in India until the time of the Mauryan emperor Asoka, who patronized the religion and took upon himself the role of proselytizer intent on reaching the religion to the farthest corners of the globe. The support led to the construction of more stūpas and sending of embassies headed by his own sons -to spread Buddhism throughout the Maurya Empire and even into neighboring lands. Missions were dispatched particularly to the Iranian-speaking regions of Afghanistan and Central Asia, beyond the Mauryas' northwest border, and to the island of Sri Lanka south of India. The two missions sent by Asoka in opposite directions, would ultimately lead, in the first case to the spread of Buddhism into China, and in the second case, to the emergence of Theravada Buddhism and its spread from Sri Lanka to the coastal lands of Southeast Asia. According to the edicts of Asoka, emissaries were sent to various countries west of India in order to spread Buddhism, particularly in eastern provinces of the neighboring Seleucid Empire, and even farther to Hellenistic kingdoms of the Mediterranean.

The gradual spread of Buddhism into adjacent areas meant that it came into contact with new ethnic groups and was exposed to a variety of influences, from Persian and Greek civilization, to

changing trends in non-Buddhist Indian religions—themselves influenced by Buddhism. Its adaptive qualities were fuelled by copious translations in local and regional language and cultures served it well. Striking consequences of this syncretistic development can be seen in the emergence of Greek-speaking Buddhist monarchs in the Indo-Greek Kingdom, and in the development of the Greco-Buddhist art of Gandhāra. A Greek king, Menander, has even been immortalized in the Buddhist canon. The Theravada school spread south from India in the 3rd century BC, to Sri Lanka and Thailand and Burma and later also Indonesia. The Dharmagupta School spread north to Kashmir, Gandhara and Afghanistan. In the 2nd century AD, Mahayana Sutras spread from that general area to China, and then to Korea and Japan, and were translated into Chinese.

It is important to remember, unlike many religions, Buddhism has no single central text that is universally referred to by all traditions. The followers of Theravāda Buddhism consider the scriptures known as the Pāli Canon as definitive and authoritative, while the followers of Mahāyāna Buddhism base their faith and philosophy primarily on the Mahāyāna sūtras and their own vinaya. The Pāli sutras, along with other, closely related scriptures, are known to the other schools as the āgamas.

Ultimately the internal conflicts tore Buddhism into two sects - Hinayana and Mahāyāna. Those who venerate the bodhisattvas and read the Mahāyāna sūtras are called the Mahāyānists, while those who do not perform these are called the Hīnayānists. While Hinayana stresses on following the principles strictly, Mahāyāna constitutes an inclusive tradition characterized by plurality and the adoption of new Mahāyāna sūtras in addition to the earlier Āgama texts. The fundamental principles of Mahāyāna doctrine were based on the possibility of universal liberation from suffering for all beings and simplified the expression of faith by allowing salvation to be alternatively obtained. Mahayana actually travelled on the back of extensive translations of thoughts, ideas and teachings to penetrate far flung areas. Its very popularity rested on its laxity and lack of fundamentalism which in turn led to the internal conflict with Hīnayāna who wanted to follow the teachings to the letter. A series of Buddhist council tried to reconcile the differences but to no avail and the two branches split displaying the irony of success of translations in the spread leading to a split in the religion.

8.3.2 The Bhagavad Gītā and Literary Movements in the West

We find the pervasive outlook of universalism in ancient Indian literature and also find it in many litterateurs and artists of the world. It will be important for us to note that the West was deeply influenced by Hindu philosophy. *Bhagavad Gita's* eternal, deep and all encompassing, perennial font of all ideas, gave rise to tremendous rush concepts that impelled many a literary movement in the West. English, French, American, and even Russian thought leaders borrowed heavily from the hallowed book that they read in translation.

Bhagavad Gita's philosophies and insights are intended to reach beyond the scope of religion and to humanity as a whole. It is at times referred to as the "manual for mankind" and has been highly praised by not only prominent Indians such as Mohandas Karamchand Gandhi but also Aldous Huxley, Albert Einstein, J. Robert Oppenheimer, Ralph Waldo Emerson, Carl Jung and Herman Hesse. The *Bhagavad Gita* travelled to the west, through the translations of the ancient Sanskrit texts.

The original *Bhagavad Gita* appeared after the great movement represented by the early *Upanishads* and earlier than the period of the development of the philosophic systems and their formulation. The date and authorship of the *Bhagavad Gita* are not known with certainty and scholars of an earlier generation opined that it was composed between the 5th and the 2nd century BCE. In the *Upanisads*, yoga, the *Bhagavad Gita*, the *Mahabharata*, we have a glimpse of God and His psychic projection, the universe. This perspective is the cornerstone of universalism. Wherever this spiritual outlook was cultivated universalism gained precedence. The first English translation of the *Bhagavad Gita* was made by Charles Wilkins in 1785. In England, Samuel Taylor Coleridge, De Quincey and Carlyle had laid the foundations of transcendentalism. Among the American transcendentalists Emerson, George Repley, Elcott, Fuller, Thoreau and Parker shone in the firmament of literature. Most expressed their indebtedness to the Eastern philosophies in general, and often specifically to The *Bhagavad Gita*.

The romantic and mystic movements in Germany, England and America were inspired by transcendentalism. Intuition got the better of intellect in these countries. In Indian philosophy, cosmic consciousness is the transcendental entity. It's the witness behind all expressions. Later German transcendentalism in Europe and America was replaced by Indian Orientalism. The

latter inspired scholars and litterateurs like Emerson, Thoreau, Paul Dyson, Max Muller, Walt Whitman, William James, T.S. Eliot, E.M. Foster and Alduous Huxley. They explicitly exhibited the influence of *Upanishads*, *The Gita*, *Yoga*, and the *Mahabharata*.

Emerson's poem "Brahma" was inspired by Upanisadic spiritual vision. His disciple Thoreau used to call himself a Yogi and his *Waldo* was inspired by Indian spirituality. Max Muller, Paul Dyson and Romain Rolland show the influence of Ramakrishna Paramahans and Swami Vivekananda. Rolland had written a book on Ramakrishna's life. Many poems of the *Leaves of Grass* composed by the American poet Walt Whitman were inspired by the spirituality of the *Upanishads* and *Gita*. The ancient Sanskrit literature had inspired the oriental poems of William James. T.S. Eliot's "Waste Land" and "Four Quartet's" are full of quotes and ideas from the *Upanishads* and *Gita* respectively. Forster's "A Passage to India" and Huxley's "Perennial Philosophy" bear the impact of Indian spirituality and philosophy respectively.

Notable commentaries were written by Bal Gangadhar Tilak and Mahatma Gandhi, and the text was used to help inspire the Indian independence movement. Tilak wrote his commentary while in jail during the period 1910-1911 serving a six-year sentence imposed by the British colonial government in India for sedition. No book was more central to Gandhi's life and thought than the *Bhagavad Gita*, which he referred to as his "spiritual dictionary". During his stay in Yeravda jail in 1929, Gandhi wrote a commentary on the *Bhagavad Gita* in Gujarati.

It is interesting to note that The *Bhagavad Gītā* is one of the hardest books to interpret, which accounts for the numerous commentaries on it - each differing from the rest in an essential point or the other. In 1981, Larson listed more than 40 English translations of the *Bhagavad Gita*, stating that a complete listing of *Bahgavad Gita* translations and a related secondary bibliography would be nearly endless. It displays the rich heritage of Indian comment and brought cross-cultural awareness of the importance of the *Bhagavad Gita* both as an expression of a specifically Indian spirituality and as one of the great religious "classics" of all time.

Indian influences, both Hindu and Buddhist, are scattered everywhere in the work of the British poet, critic and dramatist T. S. Eliot (1888– 1965). Eliot had found a solution to the sterility of wasteland in the *Brihadaranyak Upanishad* -'Datta' Dayadhwam, Damyat'. For instance, the three shantis (peace blessings) that close *The Waste Land* (It has been called one of the most

important poems of the 20th century) transforms the long poem of 1920 into an *Upanishad*, for in the Indian tradition only Upanishads are permitted the triple benediction at the end. While acknowledging the *Brihadaranyaka*–Upanishad, Eliot makes use of the story "The Voice of the Thunder", found in the *Brihadaranyaka Upanishad* and changes the advice of Prajapati to the three kinds of intelligent forms who came to him as disciples: gods, anti-gods, and man. He echoes the mantra in the Sanskrit language "Shantih shantih shantih." Contained within the *Shatapatha Brahmana*, the *Brhadāranyaka Upanishad* is one of the older, primary Upanishads and Eliot read translation of the *Upanishads* in Max Müller's *Sacred Books of the East* (1879). "The Dry Salvages" section of the poem *Four Quartets* (1944), sets forth the advice by Krishna to Arjuna on the battlefield of Kurukshetra, -Do not think of the fruit of the action.

It is interesting to note that while Eliot's verse generally appears to be often elaborate and full of complex symbolism Yeats (Irish Poet) too had mystical inclinations, informed by Hindu Theosophical beliefs and the occult, provided much of the basis of his late poetry. The metaphysics of Yeats' late works must be read in relation to his system of esoteric fundamentals in *A Vision* (1925). With Swami Purohit, Yeats entered the esoteric realm of Hindu religious myth and symbolism. Yeats met the Swami in 1930 and collaborated with him in translating the *Upanishads* and other sacred Sanskrit texts. Before he met the Swami, Yeats had composed in 1920, two years after the havoc of World War I, a poem titled "The Second Coming." In this, he transforms St. John's vision of the coming of the Anti-Christ into a fearful image of an avatar of Vishnu, Nara-Simha, turning him into a Doomsday beast who, at the end of the 2000-year gyre of Christian civilization, crawls toward the Christ-child's manger. It will be important for us to remember that Yeats was deeply influenced by Hindu philosophy. In Hindu cosmology the idea of an age of destruction following an age of construction was obvious. In this poem, Yeats propounds a theory of civilization analogous to the Hindu idea.

8.4 Ahimsa and Gandhism

Ahimsa is an important tenet of the Indian religions (Hinduism, Buddhism and especially Jainism). Ahimsa means kindness and non-violence towards all living things including animals; it respects living beings as a unity, the belief that all living things are connected. Avoidance of verbal and physical violence is also a part of this principle, although ahimsa recognizes self-defense, when necessary, as a sign of a strong spirit. Ahimsa, or non-violence, was the key tenet

of Gandhi's beliefs. Though Gandhi was not the originator of the principle of non-violence, he was the first to apply it in the political field on a large scale. The concept of nonviolence (ahimsa) and nonresistance has a long history in Indian religious thought and has had many revivals in Hindu, Buddhist, Jain, Jewish and Christian contexts. Gandhi explains his philosophy and way of life in his autobiography *The Story of My Experiments with Truth*. Gandhi strongly believed in this principle.

He held that total non-violence would rid a person of anger, obsession and destructive impulses. While his vegetarianism was inspired by his rearing in the Hindu-Jain culture of Gujarat, it was also an extension of ahimsa. Ahimsa is particularly associated with his contributions to the idea and practice of nonviolent resistance, sometimes also called civil resistance.

The term ahimsa appears in the Taittiriya Samhita of the *Yajurveda*, where it refers to non-injury to the sacrificer himself. It occurs several times in the *Shatapatha Brahmana* in the sense of "non-injury" without a moral connotation. The ahimsa doctrine is a late development in Brahmanical culture for the use of the word ahimsa in the sense familiar in Hinduism bars violence against "all creatures" (sarva-bhuta) and the practitioner of ahimsa is said to escape from the cycle of reincarnation. Several highly authoritative scriptures bar violence against domestic animals except in the case of ritual sacrifice. This view is clearly expressed in the *Mahabharata*, the *Bhagavata Purana*, and the *Chandogya Upanishad*. It is also reflected in the *Manu Smriti*, a particularly renowned traditional Hindu lawbook- *Dharmaśāstra*.

Gandhi promoted the principle of ahimsa very successfully by applying it to all spheres of life, particularly to politics. His non-violent resistance movement satyagraha had an immense impact on India, impressed public opinion in Western countries and influenced the leaders of various civil rights movements such as Martin Luther King Jr.

In Gandhi's thought ahimsa precludes not only the act of inflicting a physical injury, but also mental states like evil thoughts and hatred, unkind behavior such as harsh words, dishonesty and lying, all of which he saw as manifestations of violence incompatible with ahimsa. Sri Aurobindo criticized the Gandhian concept of ahimsa as unrealistic and not universally applicable; he adopted a pragmatic non-pacifist position, saying that the justification of violence depends on the specific circumstances of the given situation.

A thorough historical and philosophical study of ahimsa was instrumental in the shaping of Albert Schweitzer's principle of "reverence for life". Schweitzer criticized Indian philosophical and religious traditions for having conceived ahimsa as the negative principle of avoiding violence instead of emphasizing the importance of positive action.

Unto This Last is an essay on economy by John Ruskin, first published in December 1860 in the monthly journal Cornhill Magazine in four articles. This essay is very critical of capitalist economists of the 18th and 19th century. In this sense, Ruskin is a precursor of social economy. Because the essay also attacks the destructive effects of industrialism upon the natural world, some historians have seen it as anticipating the Green Movement.

Unto This Last had a very important impact on Gandhi's philosophy. Once Gandhi said I have nothing new to teach the world. Truth and non-violence are as old as the hills. Sarvodaya is a term meaning 'universal uplift' or 'progress of all'. It was coined by Gandhi in 1908 as a title for his translation of John Ruskin's *Unto This Last*. Later, nonviolence leader Vinoba Bhave used the term to refer to the struggle of post-independence Gandhians to ensure that self-determination and equality reached the masses and the downtrodden. He discovered the book in March 1904 through Henry Polak. Gandhi decided immediately not only to change his own life according to Ruskin's teaching, but also to publish his own newspaper, Indian Opinion, in a farm where everybody would get the same salary, without distinction of function, race or nationality, which for that time, was quite revolutionary.

Gandhi translated *Unto This Last* into Gujarati in 1908 under the title of Sarvodaya. Valji Govindji Desai translated it back to English in 1951 under the title of *Unto This Last: A Paraphrase*. This last essay can be considered his program on economics, as in *Unto This Last*, Gandhi found an important part of his social and economic ideas.

Gandhi influenced important leaders and political movements. Leaders of the civil rights movement in the United States, including Martin Luther King and James Lawson, drew from the writings of Gandhi in the development of their own theories about non-violence. Anti-apartheid activist and former President of South Africa, Nelson Mandela, was inspired by Gandhi.

In his early years, the former President of South Africa Nelson Mandela was a follower of the non-violent resistance philosophy of Gandhi. Gandhi inspired succeeding generations of South African activists seeking to end White rule.

Gandhi's life and teachings inspired many who specifically referred to Gandhi as their mentor or who dedicated their lives to spreading Gandhi's ideas. In Europe, Romain Rolland was the first to discuss Gandhi in his 1924 book *Mahatma Gandhi*, and Barack Obama in an address at the Wakefield High School speech in Sept 2009, said that his biggest inspiration came from Mahatma Gandhi. He inspired him with his message of nonviolence. The term "Gandhism" also encompasses what Gandhi's ideas, words and actions mean to people around the world, and how they used them for guidance in building their own future. Gandhism also permeates into the realm of the individual human being, non-political and non-social. A Gandhian can mean either an individual who follows, or a specific philosophy which is attributed to, Gandhism.

8.5 Role of Translation in Imperialism and Orientalism

Curiously, translation and translation studies were potent instruments in subjugating the subjects of imperialism- both Arab and Western – but facilitated the rise of the colonized. Translations enabled the rulers to understand and control their subjects – and enabled the dominant social classes/groups to understand and control the dominated social classes/groups. During the early middle Bengali period, i.e., 1300-1500 A.D., the emperors who ruled Bengal realized the "wonderful influence" which *Ramayana* and *Mahabharata* exerted in molding the religious and family life of the Hindu subject-population and therefore employed Sanskrit knowing Bengali scholars to translate them into Bengali. These translations were sponsored either by Hindu kings for self-consolidation or Mughal rulers for understanding and thereby controlling their Hindu subjects.

At the end of the eighteenth century, the British East India Colonial administrators began to show much interest in the languages, literatures and cultures of their Indian subjects. The British scholars, for example, advised their State to encourage discovering and translating the ancient works of the Indian people. Some of the East India Company officials, who were also scholars themselves, translated some Sanskrit works into English. In 1785 Charles Wilkins translated *Gita* into English. Similarly, eminent Indian intellectuals like Rammohan Roy and Iswarchandra

Vidyasagar translated and adopted works from English and Sanskrit Ram Mohan Roy (1774-1834) translated the Vedanta treatises, the *Upanishads* and the *Bhagavad Gita* to resist the Dutch Missionaries in Bengal who were critical of Hinduism.

In the early years of the East India Company, two important legal digests were prepared. The one was prepared under the instructions of Governor General Hastings and this Sanskrit digest called *Vivadarnavasetu* was first translated into Persian and then again translated from Persian into English by N. Halhed and is called the *Laws of the Gentoos* which deals with problems of family law. This work was published in 1776 by the East India Company. A German translation of this work was also published in 1778.

Gradually, it was India which first exercised a literary influence on the West, through the rise of 'Orientalism', an equation that was utterly reversed later through colonial intervention. Though some Indian critics have been only too keen to acclaim or denounce the influence of the West, the discriminating response of Indian writers offers more complex examples of both influence and intertextuality as forms of reception. The rich cultures and ancient wisdom of the Orient have in fact inspired many Westerners.

William Jones (1746–1794), was the first to translate the *Abhijñānaśākuntalam*, an Indian play into English under the title of *Sacotalá or The Fatal Ring; An Indian Drama* by Kalidasa. William Jones' English translation of the *Sakuntalam* was a major contribution to Indology. It caught the attention of Johann W. Goethe (1749-1832), the dominating figure of German poetic literature who found in Kalidasa's drama the junction of the terrestrial realism and the celestial bliss. On page two of his main work of 1819, Schopenhauer referred to one of Sir William Jones's publications. He is also indirectly responsible for some of the sensibility of the poetry of the English Romantic movement (particularly that of Lord Byron and Samuel Taylor Coleridge), as his translations of "eastern" poetical works were a source for that style. The Romantics were deeply influenced by Eastern Thought. The first English translation of the *Gita Govinda* was published by Sir William Jones in 1792 and describes the relationship between Krishna and the gopis of Vrindavana, and in particular one gopi named Radha. Since then, the *Gita Govinda* has been translated to many languages throughout the world and is considered to be among the finest examples of Sanskrit poetry. Barbara Stoler Miller's translated the book in 1977 as *Love Song of the Dark Lord: Jayadeva's Gita Govinda*.

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With the publication of *Light of Asia* and *Sakuntala* translation of *Abhighyan Shakuntalam* and *Bhagvad Gita*, a flood of writing based on India, its mysticism folklore took the centre stage. e.g. *Montesquieu Persian Letters* (1721), William Thomas Beckford *Vathek* (1786), Robert Southey *Thalaba the Destroyer* (1801) and *Curse of Kehama* (1810), Samuel Taylor Coleridge *Kubla Khan* (1816), Thomas Moore *Lalla Rookh* (1817) Goethe *Westöstlicher Diwan* (1819) Emerson *Indian Superstition* (1821), Max Muller's printed Devanagari version of the text of the *Rigveda* with Sayana's Sanskrit commentary was a stupendous production and brought before the world the original form of the oldest of the *Vedas*. The German-Sanskrit dictionary in seven big volumes by Otto Bohtlingk and Rudolf Roth was another Indological landmark. Richard Francis Burton's translation of *The Book of One Thousand and One Nights*, Leo Tolstoy's *Hadji Murat* (1912) and Herman Hesse's *Siddhartha* (1922). Edward Fitzgerald translated *Rubaiyat* of Omar Khayyam from Persian into English. Just as the migration of Greek scholars from Turkey since 1453 to the European countries led to the Western Renaissance in the 15th century, even so the studies of Sanskrit, Pali and Prakrit by Western scholars during the last two and a half centuries have facilitated the entrance of Indian romanticism, classicism, transcendentalism, Vedantism and Buddhism into the Western lands. Nearly two hundred research scholars from the West have been devoted to the Vedic, Buddhist, classical Sanskrit and Prakrit studies.

8.6 Humanism's Impact on Translation

The similarities between Western and Indian Renaissance are all too apparent. Both were driven by a deep humanism that sought to replace archaic, anti human norms, laws, behaviors, art, education with a those focused on humanity. It will be important for us to understand at this point that Renaissance humanism was an intellectual movement in Europe of the later Middle Ages and the Early Modern period that focused on the human in humanity as opposed to the prevailing oppression of the church. The Indian Renaissance on the other hand, began in the latter half of the 19th century and impelled a grand flow of literary, spiritual and social ideas that

culminated in the unique Freedom movement. In the ultimate analysis, the Indian renaissance was inspired by the western renaissance and was imbued with its spirit. Not surprisingly, it led to a flurry of Western inspired reforms especially in the field of education, child marriage, anti Sati laws that were humanist at the core.

The 19th-century German historian Georg Voigt (1827–91) identified Petrarch as the first Renaissance humanist who coined the term ‘the age of Darkness.’ According to Petrarch, what was needed to remedy this situation was the careful study and imitation of the great classical authors.

For Petrarch and Boccaccio, the greatest master was Cicero, whose prose became the model for both learned (Latin) and vernacular (Italian) prose. Once the language was mastered grammatically it could be used to attain the second stage, eloquence or rhetoric. This art of persuasion as Cicero had held was not art for its own sake, but the acquisition of the capacity to persuade others, all men and women to lead the good life. Rhetoric thus led to and embraced philosophy.

The re-discovery of ancient manuscripts impelled by Humanism of Renaissance brought a more profound and accurate knowledge of ancient philosophical schools such as Epicureanism, and Neo-Platonism, whose Pagan wisdom the humanists tended to consider as deriving from divine revelation and thus adaptable to a life of Christian virtue. Better acquaintance with Greek and Roman technical writings also influenced the development of European science. Just as artist and inventor Leonardo da Vinci advocated study of human anatomy, nature, and weather to enrich Renaissance works of art, so Spanish-born humanist Juan Luis Vives (c. 1493–1540) advocated observation, craft, and practical techniques to improve the formal teaching of Aristotelian philosophy at the universities, helping to free them from the grip of Medieval Scholasticism. Thus, the stage was set for the adoption of an approach to natural philosophy, based on empirical observations and experimentation of the physical universe, making possible the advent of the age of scientific inquiry that followed the Renaissance.

It should be noted here that it was in education that the humanists' program had the most lasting results. The humanistic school, animated by the idea that the study of classical languages and literature provided valuable information and intellectual discipline as well as moral standards and

a civilized taste for future rulers, leaders, and professionals of its society, flourished without interruption, through many significant changes, until our own century, surviving many religious, political and social revolutions.

8.7 Renaissance in Indian Literature

Renaissance is basically considered as an inspiration from the past and planning to rebuild the future. Thus, in this respect the renaissance in the life of a nation is like the coming of a new age. Renaissance in Indian literature includes several significant creative works of renowned authors. Indian literature as a whole experienced a new beginning with the Hindu Renaissance in the beginning of mid 19th century. It was mostly centered in the Bengal province. Great authors like Rabindranath Tagore, Sarat Chandra Chatterjee and Bankim Chandra Chatterjee contributed significantly in the renaissance in Indian literature by establishing a literary genre.

In the Middle Ages, the fables of the *Panchatantra* were translated in some of the language of West Asia and Europe, and these renderings had been immensely influential in the development of the fable literature in these countries. However, in the 19th century, it was Indian authors who sought to rise to the eminence of renaissance literature. Adopting humanism as their conceptual foundation they produced a wide body of literature that could properly be described as western implants. French and English literary pieces flowed untrammelled from the powerful pens of Toru Dutta, Derozio, Michael Madhushudon Dutta. It was only with Bankim and later Tagore and Sarat Chandra that Indian themes and sensibilities emerged. Interestingly Tagore is more translated into English and commands a global following because of his translated writings-that also fetched him a Nobel literature prize.

Unlike the Bengali Literature, the 20th Century Hindi Literature witnessed a romantic upsurge influenced by Romanticism of the west and insisted on the sheer rhythm & poise of the indigenous language. They looked at Romantics- Wordsworth, Coleridge, Blake, Shelly and Keats for inspiration. They were inspired by French Revolution and "Preface to Lyrical Ballads", which is called the "manifesto" of English Romantic criticism. One of Wordsworth's most famous poems, "Tintern Abbey", was published in the work, along with Coleridge's "The Rime of the Ancient Mariner". This *Preface to Lyrical Ballads* is considered a central work of

Romantic literary theory. In it, Wordsworth discusses what he sees as the elements of a new type of poetry, one based on the "real language of men" and which avoids the poetic diction of much 18th-century poetry.

The period inspired by Romantic school of poetry is known as Chhayavaad (shadowism) and the literary figures belonging to this school are known as Chhayavaadi. Jaishankar Prasad, Suryakant Tripathi 'Nirala', Mahadevi Varma and Sumitranandan Pant, are the four major Chhayavaadi poets. This period of Neo-romanticism represents the adolescence of Hindi Poetry. It is marked by beauty of expression and flow of intense emotion and revolt against Formalism and Didacticism. The four representative poets of this era represent the best in Hindi Poetry. A unique feature of this period is the emotional attachment of poets with national freedom struggle, their effort to understand and imbibe the vast spirit of a magnificent ancient culture and their towering genius which grossly overshadowed all the literary 'talked abouts' of next seven decades.

The period of realism in the Hindi poetry is called The Dwivedi Yug ("Age of Dwivedi") it lasted from 1900 to 1918. It is named after Mahavir Prasad Dwivedi, who played a major role in establishing modern Hindi language in poetry and broadening the acceptable subjects of Hindi poetry from the traditional ones of religion and romantic love. He encouraged poetry in Hindi dedicated to nationalism and social reform.

Other important genres of Adhunik Sahitya (Modernism) are: Pragativad, Prayogvad (Experimentalism) of Ajneya and the Tar Saptak poets, also known as Nayi Kavita (New Poetry) and Nayi Kahani (New Story) of Nirmal Verma and others; followed by Pragativad (Progressivism) of Gajanan Madhav Muktibodh and other authors. They were inspired by Marxism, Psychoanalytic criticism, formalism and Feminism school of thoughts. It is unnecessary to point out that it involved the translation of the Western concept and thoughts and ideas into the Indian thought frame.

It is the presence of such wide-ranging affinities from within their own culture, ancient and contemporary, that have made Indians take to Shakespeare in general, and *King Lear* in particular, in a big way. *King Lear* is an appropriate play with which to illustrate these tendencies and translation and transference of Shakespeare in India. Indian audiences have found many

affinities with the story of *King Lear*. An Indian folk tale of an aging maharajah that is brought to grief when he puts the love-test to his three daughters before dividing his kingdom resonates with the same issues. He is shocked to hear the youngest daughter, his favourite, announce that she loves him like salt, a necessity – no more or less – and in anger disinherits her to suffer at the hands of the other two. The idea of banishment and exile as a form of penance and suffering as atonement for wrongs committed are well-known concepts central to the great Indian epics, *Ramayana* and *Mahabharata*.

Its first performance in India was in 1832, when some scenes, in English, were done at the Chowringhee Theatre. Calcutta. During the period of ‘adapted’ Shakespeare, from the 1860s to the 1910s, in the 1880s a happy-ending version of *Lear*, *Atipidacharita*, influenced by Nahum Tate, in Marathi, became popular in Bombay. Another adapted and localized version, *Safed Khoon* by Agha Hashr Kashmiri, for the Parsi theatre in 1906, achieved commercial success and was played throughout the country. 1897 saw one of the first faithful translations, A. Govinda Pillai’s Malayalam version, *Brittanile Rajavu Lear*, being staged in Trivandrum, with a meticulous realism which included imported costumes and accessories, before a select audience and with a select cast, noted novelist and playwright C V Raman Pillai played Lear. Ebrahim Alkazi, one of the foremost contemporary directors, produced a *Raja Lear*, in Urdu translation, for the National School of Drama in 1964, a production that has become a benchmark of the universalized Shakespeare. In the 1970s several productions in Hindi, Marathi and Tamil are to find, but it is in the eighties that the play comes fully into its own in India. As many as twenty-one productions can be listed from this period, in several languages, including Bengali, Kannada, Hindi, Urdu, Marathi, Malayalam and Tamil, in all the different performance modes, of the localized, universalized, indigenized, English language and postcolonial Shakespeare.

8.8 Role of Translation in World Literature - Marxist Influence

The power of ideas and its translation can explicitly be seen in Marxism that overturned the world order by the power of ideas in translation. Entire world orders were changed, production, power structures and ownership patterns overturned in a quest to fit into the theoretical framework laid down by Marx. The entire globe was divided into two worlds underpinned ideologically by Marxism. A Marxist understanding of history and of society has now been adopted by academics studying in a wide range of disciplines, including archaeology,

anthropology, media studies, political science, theater, history, sociological theory, cultural studies, education, economics, geography, literary criticism, aesthetics, critical psychology, and philosophy.

Hegel was an idealist, and Marx sought to rewrite dialectics in materialist terms. He summarized the materialistic aspect of his theory of history in the 1859 preface to *A Contribution to the Critique of Political Economy*: From Adam Smith came the idea that the ground of property is labor. This practical and theoretical distinction was Marx's primary insight and allowed him to develop the concept of "surplus value", which distinguished his works from that of Adam Smith and David Ricardo. Workers create enough value during a short period of the working day to pay their wages for that day (necessary labor); however, they continue to work for several more hours and continue to create value (surplus labor). Marx read Darwin's *The Origin of Species* and recognized its value in supporting his theory of class struggle and that Darwin's work both helped to explain the internal struggles of human society and provided a material explanation for the processes of nature.

We will learn about transmission of Marxist idea and its adaptation and reception in the next unit.

Academic Marxism, which is sometimes known as Western Marxism due to its predominance in Europe and North America, refers to those academic subjects where Marxist approaches and concepts have been adopted. Marxist feminism is a sub-type of feminist theory which focuses on the dismantling of capitalism as a way to liberate women. Marxist feminism states that private property, which gives rise to economic inequality, dependence, political confusion and ultimately unhealthy social relations between men and women, is the root of women's oppression. According to Marxist theory, in capitalist societies the individual is shaped by class relations; that is, people's capacities, needs and interests are seen to be determined by the mode of production that characterizes the society they inhabit. Marxist feminists see gender inequality as determined ultimately by the capitalist mode of production. Gender oppression is class oppression and women's subordination is seen as a form of class oppression which is maintained (like racism) because it serves the interests of capital and the ruling class. Marxist feminists have

extended traditional Marxist analysis by looking at domestic labor as well as wage work in order to support their position.

8.9 Let Us Sum Up

In this unit, we briefly traverse mankind's journey of ideas through the ages, we find that they are instrumental in impelling the humanity forward. Each Age has been defined by its leading ideas and the men who formulate these. However, to spread any idea- revolutionary or otherwise, apart from the strength of the ideas and the personality of their creator, we need the power of translation. As any idea travels beyond its confines, it meets with people alien to the basic and fundamental concepts. A translation can then bridge not only the linguistic and literary gap but its cultural chasm too- transforming a largely local idea into a global one.

8.10 Exercise

1. Discuss the evolution of translation during Biblical times. How far was it essential to the spread of Christianity?
2. Trace the growth of renaissance in Indian Literature under the influence of western literature?
3. Gandhism was founded on translated works of great thinkers. Discuss.
4. Marxism demonstrated the power of ideas in translation. Comment?
5. Bhagvad Gita inspired Western literature as much as the Indian literature. Analyze critically.
6. Do you agree that translation of Buddhist text is one of the factors responsible for the spread of Buddhism?
7. Discuss how translations were used by rulers for understanding and thereby controlling their subjects?

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UNIT 9: ADAPTATION AND RECEPTION OF IDEAS IN TRANSLATION

Unit Structure

9.0 Objectives

9.1 Introduction

9.2 Adaptation of Ideas in Translations – The Religious Perspective

9.3 Dualism in India

9.4 Nonviolence, Ahimsa and Gandhism.

9.5 Influencing the Subjects and the World: Translation of Western Capitalism in India

9.6 Humanism's impact on Indian world view

9.7 Renaissance and Indian Literature

9.8 Marxist Impact on World Literature

9.9 The Great Schism: Communalism.

1.10 Let Us Sum Up

1.11 Exercise

1.12 Suggested Reading

9.0 Objectives

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

- Process of development of ideas;
- Reasons of adaptation and reception of ideas;
- Process of adaptation and reception of ideas; and
- Role of translation in adaptation and reception of ideas.

9.1 Introduction

It may not be possible to pinpoint the exact origin of ideas. The processes culminating in ideas being born, their travel and the relationship between ideas, individual and society; how ideas are recognized in society and the role of translation in the journey of ideas are equally nebulous. Though the process of inception of ideas is linked to multifarious factors but for the spread of ideas, leads to transformations and revolutions –as diverse as religion and the French Revolution. The Industrial revolution was at a basic level transformation at a conceptual level. The spread of these ideas hinges upon the translation of these ideas – combined with the degree of receptivity. Translation is the key to access of ideas for people not familiar with the source ideas. But for the power of translation, these ideas would otherwise remain locked in a foreign language, beyond reach of people not conversant with the language of the original. Without translation, however, large scale transference of ideas would be rendered impossible.

There is always transference of ideas through interaction or intercultural communication. An idea or doctrine may start in a different part of the world, but it may travel around the world. Whether Religious ideas and traditions or national literary trends, each has made the greatest possible impact due to their spread on the back of translations. The Bhakti movement, for example, was incepted in South India, but some of its greatest exponents can be found in the North. The flow of bilateral cultural exchange between East and West also resulted in great literatures of the world.

The theory of translation, its history and its influence in the transmission of ideas and how these universalize especially with reference to India will be discussed in this unit. While the intrinsic value of the ideas, the receptivity of the receivers as well as means of communication define the extent and rapidity of the transmission of ideas, it is the language and translation that gives it scope and momentum. After the ideas germinate, they develop as a function of discovery, religion, acceptability, medium, language and are disseminated through translation propelled by print media, electronic media and internet. These serve as the building-blocks of civilization: even as they define civilizations. Ideas remain relatively unchanged over the course of time, but unit-ideas recombine in new patterns and gain expression in new forms in different historical eras.

Translations play a critical role in this process. Gandhism, Marxism, Darwinism, Dualism, Existentialism, Romanticism and Humanism could spread globally as they lent themselves to and

were widely translated, adapted, transformed and transmogrified through the power of languages. For instance, Marxism's theories and philosophy were expounded in German, but spread across the continent in its English translation. It shook the world, toppled governments, transformed social structures, and mutated economic patterns only when it reached the world in different languages. It gained political legitimacy even in democracies by engendering political parties that won elections. Moreover, in India, Marxism has also inspired virulently violent forms like Maoism and Naxalism. Our objective of this lesson is to identify such universal ideas and conceptual trends as they played out in the history of civilizations while describing their historical evolution and paths as they adapted and transformed into new forms and patterns – driven not insignificantly through the power of translation.

9.2 Adaptation of Ideas in Translations –The Religious Perspective

The earliest ideas and concepts were in the field of religion. The Bible says, “In the beginning was the Word”, and perhaps no other religion has used the power of translation to spread the holy word. One of the greatest activities of any religion is to convey its idea to members of other religion to convince and convert them. For instance, Martin Luther (1483-1546), the German theologian, author and the fomenter of the Reformation movement fired a very powerful salvo when he translated the Bible into High German and used it as an ideological weapon of the Protestant movement against the Roman clergy.

Christianity in India arrived very early, though the exact date cannot be established with certainty. Traditionally, Christianity is said to have arrived at the Malabar Coast in 52 AD in South India, with the arrival of St. Thomas, one of the apostles. It's believed that he preached in the local language to rapidly gain new converts. He spent some years in South India and died near Madras. The early Christians sowed their future popularity by expounding their beliefs in languages -through creed and practice. Without state patronage, the emphasis was on humanitarian work and education, even while introducing a new system of beliefs. The early men of church adopted many of the local languages and customs. Christian missionary activity started with St. Francis Xavier in 1544 AD, followed by other missionaries from Portugal, Denmark, Holland, Germany and Great Britain, intent on converting native heathens.

Institutionalized state backed Christianity got a fillip in 1858, when the British government took overrule in India from the East India Company. Cross and sword went hand in hand as Christians from many countries came as missionaries and in 50 years the faith was rooted in large parts of India. As the Christians became a privileged community, the efforts at translations and adoption of local customs decreased. The spread of ideas assumed the form of transporting the entire set of beliefs and lifestyles through conversions.

However, the real expansion in the hinterlands – among tribals and hilly people occurred due to the relentless and untiring efforts of the missionaries, who lived the Christ's ideals. The Biblical ideals were lived through daily by these tireless missionaries who also used the power of translation to convey Christian ideas in local languages. Today, Christians number about 30 million, comprising 2.34% of the Indian population with 23 dioceses - 11 of them being located in Kerala.

9.3 Dualism in India

The spread of ideas occurred in many forms across the continents as we find many similarities at conceptual levels among different thought streams in the east and the west. Dualism in religion, for instance, is the doctrine that the world consists of two basic opposed and irreducible principles that account for all that exist. In religion, it stands for the belief in two supremely opposed powers or gods or sets of divine or demonic beings that causes the world's existence. It contrasts with monism which regards the world as one single principle such as matter or spirit. Various distinctions may be discerned in the types of dualism. It may be absolute or relative example in Zoroastrianism and Manichaeism where both the Right and the Evil are from eternity. In relative dualism like that of the heretical Christian group Bogomils, the Devil is a fallen angel who came from God and was the creator of the human body. But he contrived God to infuse the body with the soul. Another distinction is between western dialectical dualism wherein there is an eternal tension or conflict between the One and the Many -matter and space, idea and matter, outer and inner, matter and soul. The Indian genius however accepts and identifies the same, yet also believes that it is caused by *Maya* and is removed, once man gets enlightened.

Indian dualism deals with inbuilt opposition between the One and the many, of reality and appearance. In an ancient Hindu hymn (*Rig-Veda*, 10.90), *Purusha*, the ancient primordial Man and the Immortal that is in heaven- is opposed to this world. The three quarters of *Purusha* that comprise the transcendent world are opposed to the other quarter of him (his limbs) that is this world, i.e., the divine foundation, the divine substance of this world, is made out of his limbs. Matter is differentiated into three different Gunas (qualities) that articulate the three levels of the being and essential nature of humanity in hierarchical connection with each other. Spirit, in itself free, eternal, and infinite, becomes involved in matter by the development of the latter. Salvation lies in enlightenment that coincides with the knowledge of the Real state of things: I (spirit) am one thing, and It (matter) is another.

9.4 Nonviolence, Ahimsa and Gandhism

We have read in unit 7 that the concept of nonviolence (ahimsa) and non-resistance has a long history in Indian religious thought and has had many revivals in Hindu, Buddhist, Jain, Jewish and Christian contexts. Ahimsa, or non-violence, was the key tenet of Gandhi's beliefs. Yet, Gandhi, the best-known proponent of nonviolence formed his life's beliefs around the ideals he read in a translation. Gandhi was not the originator of the principle of non-violence, though he was the first to apply it in the political field on a large scale.

The word non-violence comes in 'Yajurveda' in Taittiriya Samhita. Here it is in relation to the harmless to the sacrificer himself. It occurs several times in the 'Shatapath Brahmin' in the sense of 'harmless' without any implication. The principle of non-violence developed much later in Brahmanical culture in the sense in which it was prevalent in Hinduism. It forbids violence against all beings (Sarvabhuta) It is said that one who follows the principle of non-violence will get freedom from the cycle of rebirth. Violence against domesticated animals is prohibited except in the practice of sacrifice in many very authentic scriptures. This view is clearly expressed in the Mahabharata, the Bhagavata Purana and the Chhandogya Upanishad. It is also mentioned in the Manusmriti and especially in the well-known traditional Hindu law book 'Dharmasastra'.

Unto This Last is an essay on economy by John Ruskin, first published in December 1860 in the monthly journal Cornhill Magazine in four articles. The essay is utopian attack on the destructive effects of industrialism upon the natural world. Ruskin was deeply concerned about the plight of

the working class of his time, who suffered under the harsh conditions of the Industrial Revolution.

Ruskin found the ideas of these political economists abhorrent. In *Unto this Last*, Ruskin set out to define wealth, and then to show that wealth can only be acquired under certain moral conditions, such as honesty and justice. Ruskin then provides some simple illustrations that show that the accumulation of riches on the part of one member of a small society to the detriment of the others has the effect of diminishing the wealth of the society as a whole. Wealth is therefore a matter of justice. National wealth is not built by a system of a few individuals getting rich at the expense of the many, but by the equitable sharing of riches among the greatest number of citizens, and the bringing up of as many citizens as possible to the highest level possible in terms of education and intellect. Individual riches, as proposed by the political economists, are not beneficial to society as a whole, while just and honorable wealth is a benefit to all.

Unto This Last had a profound impact on Gandhi's philosophy. He discovered the book in March 1904 through Henry Polak. Gandhi decided immediately not only to change his own life according to Ruskin's teaching, but also to publish his own newspaper, Indian Opinion, in a farm where everybody would get the same salary, without distinction of function, race or nationality, which for that time, was quite revolutionary. Thus, Gandhi created Phoenix Settlement to put these ideas into practice. According to him, the prevailing economic so-called laws were violent at heart and would not suffice for a nonviolent society he envisaged. The book became the starting point into his own lifelong expostulation of non-violence or ahimsa.

Gandhi thought of the principle of ahimsa as an all-encompassing principle and applying it to all spheres of life, particularly to politics. Gandhi explains his philosophy and way of life in his autobiography *The Story of My Experiments with Truth*. In Gandhi's thought, ahimsa precludes not only the act of inflicting a physical injury, but also mental states like evil thoughts and hatred, unkind behavior such as harsh words, dishonesty and lying, all of which he saw as manifestations of violence incompatible with ahimsa. Economic *ahimsa* that he saw in the West *Ahimsa* was particularly associated with his contributions to the idea and practice of nonviolent resistance, sometimes also called civil resistance.

9.5 Influencing the Subjects and the World: Translation of Western Capitalism In India

Capitalism at one level was great force that impelled not only transformed socio-economic relations but even the entire conceptual framework. However, when transplanted in India, its translation was as sweeping but imbued by adaptations that changed the fundamental face of capitalism.

Capitalism that emerged in Europe was not a simple financial and monetization transformation. Instead, it was a complex matrix of changes that brought in its sweep not only the financial aspect but agrarian, industrial, political, colonial, and even transformation of arts and culture. It began with the realization that the mass consumption of mass-produced commodities needs to be sold in large numbers to garner maximum profits. But in establishing such a production system, an entire ecosystem needs to be created. In the production of commodities large union-dominated labor forces are employed. Occasional instabilities are ironed out through Keynesian demand management using fiscal and monetary policies and the welfare state. There is a circular legitimating process at work linking production and consumption.

The Industrial Revolution became the greatest expander of global capitalism-meant changes in the social relations between employees (workers) and employers (capitalists) in the late 18th and early 19th centuries. These changes were brought about by the factory system. The factory system made possible the control of labor (who should work, how long they should work and how hard they should work) on site and various mechanical inventions and innovations assisted in control of labor. Taken together, these things worked to dispossess workers of rights of control (ownership and access to) the means of existence, the production process and the product of their work leaving them with only the necessity (that is encumbered by) to sell their time on earth and labor power for a wage. Innovations ensured the existence of an army of unemployed workers, so that wages did not rise to the point where they hurt profits. With urbanization, various items of mass consumption such as clothing and footwear were now no longer made at home but had to be bought by workers.

What capitalism is, and how it emerged in Europe over the course of several centuries, is a vast and complex subject. But the way it panned out in India was entirely distinct from the Western Model. Apart from the essential differences socio-economic landscape, the fact that India was a colony of England also added to the difference.

In order to contrast that Western capitalism with what occurred in India, it is useful to mention a few aspects. As Indian Capitalism was engendered, grew, flourished under colonialism, it diverged from the traditional Western model of capitalism in several ways. Economic nationalism became a key component in the national struggle and was effectively utilized in the Gandhian struggle. Drain of Wealth, destruction of indigenous industries, protection of native industries, high customs, low import duties were all part of the mainstream agenda. Colonial rule guaranteed property rights, encouraged free trade, and created a single currency with fixed exchange rates, capital markets, a well-developed system of railways and telegraphs, a civil service that aimed to be free from political interference, and a common-law adversarial legal system. India's colonization by the British coincided with major changes in the world economy—industrialization, and significant growth in production and trade.

One of the direct ideational effects that arose out of the Industrialization was the literary movement of Romanticism. In this case too, it played out very differently in India and the West. Emanating directly from the tectonic changes in the economic, financial, social and even religious spheres, Romanticism was in essence an individualistic attempt to reconnect with the lost world. While not a direct yearning, it nevertheless fulfilled the need to reconnect with the cosmic, by reestablishing nature in its place. The Romantics in literary terms were the fathers of modernism, delving into intellectual topics of philosophy and personal expression where cold logic, reason was superseded by creative imagination.

Romanticism marked a departure from morals backed by organized religion to nature as a form of divine inspiration. Themes of nature as a tie to humanity became predominant. Material and traditional aspects of society were treated as artificial, and appreciation of nature was viewed as a return to the basic elements of human existence. Nature represented an organic connection with the world at large, and often the universe, to Romantics.

Though foreign in its origin, English was quickly adopted by the elite in India as a language of supremacy, education and literary expression besides being an important medium of communication amongst the people of various regions. The beginning of Indian literature in English is traced to the end of the 18th century and the beginning of the 19th, by which time English education was firmly established in the three major centers of British power in India - Calcutta, Madras and Bombay.

Romantic themes in Indian literature are preponderant in Hindu religious literature. Romance in Indian literary context does not necessarily entail two opposite genders individual falling madly in love. Instead, gallantry and courtliness were the primary decisive characteristics that romantic literature pivoted around in ancient India.

The adoption of English by the westernized elite rapidly accelerated the process of Indian English writings. The early themes were often Westernized romance based though sometimes interspersed with Indian ruminations on deeper life. It was only when the Indian writers and thinkers turned to rediscover their own genius that brilliant gems on Indian themes emerged. The Westernized Romantic themes receded into background as they were overtaken by Indian romances, rugged stories of exploitation that ultimately culminated in the stories against British Imperialism.

Raja Ram Mohan Roy's writings were followed in the early 19th century in Bengal by those of the poets Henry Derozio and Michael Madhusudan Dutt. Dutt started out writing epic verse in English but returned to his native Bengali later in life. The poems of Toru Dutt (1855-1876), who died at a tender age of 21, and the novel *Rajmohan's Wife* by Bankimchandra Chatterjee have received academic acceptance as the earliest examples of Indian literature written in English.

Toru Dutt not composed poetry in English, but more interestingly, translated French poetry as well. Her best works include *Ancient Ballads and Legends of Hindustan*. Bengali writers like Rabindranath Tagore, Sarat Chandra Chattopadhyay, Bankim Chandra Chattopadhyay, Tarashankar Bandyopadhyay, Bibhutibhusan Bandyopadhyay, Ishwar Chandra Vidyasagar, Dinabandhu Mitra, Michael Madhusudan Dutt, Kazi Nazrul Islam or Premendra Mitra, all dabbled in romantic themes in Indian literature. The Indian Renaissance writers of this period mainly concentrated on Western moral themes and an almost western sensibility.

The pre-independence time period, with its bloodshed, loss of lives, protests, sieges, daring and audacious rendezvous by night, nationalist glorification, British hatred marked a watershed as each theme was romanticized to the utmost level in the Indian writer's hand. Not only did hard-core romance occupy centre-stage, but a freedom fighter's plight for his/her nation's freedom was also extolled in near-romanticized and glorified and glamorized verses.

9.6 Humanism's Impact on Indian World View

The similarities between Western and Indian Renaissance are all too apparent. Both were driven by a deep humanism that sought to replace archaic, anti-human norms, laws, behaviors, art, education with those focused on humanity. It will be important for us to understand at this point that Renaissance humanism was an intellectual movement in Europe of the later Middle Ages and the Early Modern period that focused on the human in humanity as opposed to the prevailing oppression of the church. The Indian Renaissance on the other hand, began in the latter half of the 19th century and impelled a grand flow of literary, spiritual and social ideas that culminated in the unique Freedom movement. In the ultimate analysis, the Indian renaissance was inspired by the western renaissance and was imbued with its spirit. Not surprisingly, it led to a flurry of Western inspired reforms especially in the field of education, child marriage, anti Sati laws that were humanist at the core.

The 19th-century German historian Georg Voigt (1827–91) identified Petrarch as the first Renaissance humanist who coined the term ‘the age of Darkness.’ According to Petrarch, what was needed to remedy this situation was the careful study and imitation of the great classical authors.

For Petrarch and Boccaccio, the greatest master was Cicero, whose prose became the model for both learned (Latin) and vernacular (Italian) prose. Once the language was mastered grammatically it could be used to attain the second stage, eloquence or rhetoric. This art of persuasion as Cicero had held was not art for its own sake, but the acquisition of the capacity to persuade others, all men and women to lead the good life. Rhetoric thus led to and embraced philosophy.

The re-discovery of ancient manuscripts impelled by Humanism of Renaissance brought a more profound and accurate knowledge of ancient philosophical schools such as Epicureanism, and Neo-Platonism, whose Pagan wisdom the humanists tended to consider as deriving from divine revelation and thus adaptable to a life of Christian virtue. Better acquaintance with Greek and Roman technical writings also influenced the development of European science. Just as artist and inventor Leonardo da Vinci advocated study of human anatomy, nature, and weather to enrich Renaissance works of art, so Spanish-born humanist Juan Luis Vives (c. 1493–1540) advocated observation, craft, and practical techniques to improve the formal teaching of Aristotelian philosophy at the universities, helping to free them from the grip of Medieval Scholasticism.

Thus, the stage was set for the adoption of an approach to natural philosophy, based on empirical observations and experimentation of the physical universe, making possible the advent of the age of scientific inquiry that followed the Renaissance.

It should be noted here that it was in education that the humanists' program had the most lasting results. The humanistic school was animated by the idea that the study of classical languages and literature provided valuable information and intellectual discipline as well as moral standards. It believed that a civilized taste for future rulers, leaders, and professionals of its society, flourished without interruption, through many significant changes, until our own century, surviving many religious, political and social revolutions.

9.7 Renaissance in Indian Literature

The Renaissance spanned roughly the 14th to the 17th century and refers to a cultural movement encompassed a flowering of literature, science, art, religion, and politics, and a resurgence of learning based on classical sources, the development of linear perspective in painting, and gradual but widespread educational reform. Beginning in Florence in the Late Middle Ages and later spreading to the rest of Europe, traditionally, this intellectual transformation saw revolutions in many intellectual pursuits, as well as social and political upheavals. The Renaissance is perhaps best known for its artistic developments and the flowering of such geniuses as Leonardo da Vinci and Michelangelo, who inspired the term "Renaissance man". Various theories have been proposed to account for its origins and characteristics in Italy, focusing on a variety of factors including the social and civic peculiarities of Florence at the time; its political structure; the patronage of its dominant family, the Medici; and the migration of Greek scholars and texts to Italy following the Fall of Constantinople at the hands of the Ottoman Turks.

Renaissance is basically considered as an inspiration from the past and planning to rebuild the future. Thus, in this respect the renaissance in the life of a nation is like the coming of a new age. After the advent of British and the decimation of Bengal politically, there grew a wide and deep movement to revitalize India. The inspiration was definitely the European flowering and all the major figures openly talked about equaling Wordsworth, Shelley, Byron, Michelangelo and

Leonardo da Vinci. In fact, it grew largely due to the derision accorded to Indian efforts especially in comparison to these luminaries.

Renaissance in Indian literature includes several significant creative works of renowned authors. Indian literature as a whole experienced a new beginning with the Hindu Renaissance in the beginning of mid 19th century. It was mostly centered in the Bengal province. Great authors like Rabindranath Tagore, Sarat Chandra Chatterjee and Bankim Chandra Chatterjee contributed significantly to the renaissance in Indian literature by establishing a literary genre.

In the Middle Ages, the fables of the *Panchatantra* were translated in some of the language of West Asia and Europe, and these renderings had been immensely influential in the development of the fable literature in these countries.

However, in the 19th century, it was Indian authors who sought to rise to the eminence of Renaissance literature. Adopting humanism as their conceptual foundation they produced a wide body of literature that could properly be described as western implants. French and English literary pieces flowed untrammelled from the powerful pens of Toru Dutta, Derozio, Michael Madhushudan Dutta. It was only with Bankim and later Tagore and Sarat Chandra that Indian themes and sensibilities emerged. Interestingly, Tagore is more translated into English and commands a global following because of his translated writings-that also fetched him a Nobel literature prize.

Unlike the Bengali Literature, other regional literatures were catalyzed and flourished late into the 19th century. The 20th Century Hindi Literature witnessed a romantic upsurge influenced by Romanticism of the West and insisted on the sheer rhythm & poise of the Indigenous language. They looked at Romantics- Wordsworth, Coleridge, Blake, Shelly and Keats for inspiration and were inspired by French Revolution and "Preface to Lyrical Ballads", which is called the "manifesto" of English Romantic criticism. Yet, they added an Indian sensitivity to the original Western inspiration.

The relatively recent period of Hindi poetry inspired by Romantic school of poetry came to be known as *Chhayavaad* (impressionism) and the literary figures belonging to this school are known as *Chhayavaadi*. Jaishankar Prasad, Suryakant Tripathi 'Nirala', Mahadevi Varma and Sumitranandan Pant, are the four major *Chhayavaadi* poets. This period of Neo-romanticism

represents the adolescence of Hindi Poetry. It is marked by beauty of expression and flow of intense emotion and revolt against Formalism and Didacticism. The four representative poets of this era represent the best in Hindi Poetry. A unique feature of this period is the emotional attachment of poets with national freedom struggle, their effort to understand and imbibe the vast spirit of a magnificent ancient culture and their towering genius.

As we have read earlier that these new literary streams started in Hindi literature were influenced by western literary movements. Western literary movements had a deep influence on all these literature streams like renaissance, shadowism, progressiveism, experimentalism, new verse etc. But it is noteworthy that all these literature streams inspired by the West were almost completely Indian in their form and subject selection. In terms of subject selection, craft and language, the authors of all these streams introduced a new and fatal vision.

Just as Chhayavad was imbued with the spirit of Indian independence and greatness, the resonating voice in Pragativad (Progressivism) was linked to the interests of the Indian land and peasant laborers even after being influenced by the Marxist movement. Prayogvad (Experimentalism) and Nai Kavita (New verse) may have come to India after the experiments in Western literature, but the creators here tried to soak them with a complete Indian flavor. Clearly, this is called adaptation and reception of ideas, where the idea is imported, but it is not completely imported, but it is changed or adopted according to its need.

9.8 Marxist Impact on World Literature

The power of ideas and its translation can explicitly be seen in Marxism that overturned the world order by the power of ideas in translation. Entire world orders were changed, production, power structures and ownership patterns overturned in a quest to fit into the theoretical framework laid down by Marx. The entire globe was divided into two worlds underpinned ideologically by Marxism. A Marxist understanding of history and of society has now been adopted by academics studying in a wide range of disciplines, including archaeology, anthropology, media studies, political science, theater, history, sociological theory, cultural studies, education, economics, geography, literary criticism, aesthetics, critical psychology, and philosophy. Moreover, Marxism has inspired political governance, industrial and social systems as well as armed struggle and revolutionaries.

Hegel the originator of the dialectical ideas was an idealist, and Marx sought to rewrite dialectics in materialist terms. He summarized the materialistic aspect of his theory of history in the 1859 preface to A Contribution to the Critique of Political Economy: From Adam Smith

came the idea that the ground of property is labor. This practical and theoretical distinction was Marx's primary insight and allowed him to develop the concept of "surplus value", which distinguished his works from that of Adam Smith and David Ricardo. Workers create enough value during a short period of the working day to pay their wages for that day (necessary labor); however, they continue to work for several more hours and continue to create value (surplus labor). Marx read Darwin's *The Origin of Species* and recognized its value in supporting his theory of class struggle. He contended that Darwin's work both helped to explain the internal struggles of human society and provided a material explanation for the processes of nature.

Since Marx's death in 1883, various groups around the world have turned to Marxism as the theoretical basis for their politics and policies, which have often proved to be dramatically different and conflicting. One of the first major political splits occurred between the advocates of reformism, who argued that the transition to socialism could occur within existing bourgeois parliamentary frameworks, and communists, who argued that the transition to a socialist society required a revolution and the dissolution of the capitalist state. The reformist tendency, later known as social democracy, came to be dominant in most of the parties affiliated to the Second International and these parties supported their own governments in the First World War.

The 1917 October Revolution, led by Vladimir Lenin, was the first large scale attempt to put Marxist ideas about a workers' state into practice. The new government faced counter-revolution, civil war and foreign intervention. The major Socialist Party in the UK decried the revolution as anti-Marxist within twenty-four hours, according to Jonathan Wolff. Lenin consistently explained this elementary truth of Marxism, that the victory of socialism requires the joint efforts of workers in a number of advanced countries.

Communism took a decisive democratic turn in India when it decided to work like any other democratic party. The Communist Party of India was founded in Tashkent, on October 17, 1920, soon after the Second Congress of the Communist International. During the 1920's and beginning of 1930s the party was badly organized, with several factions and little coordination. The British colonial authorities had banned all communist activity, which made the task of building a united party very difficult. Communist movement or CPI in particular emerged as a front runner after Guru Radha Kishan undertook a fast unto death for 24 days to promote the cause of textile workers in Delhi. This changed the popular public misconception that

communists are the revolutionaries without sympathy for workers and their families. This model of selflessness enabled CPI to extend its mass base as the trend was followed by almost all other state units of party. In 1957, the CPI emerged as the largest opposition party and the CPI won the state elections in Kerala. This was the first time that a Communist party won control over an Indian state. Ideological differences led to the split in the party in 1964 when two different party conferences were held, one of CPI and one of the Communist Party of India (Marxist).

Academic Marxism however shuns any form of armed struggle. It is confined to academics and academia, being sometimes called Western Marxism due to its predominance in Europe and North America. It refers to those approaches where Marxist approaches and concepts have been adopted. Marxist feminism is a sub-type of feminist theory which focuses on the dismantling of capitalism as a way to liberate women. Marxist feminism states that private property, which gives rise to economic inequality, dependence, political confusion and ultimately unhealthy social relations between men and women, is the root of women's oppression.

Through these examples we can see how one idea can be transformed and reorganized into different concepts. In the first instance the Marxist idea led to the creation of a secular and non-violent political party. Then it inspired a violent struggle in the form of Maoism. And apart from these there is another form of academic Marxism which is non-political as well as non-violent.

9.9 The Great Schism: Communalism

The suppression of the Indian revolt of 1857-58 ushered in a period, which would last ninety years, when India was directly under Crown rule. Communal tensions heightened in this period, especially with the rise of nationalism in the early 20th century. Though the Indian National Congress, the premier body of nationalist opinion, was ecumenical and widely representative in some respects, Indian Muslims were encouraged, initially by the British, to forge a distinct political and cultural identity. The Muslim League arose as an organization intended to enhance the various -- political, cultural, social, economic, and religious -- interests of the Muslims.

The socio-political ramifications of such policies ultimately divided India into a supposedly 'Hindu' India and an Islamic Pakistan. The bulk of the scholarly literature on the partition has focused on the political processes that led to the vivisection of India, the creation of Pakistan, and the "accompanying" violence. Numerous people have attempted to establish who the "guilty" parties might have been, and how far communal thinking had made inroads into secular

organizations and sensibilities. Scholarly attention has been riveted on the complex negotiations, and their minutiae, leading to partition as well as on the personalities of Gandhi, Nehru, Jinnah, Azad, Patel, and others, and a substantial body of literature also exists on the manner in which the boundaries were drawn between India and Pakistan, on the western and eastern fronts alike.

In recent years, the scholarly literature has taken a different turn, becoming at once more nuanced as well as attentive to considerations previously ignored or minimized. There is greater awareness, for instance, of the manner in which women were affected by the partition and its violence, and the scholarship of several women scholars and writers in particular has focused on the abduction of women, the agreements forged between the Governments of India and Pakistan for the recovery of these women, and the underlying assumptions -- that women could scarcely speak for themselves, that they constituted a form of exchange between men and states, that the honor and dignity of the nation was invested in its women, among others -- behind these arrangements. Earlier generations of scholars hardly bothered with oral histories, but lately there have been a number of endeavors to collect oral accounts, not only from victims but on occasion even from perpetrators.

Between the early 1920s and 1945, fascism was considered by many to be the wave of the future. Fascist parties came to power in several European countries and fascist-influenced ideologues sprang up in many other nations around the world. This trend also manifested itself in developing nations like India. Fascism appealed to native nationalist movements because its activist ideology combined a unifying, national message with socialist-style economic reforms. Its spread was also helped by the fact that during the 1930's, the fascist states of Italy and Nazi Germany opposed British and French domination. To subject colonial peoples, like the massive population of India, opposition to London's imperial rule was the single-most important dimension of the ideology that attracted so many Indians. In addition, India's long tradition of social stratification based on skin color (the caste system) and the existence of a growing Islamic presence those Hindu nationalists found threatening created conditions conducive to the appeal of fascism in the sub-continent.

The affinity between fascist Europe and the Indian sub-continent cut both ways. European racist thinkers, like Arthur de Gobineau and Houston Stewart Chamberlain, had long been drawn to Hindu culture and religious texts based on their "racial" interpretation of history. Indian historical documents like the Book of Manu had been introduced into western societies early in the 19th century by Englishmen who had sought ways to reinforce Britain's imperial claim to India. Hindu religious texts described a hierarchy of races in the world, with white "Aryans" sitting at the pinnacle of this pyramid. Racist thinkers saw these ancient writings as proof that white Aryans were the world's original superior race, but that they had been scattered over Asia and Europe by migration and the overwhelming number of "inferior" races. In Europe, evolving racism finally culminated in Nazism, which drew heavily on symbols derived from Hinduism, like the *Swastika*.

In contrast to the non-violent message of Gandhi, another frontline political leader, Subhash Chandra Bose advocated a militaristic approach to liberating India. Bose proposed unifying Hindus under the flag of an Indian National Army and compelling the British to quit India using armed force if necessary. To accomplish this goal, Bose argued that Hindus should use any means necessary, even if this meant relying on the support of the Axis Powers, Germany, Italy, and Japan, the extreme nationalist ideologies of which Bose found attractive. In the late 1920s, Bose commonly could be heard calling for the formation of a parallel government in India based on the centralized mobilization of peasants and workers.

9.10 Let Us Sum Up

In this unit, we briefly traverse mankind's journey of ideas through the ages, we find that they are instrumental in impelling the humanity forward. Each Age has been defined by its leading ideas and the men who formulate these. However, to spread any idea- revolutionary or otherwise, apart from the strength of the ideas and the personality of their creator, we need the power of translation. As any idea travels beyond its confines, it meets with people alien to the basic and fundamental concepts. A translation can then bridge not only the linguistic and literary gap but its cultural chasm too- transforming a largely local idea into a global one. In this unit, we discussed about adaptation and reception of ideas in detail. In next unit, we will discuss globalization and consumer culture in the context of translation.

9.11 Exercise

1. Discuss the evolution of translation during Biblical times. How far was it essential to the spread of Christianity?
2. What do you understand by intercultural influences on adaptation of ideas?
3. How are Ahimsa and non-violence and *Sarvodaya* movement connected?
4. Trace the growth of renaissance in Indian Literature under the influence of western literature?
5. Gandhism was founded on translated works of great thinkers. Discuss.
6. Marxism demonstrated the power of ideas in translation. Comment.
7. Bhagvad Gita inspired Western literature as much as the Indian literature. Analyze critically.
8. Were ideas facilitators of the evolution of human story or vice versa?

9.12 Suggested Readings

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