Triangulating the Nation State through Translation. Some Reflections on "Nation", "Ethnicity", "Religion" and "Language" in Modern Japan, Germany and Nepal

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Abstract
This paper is an attempt at expanding and problematizing the Japan-German comparison of "nation state" in terms of religion, language, and ethnicity, by using Nepal as the third reference point. The main question raised concerns the translatability and effects of actual translation of four western concepts in the process of the spread of nationalism and the nation state: "nation state", "religion", "ethnicity" and "language". First, it is demonstrated that they cannot be treated as neutral analytical concepts across languages, by investigating Japanese quasi-equivalents of these four categories, as well as looking at Johann Gottlieb Fichte's Reden an die deutsche Nation with its various Japanese translations. In the second part, following a brief outline of the history of modern Nepal, it is shown how the Nepali state has treated, in legal terminology, what outside academics would call "ethnic", "religious" and "linguistic" diversities, identifying various specificities which enrich the Japanese-German comparison.

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Some modern nation-states, for example in Europe or North America, prospered in the nineteenth and twentieth centuries and were promoted as a model form of governance. The League of Nations (1919) and the United Nations are predicated on the concept of a community of nation-states. However, the concept of a modern nation-state is more an ideal than a reality.

4.1 Religion and the Nation-State. 4.2 National minorities and irredentism. 4.3 Conflicting national claims on territory. The language of an empire is often not the mother tongue of most of its inhabitants. The Formation of the Nation-State. The nation-state became the standard ideal in France during the French Revolution, and quickly the nationalist idea spread through Europe, and later the rest of the world. Keywords: national picture of the world; language images; ethnic consciousness; values; verbalized forms; culture. Introduction. It is the nation's individuality, which distinguishes it from other ethnic entities. But it is not connected with the external attributes, and it is expressed by the essence and deep content of the ethnic group itself. Take, for example, the American people. The modern Japanese thinking is of great interest to scientists because of its unique combination of native Japanese and Western values. Borrowing in the West, the basic elements of modern democratic institutional system, Japan has retained some traditional features of national thinking. Three centuries of isolation in Japan have imposed an exceptionally strong impact on the Japanese national character.