

RANI BIRLA GIRLS' COLLEGE

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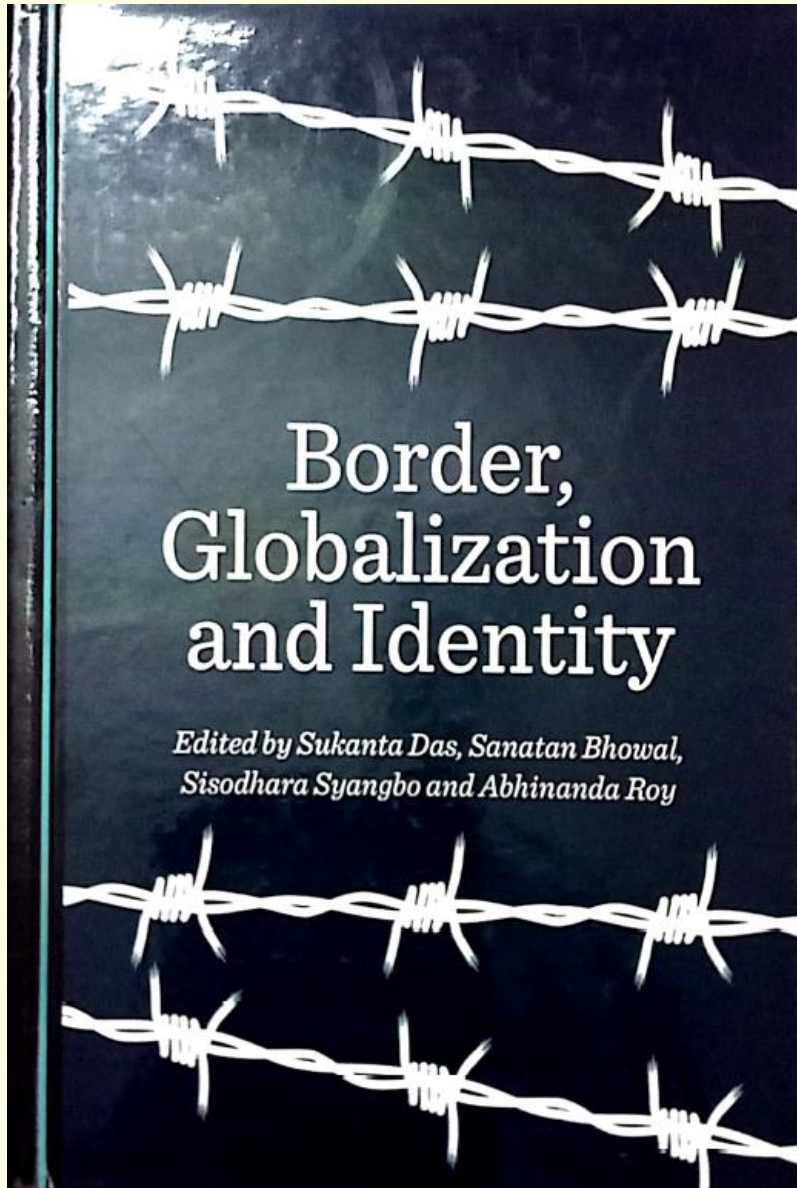


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First page of the published work:

CHAPTER TWENTY-TWO
TRANSLATION AS AN AGENT
OF TRANSCULTURATION AND IDENTITY
TRANSFORMATION IN AN INCREASINGLY
BORDERLESS WORLD

SARMILA PAUL

I have titled my paper 'Translation as an Agent of Transculturation and Identity Transformation in an Increasingly Borderless World'. In doing so, I have purposefully replaced the term 'globalization' which the title of this seminar uses- 'Border, Globalization and Identity' - with 'increasingly borderless world', borrowed from Michael Cronin, to restrict to the singular connotation of the term as a process of border-crossing. This will open up the opportunity to deal with the multifaceted relationship between border, culture, and identity. I will divide my paper into three broad areas, revolving initially around the term 'globalization' as a process of crossing borders, providing ample scope for transculturation, often culminating gradually in the transformation of identity, and finally delving into the role played by translation in this whole process.

To begin with, I will deal with the relationship between 'border' and 'globalization'. In Western epistemology, 'border' refers primarily to national geopolitical borders, of which people started to become more conscious during and after the establishment of colonies by Western countries as part of their imperial project, based on the binaries of Western/Eastern, civilized/barbaric, occident/orient, colonizer/colonized, and even pre-colonial/post-colonial. (I am using the term 'post-colonial' as hyphenated to put stress on its temporality.) Such binarizations were accentuated to define and perpetuate the identities of people living in different lands according to their race, class, creed etc. Borders started to accumulate importance with the emergence of a sense of nation and national identity during the nationalist struggles in the colonized nations