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Pradnya SANKET

'Paradigms of Nationalism'



R.S. MUNDLE DHARAMPETH
ARTS & COMMERCE COLLEGE, NAGPUR (Maharashtra) INDIA

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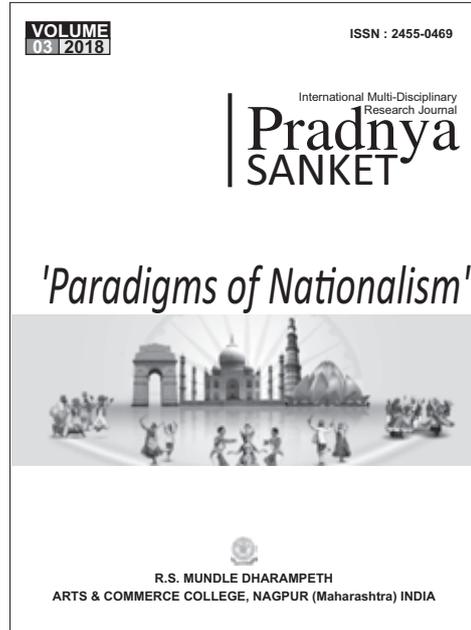
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Foreword



With the publication of this volume we are proud to cross the third threshold of our Pradnya Sanket sojourn that we embarked upon, three years before . Our first volume 'Dr. Ambedkar's Contribution to Nation Building' was released with raving reviews to commemorate the sixtieth death anniversary of the proud son of India Bharat Ratna Dr. Babasaheb Ambedkar. Our second volume on ' Good Governance' covering multifarious ambits of leadership, pro-active management and common well being was also highly acclaimed.

Since our earnest venture is to provide a commensurability platform for academicians from all disciplines for deliberations on topics of global relevance, this year we solicited erudite inputs on the the topic 'Paradigms of Nationalism'. As one of the fervently discussed topics of immense contemporary relevance, the editorial board thought it will be a rewarding academic exercise to dabble in the dialectics of Nationalism. The ensuing pages are the eclectic ponderings from our academia which hopefully will elicit scholastic interest and applause.

Bringing out a multi -disciplinary volume amidst hectic academic activities in itself is a challenging prospect. The full credit of this volume seeing the light goes to our Associate Editor , our dynamic Librarian Dr. Manju Dubey and her team . A posy of well deserved appreciation to the editorial board and also to the contributors to this volume.

This Journal hails our great country in no uncertain terms for gifting its nationals with the jingoism-xenophobia -free , genuine noble spirit of Nationalism along with the large heartedness to holistically appreciate and applaud the national identities of other countries. Long live our Democracy and ever flourish our Indian Nationhood. Jai Hind ! Jai Bharat!

Dr. Sandhya Nair

Principal

R.S. Mundle Dharampeth Arts and Commerce College,

Nagpur



Editorial



We are extremely happy to bring out this third volume of our Multidisciplinary International Research journal 'Pradnya Sanket' on the theme 'Paradigms of Nationalism'.

We got an overwhelming response for this third volume of the journal with 20 research papers contributed on the core theme. The various areas covered in the research papers selected for this volume includes various perspectives on Nationalism, opinions and counterpoints on Nationalism, different forms of Nationalism, new technology and Nationalism and also the concept of Nationalism from Indian and other countries point of view. A good number of qualitative papers have been received and selected for publication.

We express our deep sense of gratitude to all the patrons of R.S Mundle Dharampeth Arts and Commerce College particularly the Hon. President and Hon. Secretary of Dharampeth Education Society.

We are very much thankful to the Peer review committee of 'Pradnya Sanket' journal which consisted of experts from International and National platform. They have enormously contributed in bringing out this compendium of well researched papers on main theme of 'Paradigms of Nationalism'.

Our sincere appreciation to all the authors for contributing and sharing their valuable research work and experiences in the form of research papers, case studies and theoretical knowledge nuggets.

We hope that this third volume will also foster enthusiastic academic discourse.

We express our indebtedness to the printers Vedika Graphics, Ganeshpeth, Nagpur, who efficiently and aesthetically strived to bring it out this volume.

We remain indebted to all.

Dr. Manju Dubey
Asso, Editor



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Confluence of Paradoxical Ideas on Nationalism: Dystopic Visions on Nationalism

Dr. Sandhya Nair

Principal

R.S. Mundle Dharampeth Arts and Commerce College, Nagpur

The current volatile debates on the Indian Nationalism context are largely generated due to our age-old cultural humanistic liberalism with its pluralistic advantages sadly contributing to its self-generated internal contradictions. This trend is presently ballooning into trepid diatribes threatening our centuries-old, time-honoured, multi-faceted pacifist cultural fabric. But if we widen the spectrum, it will be apparent that it is not an isolated phenomenon seemingly corroding our democracy. Nationalism is a favourite pan-nation discourse topic that has elicited multifarious volleying and dribbling debate skills. In every advanced nation with its share of 'liberal globalists' and globe-trotting community, Nationalism is a much critiqued concept. As a dominant ideology Globalism and neo-Liberalism have floated many parallel discourses on Nationalism. Discourse, as defined by Foucault, refers to 'ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations which inhere in such knowledges and relations between them. Discourses are more than ways of thinking and producing meaning. They constitute the 'nature' of the body, unconscious and conscious mind and emotional life of the subjects they seek to govern' (Weedon, 1987, p. 108). This paper endeavours to analyse from the premises of four select eminent personalities from intelligentsia and pop culture domains who have profoundly influenced populace with their pronouncements on Nationalism-George Bernard Shaw, Doug Stanhope, Thomas Jefferson and Rabindranath Tagore.

George Bernard Shaw with his exuberant wit and esoteric vision was literally a one-man-army -an intellectual juggernaut that lend his irrepressible charm to the re-assertion of egalitarian identities cutting across continents. Reviews of his humanistic but polemical concepts are relevant in the present context particularly when we are facing eclectic interpretations of Nationalism liberally juggling in parochialism, ethno-centricism, xenophobia and jingoism. The following statements on patriotism by G.B Shaw as a founding member of Fabianism were avant garde.

Patriotism is, fundamentally, a conviction that a particular country is the best in the world because you were born in it..... ,

You'll never have a quiet world till you knock the patriotism out of the human race Put an Irishman on the spit and you can always get another Irishman to turn him
It is interesting to analyse these Shavian pronouncements in the light of the Socio-intellectual



milieu from where it got its succour. These sprang from young Shaw's bitter experiences of losing his affinity and love for the country of his birth- Ireland. Born to lovelorn parents who belonged to the hated Protestant Ascendancy in Ireland, the formative years of Shaw were spent resentfully in Dublin. An alcoholic father, a mother who lived with another man for material and career benefits, an educational system that added to his misery all led up to his resentment of Ireland, the country of his origin. At the age of twenty, he followed his mother to London and he never again lived in Ireland, and did not visit it for twenty-nine years. He could never garner any patriotic zest for England also which was waning in its hegemonic glory. He was effortlessly identified himself as a drifting global citizen. A self-pronounced Pacifist, Shaw attacked England's belligerent stand in wars, particularly the world wars, British exploitation of its colonies and the ruthless suppression of Irish freedom struggle. Against this backdrop, it is presumable why Shaw resented Nationalism and alluded it as suicidal romanticism.

American stand-up comedian and self-proclaimed anarchist Doug Stanhope's comment (Hope) - 'Nationalism does nothing but teach you to hate people you never met, and to take pride in accomplishments you had no part in' - is another dystopic vision. Stanhope's powerful discography and videography as promoted by the social networking platforms like YouTube have a huge fan following throughout the world. His immensely popular band of touring comics The Unbookables have caustic jokes deriding Nationalism and Nationalities. His controversial statement at the Comedy festival in Kilkenny Ireland that Irish men indulge in paedophilia because of the ugliness of Irish women created furore world-over. This led to analysing of the workings of his mind that fostered morbid obscenity, his advocacy of atheism, his stand of having no children to curb overpopulation and his advocacy for a borderless world. It has been pointed that courting controversy is Stanhope's game plan to remain alive in the memories of the public and the magic wand with which he allures the gullible young generation. His fan following is huge and his anti-nationalism clamour strikes an instant chord with impressionable minds. But the facade soon cleared when Stanhope failed to respond to the challenge to relinquish his U S citizenship and operate from any third world country to validate his world citizen ideologue. The crux of the matter is Dough Stanhope is a polemic mouthing dissent under the cover of a privileged citizen in the most powerful Federal Republic of the world.

'Dissent is the highest form of patriotism' is a favourite quote in debate platforms on Nationalism across the world. This is attributed to Thomas Jefferson, the immensely popular third President of United States. On a closer study Jefferson's public and private images were strikingly at cross roads. Though no authentic record is available to establish the veracity of this pronouncement on patriotism, this statement is credited with colouring the national imagination of America. Dissent as an expression of patriotism became a key factor of popular American culture particularly during the Vietnam War. But even presuming that Jefferson made the comment to the effect that dissent is the highest form of patriotism, before deifying and validating it an ideal example of American pluralism, it is important to contextualize it. Thomas Jefferson's times and circumstances were entirely distinct. The concept of Nation was just



emerging. Though primarily from English ancestry, Jefferson belonged to the wealthy landowners of Colonial Virginia nurturing resentment against the imperial coloniser -Great Britain. Thus brought up in a fractured milieu, the concepts of patriotism and Nationalism were all blurred concepts. The concept of a Nation -The United States of America-was just taking shape and as the Founding Father who drafted the Declaration of Independence, seeking freedom from the erstwhile Kingdom of Great Britain, Jefferson was ill-equipped to make any judicious pronouncement. A very plausible explanation behind this pronouncement would be a more explanatory 'Dissent against Great Britain is the highest form of Patriotism towards the freshly constituted United states of America'. From this standpoint Jefferson stands redeemed from the paradoxical quotation on Patriotism rightfully or wrongfully attributed to him.

Closer home much has been written, discussed and critiqued about the ambivalence regarding our revered polymath Guru Rabindranath Tagore's stand on Nationalism. His work 'Nationalism' featuring the three highly acclaimed lectures he gave in Japan on the topic was published in 1917, exactly 101 years ago by Macmillan in New York. The book has assumed tremendous contemporaneity relevance in the wake of our heated debates on the nuances of Nationalism. Tagore is vociferous in his first lecture -We are no nation ourselves!. Tagore obviously is not denigrating Indian Nationalism. If so, it will be the epitome of paradox for a humanitarian soul who has been credited with penning the National anthems of three nations India, Bangladesh and Sri Lanka. He condemned the western concept of the nation which projected

"A nation, in the sense of political and economic union of the people, is that aspect which a whole population assumes when organised for a mechanical purpose. Society as such has no ulterior purpose. It is an end in itself. It is a spontaneous expression of man as a social being. It is a natural regulation of human relationships, so that men can develop ideas of life in cooperation with one another. It has also political side, but this is only for a special purpose. It is for self-preservation." (Tagore 143)

Tagore's so called 'dis-ease' with term Nationalism was when it clashed with his concept of 'syncretic' civilization as a basis of nationalist civilizational unity. Tagore, in his Nationalism (1917), attacked the "organizing selfishness of Nationalism" in the West, but he was more disturbed by the imitation of this Occident concept of nationalism in the Indian sub-continent by the neo-Nationalists. In his observation our Nationalism is not the yoking of sectarian identities but it is a more nobler extension of our Indian cultural heritage cutting across border lines. Tagore is primarily a humanitarian, his patriotism is his undisputable merit. His love for his motherland is unparalleled. His refutation note to Lord Chelmsford after renouncing his Knighthood in the wake of the Jallianwala Bagh massacre bears testimony to the fact that Universalism and Nationalism are not confronting ideologies.

"The time has come when badges of honour make our shame glaring in the incongruous context of humiliation, and I for my part, wish to stand, shorn, of all special distinctions, by the



side of those of my countrymen who, for their so called insignificance, are liable to suffer degradation not fit for human beings"- RabindranathTagore.

This short note remains the undisputed ovation to the Indian National spirit by Guru Rabindranath Tagore. When presently the pseudo- secularists volley liberally quoting Tagore out of context, it is indeed a great disservice to this great visionary who was well ahead of his times in his concepts of Nationhood and Universalism. Tagore's prescient observations on Universalism embrace Indian Nationalism in its purely oriental connotations. Tagore's spiritual Humanism , influenced by Upanishads is all embracing and pragmatic which conceives Nationalism as a-political but social concept that help to develop a national self-consciousness grounded in Indian cultural sensibilities. It is this Nationalism that every Indian ought to aspire for individually and achieve collectively.

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Rashtriyatva in True Perspective: View of Swami Vivekanand and Veer Savarkar

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Hindutva became the source of the principles that shaped the ideology of Hindu Nationalism in the 1920's and the term is widely employed today to describe various expressions of the Hindu nationalist movement. The popularization of the word 'Hindutva' and its extensive use in current discourse to describe a broad range of ideologies and organizations have resulted in imprecision and obscurity of meaning. It is also true that many of the contemporary movements espousing versions of the doctrine of Hindutva seek legitimacy by claiming continuity with the ideals and teachings of Swami Vivekananda (1863-1902). In view of the present significance, religious and political, of various versions of Hindutva and the connections made with the life and teachings of Swami Vivekananda, it is important to clarify the original context and meaning of the term as used by V.D. Savarkar, assess the claims of continuity made with Swami Vivekananda and consider the implications of any differences in understanding. My paper is a preliminary effort to address these tasks.

Veer Savarkar's criteria of Hindu identity consist of three interrelated attributes.

- The first is geographical. India or Hindusthan, as Savarkar would prefer to call it, constitutes a distinct geographical entity demarcated by mountains, oceans and rivers and a Hindu is "primarily a citizen, either in himself or through his forefathers of 'Hindusthan.'" On the basis of this first criterion, argues Savarkar, an American, for example, who becomes a citizen of Hindusthan is entitled to be treated as a countryman. He will not be incorporated, however, into the Hindu fold if he does not satisfy the second requisite of Hinduness since the term, Hindu, means much more than geography.
- This second, and perhaps most important requirement of Hinduness is what Savarkar refers to as "common blood" or jati. A Hindu is a descendant of Hindu parents and shares with other Hindus a common blood traceable to the Vedic fathers or Sindhus. This argument rests essentially on an intuitive or affective claim. We are not only a nation but a Jati, a born brotherhood. Nothing else counts, it is after all a question of the heart. We feel that the same ancient blood that coursed through the veins of Ram and Krishna, Buddha and Mahavir, Nanak and Chaitanya, Basava and Madhava, of Rohidas and Tiruvelluvar courses throughout Hindudom from vein to vein, pulsates from heart to heart. We feel we are a JATI, a race bound



together by the dearest ties of blood and therefore it must be so.

On the basis of the first two criteria of Hinduness, Muslim citizens of India may indeed be considered as Hindus. This was a possibility recognized by Savarkar.

Savarkar was well aware of the existence of certain syncretistic communities in India, such the Muslim Bohras and Khojas of Gujarat who incorporated many elements of Sanskriti culture into their daily life. In order to exclude such groups from his definition, he turned quite late in his work to a consideration of the religious dimension of Hinduness. Hinduism or Hindu dharma includes all of the religious traditions, Vedic and non-Vedic, that originate from the soil of India. While the majority of Hindus subscribe to what is denoted as Sanatana Dharma or Vaidik Dharma, other traditions having roots in India such as Jainism, Sikhism, Buddhism must be included in the generic category of Hinduism or Hindu dharma. It is very important to note that, as the religion of the Hindus, Hindu dharma, for Savarkar, partakes of all the essentials that characterize a Hindu such as common territory, race and culture. In addition, and this may, given its importance for Savarkar, even be regarded as a fourth attribute of Hinduness, all traditions included under the umbrella of Hindu dharma look upon India, not only as fatherland (Pitrabhu), but also as holyland (Punyabhu). In spite of its late appearance in his analysis, Savarkar gives considerable significance to this requisite of Hindutva and uses it as the ultimate reason for the exclusion of Muslims and Christians.

For though Hindusthan to them is Fatherland as to any other Hindu yet it is not to them a Holyland too. Their Holyland is far off in Arabia or Palestine. Their mythology and Godmen, ideas and heroes are not the children of this soil. Consequently their names and their outlook smack of foreign origin. Their love is divided. Nay, if some of them be really believing what they profess to do, then there can be no choice – they must, to a man, set their Holyland above their fatherland in their love and allegiance. That is but natural. We are not condemning nor are we lamenting. We are simply telling facts as they stand. We have tried to determine the essentials of Hindutva and in doing so we have discovered that the Bohras and such other Mohammedan or Christian communities possess all the essential qualifications of Hindutva but one and that is that they do not look upon India as their Holyland.

In conclusion then, a Hindu, for Savarkar is one who ‘looks upon’ the land that extends from the Indus to the Seas as his fatherland, who inherits the blood of his Vedic ancestors, who claims Sanskrit culture as his own and who ‘addresses’ Sindhusthan as his Holyland.

Swami Vivekananda’s criteria of Hindu identity consist of three interrelated attributes. With this clarification of Savarkar’s definition, we can now turn to Swami Vivekananda in order to assess his understanding of the meaning of Hindu identity. Examination of the lectures and writings of Vivekananda suggest that he understood the terms ‘Hindu’ and ‘Hinduism’ to indicate primarily an allegiance to specified doctrines and values. He used both



terms to denote a religious identity and most importantly, does not distinguish, like Savarkar, between ‘Hindu’ and ‘Hinduism.’ This distinction, we must remind ourselves, was central and integral to Savarkar’s discussion. For Savarkar, Hinduism is only the ‘ism’ of the Hindu and refers specifically to the system of religious belief and practice. Hindu, on the other hand, refers to the territorial, racial and cultural factors constituting the Hindu nation. For Savarkar, one cannot determine the character of Hinduism without first defining who is a Hindu.

For Vivekananda, a Hindu, first and foremost, is a person who subscribes to the doctrines and practices of Hinduism. Although it is true that Vivekananda identifies the essence of Hinduism with the Vedanta tradition and, quite specifically, with the Advaita world-view, he does not limit his use of the term to the Vedanta or Advaita tradition. Hinduism, for Vivekananda, is an umbrella term embracing Vaishnavites, Shaivites, Shaktas, Vishishtadvaitins, Dvaitins and Advaitins. The significant point here is that both terms describe a religious identity. “If a Hindu is not spiritual”, says Vivekananda, “I do not call him a Hindu.” In Swami Vivekananda’s first major address before the Parliament of Religions, delivered on 19th September, 1893, he consistently uses the word ‘Hindu’ as indicative of religious belief. In one of his most important addresses entitled, “The Common Basis of Hinduism”, and delivered in the city of Lahore after his return to India from the Parliament, Swami Vivekananda identified the doctrines shared by all Hindus. A Hindu, according to Vivekananda, is one who believes in the following: the authority of the Vedas, God, the cyclical order of creation, preservation and dissolution, the immortality of the atman and its innate purity and perfection, reincarnation and religion as realization. This is the address in which occurs one of Vivekananda’s most famous and often-quoted utterances identifying a central attribute of Hindu identity.

Mark me, then and then alone you are a Hindu when the very name sends through you a galvanic shock of strength. Then and then alone you are a Hindu when every man who bears the name, from any country, speaking our language or any other language, becomes at once the nearest and the dearest to you. Then and then alone you are a Hindu when the distress of anyone bearing that name comes to your heart and makes you feel as if your own son were in distress.

The significance of this statement, for our purposes, is that his application of the term ‘Hindu’ appears to transcend boundaries of nationality, and language. Since language is so closely related to culture, one may assume that Swami Vivekananda would not hesitate to apply the term to persons belonging to a variety of cultural traditions. In the “Future of India”. Vivekananda explicitly acknowledges, unlike Savarkar who argued for a common jati or blood and culture, that India was home to a variety of racial and cultural groupings.

Here have been the Aryan, the Dravidian, the Tartar, the Turk, the Mogul, the European – all the nations of the world, as it were pouring their blood into this land. Of languages the most wonderful conglomeration is here; of manners and customs there is more difference between two Indian races than between the European and and the Eastern races.



While acknowledging the problematic use of the term ‘race’ by both Savarkar and Vivekananda, it is clear that Vivekananda locates the meaning of Hindu identity in an ecumenical hermeneutic consisting shared religious doctrines and not, like Savarkar, in claims common blood, culture, or territory.

The land of India has special sacred significance for Vivekananda and, like Savarkar, he refers to India as a *punyabhumi*. He uses the term, however, in a more descriptive manner to describe India as a land of spirituality and as the place of origin for several of the world’s religions. There is no evidence in Vivekananda’s lectures and writing to suggest that that he uses the term, like Savarkar, as a fundamental requirement of Hindu identity and as a criterion of demarcation and exclusion. As Ainslee T. Embree notes, Vivekananda’s love for India and Hinduism was never exclusive and, “above all it was never anti-Muslim or anti-Christian.”

It is also important to note that Swami Vivekananda makes no deliberate effort, like Savarkar, to include Buddhist or Jainas in the category of Hindus. While cognizant of the close historical and philosophical ties between Hinduism and Buddhism, he characterizes their relationship to that obtaining between Judaism and Christianity. He speaks of Buddhism as a movement for reformation and a logical development of Hinduism. Both traditions need each other for their growth and well-being.

The clear differences between V.D. Savarkar and Swami Vivekananda in their respective understanding and use of the terms ‘Hindu’ and ‘Hinduism’ lead to sharply divergent ways of thinking about the nature and significance of Hinduism in our contemporary world. While Savarkar limits the meaning of the Hinduism to religious belief and practice, it still “necessarily partakes of all the essentials that characterize a Hindu.” These include the characteristics of common blood, culture and consideration of India as holyland. A religious or cultural convert, therefore, meets only one of the conditions of *Hindutva*, and, while willing to do it as an exception, he struggles to receive Sister Nivedita, one of the foremost western-born disciples of Swami Vivekananda, as a Hindu. Swami Vivekananda, on the other hand, does not distinguish between Hindus and Hinduism and employs both terms to designate adherence to specific doctrines and practices.

Savarkar narrowly identifies Hinduism with nation (*rashtra*), race (*jati*) and culture (*Sanskriti*). A Hindu is a practitioner of one of the religious traditions originating in India, but also one who shares ties of blood, culture, and veneration for India as holy land with other Hindus. Although he was a passionate nationalist and great lover of India and her people, Swami Vivekananda treats Hinduism as a distinctive world-view with a relevance and appeal that transcends ties of nationality, race and culture. In his lectures to western audiences, he presented the Hindu tradition as one that universally addresses the human condition and predicament and as a real option for people who do not have ancestral or cultural roots in the Indian sub-continent. He was the earliest to envisage and articulate the possibility. We may say



that, today, being Hindu, for Swami Vivekananda, was not the same as being Indian.

While the tensions between these two very different ways of thinking about the nature of Hinduism are still very much with us and reflected in many contemporary debates and struggles, Swami Vivekananda's vision of Hinduism as a tradition capable of speaking to human beings across the boundaries of nationality, race and ethnicity is increasingly being realized in various communities across our world. Although not without ambiguities and contradictions, it is already lived out in different ways in the lives of diasporic communities with ancestral roots in the Indian sub-continent but whose, cultural and national allegiance lies elsewhere. Vivekananda's vision is also being realized by many who have no South Asian ancestral roots but who seek life's meaning through Hindu categories of thought and practice.

V.D. Savarkar's parochial identification of Hinduism with what he refers to a nation, race and culture make it difficult for Hinduism to legitimately proclaim itself as a world religion. It cannot do this while clinging to the particulars of territory, race and culture. If the Hindu tradition claims universal validity for its insights, these must, of necessity, transcend the specificities prescribed by Savarkar. Vivekananda's understanding of the nature and meaning of Hindu and Hinduism, unlike Savarkar, offers true possibilities for the realization of a Hinduism without boundaries, speaking to all human beings.



Nationalism and Music

Dr. [Mrs] Tanuja Nafde
(M.A., M.Phil, Ph.D.)
HOD, Department of Music,

It is a well known fact, that music alone of all the arts and sciences has that dominating note of supreme mastership which compels unquestioned universal recognition. In painting, in sculpture, in architecture, in poetry and in general literature in all its varying and varied moods and modes of expression, Indian music have won fame and occupied the highest place of appreciation in the world. While it is admitted that Music is the last art to develop in any civilization, it must also be admitted that our civilization and general culture have reached a point which would predicate a degree of development in Music commensurate with our progress in other and kindred fields of creative activity.

During the 18th century, music developed the capacity to articulate nationalism. While local and even national musical styles have been around much longer, national traditions needs to be distinguished from nationalism. Though modern theories of nationalism differ widely, most are unanimous that nationalism is a dynamic process of cultural identification with a nation and national qualities. The peculiarities of regional musical styles can and have been incorporated in discursive efforts to create and define the nation but are not necessarily in themselves nationalized. Nationalism and music intersect whenever music is employed in the building of nations, both political and cultural.

In the late 18th century peasant or “folk” music became the first nationalized genre, thought by folklorists to represent the authentic voice of a people group, defined as a nation. In turn, the historiography of nationalism in Western art music has largely revolved around folk idioms and their incorporation into high art, concert genres. However, in recent decades, new concepts of nationalism and the social function of music have greatly expanded the perceived spheres of nationalism in music. All genres, compositional techniques, and composers, regardless of nationalist intent, can participate in the formulation and negotiation of national unity and identity. In addition, the realms of popular music and amateur music making, as well as musical journalism and scholarship, are now considered important facets of nationalism in music. Given the importance of both amateur and folk music in nationalizing Western art music, this article necessarily includes selective works of ethnomusicology that illuminate the complicated, and often nationally inflected, relationship between high and low music.

Until recently, very few scholars attempted to address musical nationalism in a transnational context, except as chapters in general surveys. Abraham 1964 is indicative of an older tendency in scholarship to judge the degree of nationalism in Western art music by its use of folk songs, thereby marking nationalist music as the non-German music of the European



periphery. Dahlhaus 1980 argues for the nationalist qualities of all late-19th-century music, not limited to folk settings, and including the supposedly universal German, Italian, and French traditions. However, Dahlhaus offers little analysis of how and why music reflects national identity. Perhaps one reason why there are so few overviews of the topic is that the techniques and processes of nationalization were not uniform from country to country and composer to composer. The two most wide-reaching introductions to the topic are Bohlman 2004 and Francfort 2004, which both primarily analyze the effects of popular forms of music making, with Francfort 2004 focusing on a more specified chronology (1870–1914). The best introduction to European scholarship on music and nationalism is the large edited volume Loos and Keym 2004. Another key essay collection is Stokes 1994, which provides multiple perspectives on music's ability to generate a sense of place. Although Curtis 2008 and Steinberg 2004 offer two methodologically different introductions to nationalism in art music, they are the most conceptually useful, as well as the most critical, of Abraham's and Dahlhaus's national essentialism. Curtis looks at how composers actively and consciously participated in the invention of nations, while Steinberg provides textual analysis of how music itself articulates and confronts national identity.

Nationalism was the most successful political force of the 19th century. It emerged from two main sources: the Romantic exaltation of "feeling" and "identity" and the Liberal requirement that a legitimate state be based on a "people" rather than, for example, a dynasty, God, or imperial domination. Both Romantic "identity nationalism" and Liberal "civic nationalism" were essentially middle class movements. There were two main ways of exemplification: the French method of "inclusion" - essentially that anyone who accepted loyalty to the civil French state was a "citizen". In practice this meant the enforcement of a considerable degree of uniformity, for instance the destruction of regional languages. The German method, required by political circumstances, was to define the "nation" in ethnic terms. Ethnicity in practice came down to speaking German and sometimes just having a German name. For the largely German-speaking Slavic middle classes of Prague, Agram (Zagreb) etc. who took up the nationalist ideal, the ethnic aspect became even more important than it had been for the Germans.

The music here illustrates one common line developments:- generally from a "cultural nationalism" to a more overtly political "liberal nationalism", and then, all too often, to an exclusivist "triumphal nationalism". It is presented in order of stages rather than in order of date of composition. At any given moment, nationalist movements were often at different stages in different countries.

Building on the ideas of Herder, and the Romantic folklore movements of the early nineteenth century, classical composers sought to revalue the heritage of their "people" by using "folk" themes. German composers did take such an approach and it is seen clearly. The spectre of national anthems being sung at mass events, political rallies and the use of pop

music and established musicians providing endorsements at political rallies suggest that the relationship between music and the spirit nationalism is as strong as it has been since its emergence as a feature of 19th century western classical romantic music. This paper aims to bring together interdisciplinary research perspectives on the relationship between music and nationalism.

Current political change and visions of the reconfiguration of political landscapes at the local and global scale provide the opportunity for a new critical reassessment of the relationship between music and nationalism. Has music become such a transnational force that the effect of music as tool to engender nationalism in the public psyche no longer has any efficacy? What are the current trends in the relationship between music and political movements? Is the role of sentimentalism as a counter to intellectualism still the same in nationalistic music as it was in the romantic period? Is the relationship between the use and abuse of music and nationalism still fraught with the dangers common to the political propaganda of the 19th and 20th centuries in the glorification of the nation state? Does music have a role to play at all in contemporary politics? It is the aim of this conference to explore these and related questions and issues.

Nationalism in the Making of an Indian Classical Tradition is an ambitious project that offers a critical reading of the contributions of two of twentieth-century Indian music's most important figures, V. N. Bhatkhande and V. D. Paluskar. In the transition from a system of court patronage to one of public consumption and commercialization, Indian music underwent fundamental changes in content and mode of transmission.

Anthropologist and ethnomusicologist extensively discussed the role music plays in forging nationalism in India. Music can articulate both distinct regional identities and a broader pattern of national assimilation, as well as religious, class, and caste differences. In the past, the classicization of musical traditions has often been seen as a nationalist response to colonialism. Music in religious contexts can evoke nationalist sentiments and ideologies, as well as expressions of identity that have political meanings. Economic development and the media consumption of rising middle classes have also contributed to a more widespread dispersal of popular music, strengthening the possibilities of greater collective sharing in national identities as expressed through musical forms. Although their focuses and perspectives differ, all the authors discussed in this review frame music as a significant social force that can generate conflict, change, and meaning. The authors address the various facets of music in nationalist discourse through the lenses of regionalism, religion, and class conflict, utilizing a diverse range of methods including historiography, ethnography, and analysis of the music itself to discuss these themes.

Vishnu Narayan Bhatkhande (1860–1936) was primarily a secular nationalist. His objective was to standardize music and make it accessible to the larger public. He traveled extensively throughout India and collected thousands of compositions and subsequently published the Kramik Pustak Malika, a well-known pedagogical tool. Bhatkhande's primary



criticism of Muslim ustads was that they did not have complete knowledge of classical texts, and furthermore, the gharana system jealously guarded repertoires. However, his criticisms seem to be leveled at musicians in general rather than Muslim musicians in particular.

The practice of music in India is widely heterogeneous and both historical and contemporary examples illustrate how the diversity of musical styles from region to region strengthens positions of regionalism and conceptions of local identities. These conceptions can be rooted in ethnic, religious or class-based differences. Sub-national regionalism, however, was subsequent to initial, broader assertions of a widely shared, homogenized Indian national identity that strengthened in the wake of British colonial rule. Both Dennen and Rahaim note that historically colonialism sparked a widespread desire to assert an “authentic” heritage of music in response to dominant orientalist attitudes towards Indian music. These authors refer back to the early to mid-20th century, post-colonial period of nation building in India’s history, agreeing that nationalism, more so than regionalism, was a stronger cultural force, with distinctions between a unified India against the West being emphasized at that particular point in history (Dennen 2010:161; Rahaim 2011: 660). One commonly discussed way music became a nationalist tool against colonialism was through processes of legitimizing traditional musical practices as “classical,” whether through standardization, notation, or the institutionalization of music, which became away to delineate and claim a uniquely national, Indian identity (Dennen 2010: 163; Linden 2008:11). However, such processes take place under many layers of contestation. For example, in making music classical, several authors observe that the Indian elite were simultaneously rejecting and appropriating aspects of Western colonialist discourse (Dennen 2010: 166; Linden 2008: 12).

In nationalism, the nation itself plays the part of god

The concept of a national anthem comes to India from Europe, where it was taken from Christian hymnody – songs sung in churches as part of the service. The original meaning of anthem itself refers to a composition set to sacred music. Naturally, then, in this mode of spirituality, standing is a mark of respect – church hymns are sung standing up. However, there is nothing universal about respect and standing up. A kirtan or a qawwali is performed sitting down and, one would assume, the singer or the audience means no disrespect.

The resemblance between nationalism and faith is not unique to India. British political scientist Frank Wright, an expert on Ireland, said, “Nationalisms are not merely ‘like’ religions – they are religions.” Similarly, Carolyn Marvin and David Ingle argued in their article Blood Sacrifice and the Nation: Revisiting Civil Religion: “Nationalism is the most powerful religion in the United States.” They wrote, “Structurally speaking, nationalism mirrors sectarian belief systems such as Christianity, Judaism, Islam and others that are more conventionally labeled as religious.”



This is frequently repeated in Indian nationalism, where identities such as religion or language are seen to be below the Indian identity. In the 1959 Bollywood movie *Dhool ke Phool*, another Urdu poet, Sahir Ludhianvi, would write- “Tū Hindū banegā na Musalmān banegā, insān kī aulād hai, insān banegā.” (You will neither grow up to be Hindu nor Muslim; you’re the child of a human and that’s what you’ll grow up to be). Like Iqbal had deprecated any identity other than Muslim, Ludhianvi did the same for the Indian identity.

General consensus exists among the scholars cited in this paper about the regional, religious, and economic significance of music within discourses of Indian nationalism. Dennen, Fiol, Rahaim, and Linden provide valuable historic contexts for a discussion of how and why certain forms of music became both a nationalist and regionalist force in India, while Schultz, Manuel, Dutta, and Asthana focus on the ways music portrays nationalist sentiments in the present day. Future research on the links between music and nationalism could take various directions. While several authors succeed in explaining why classicization of music was a movement of political import, the consequences and implications of standardization and homogenization of traditional music merit further exploration. More obscure folk music Elena Sobrino 2013 traditions, as well as religious music that reside on the margins of the dominant national Hindu/Muslim antagonism, are neglected in this sampling of literature, but may be a useful subject of future research.

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Nationalism – a Perspective

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Nationalism the term express Nation, its communities and their organization for determination of their identity. If a nation is considered to be an imaginative object then the very element that is required for it to exist, can be a myth. A nation is formed based on strong believed identity, even if the community does not share a common language, religion or ethnicity. By briefly examining the ideas of nation and nationalism, we must remember that there are several ways in which nationalism can be understood itself. Nationalism speaks about loyalty, people hold towards the place to which they belong. This loyalty may not be just because its ones birth place, it could be respect, feeling and specific way of life which keeps you strongly attached towards a place. It speaks about psychological faith, trust or belief which one holds and which keeps a person connected with their region. Indian nationalism developed during Independence movement in India.

It's a country of diversity in Integrity. In India, the idea of consolidated religion meant, translation of undivided India. India since its conception is ruled by many emperors and government in its history. Many wars took place among and between different warriors and emperors. Few wars were fought for the king, as king was their rescue and few were fought for freedom of the kingdom (Rajya).

If we look at the history, few troops from west and middle Asia came and ruled over India for centuries and centuries. Likewise British also came to India with an aim to expand their kingdoms but in a different way. French and Portuguese also came but they could not survive or put their feet in deep.

Nationalism and Hindutva:

Nationalism is also mistaken as Hindutva movement. Hindutva is a term popularized by Vinayak Damodar Savarkar in 1923, is the predominant form of Hindu nationalism in India. The Bharatiya Janata Party (BJP) adopted it as its official ideology in 1989. It is championed by the Hindu nationalist volunteer organisation Rashtriya Swayamsevak Sangh (RSS) and its affiliate organisations, notably the Vishva Hindu Parishad. Many Indian social scientists have described the Hindutva movement as fascist, adhering to the concept of homogenized majority and cultural hegemony. Some Indian social scientists, as well as the Hindutva movement, dispute those descriptions. The rise of authoritarian Hindu mass movements and political formations in India since the early 1980s raises fundamental questions about the resurgence of chauvinistic ethnic, religious and nationalist movements in the late modern period. The history and ideologies of Hindu nationalism and Hindutva from the end of the last century to the present focuses criticality



on its social and political philosophies and writings of its main thinkers. Hindu nationalism is based on the claim that it is an indigenous product of the primordial and authentic, ethnic and religious traditions of India. Instead that these claims are based on relatively recent ideas, frequently related to western influences during the colonial period.

Nationalism and varied understandings:

Nationalism forms different perception for different countries. It means a different group which keeps people together and divides them into society and natural territory with borders of land that they live in. Slowly a feeling emerged that this land is our land, we are sons of this land and people leaving on this land are my people. Such kind of feeling creates a sense of togetherness or unity among people leaving at a particular place. Nationalism can visibly be seen as a part of state ideology or a movement and may be expressed as a civic, ethnic, cultural, religious body. Definitions of nationalism are also used to classify it into various types/forms. Such differences may not be totally different from each other and many ideologies behind it are combination of two or more forms of it. A main reason why such typology can be considered false is that it attempts to bend the fairly simple concept of nationalism to explain its many manifestations or interpretations.

Nationalism and Patriotism:

Nationalism is also mistaken as patriotism, but these two terms differ otherwise. Patriotism is related to a particular territory/ country which has a boundary and runs under a particular government and speaks about love towards one's own country. It also tries to figure out ways to make the nation perfect possible. Whereas Nationalism comes through a nation, which has a common language, culture, religion or history and love towards its own heritage. It treats nation to be perfect. The Difference Between patriotism and nationalism is that the patriot is proud of his country for what it does, and the nationalist is proud of his country no matter what it does; the first attitude creates a feeling of responsibility while the second is a feeling of blind arrogance that leads to a war. Few examples where we see nationalism:

- A situation where a nation comes together for a specific reason or reaction towards a particular incidence like a war
- The waving of flags and passionate anthem singing
- Celebrating National festivals like Republic day and Independence day together

One of the recent orders from the supreme court invokes the sense of respect and togetherness among people of India is that all cinema halls and theatres throughout our country to play our national anthem before the screening of any film and that every individual watching the film should "stand up in respect" and stay in that position for as long as the anthem would continue. It is our "sacred obligation" to stand and show respect to the national anthem and that doing so in the confines of a film theatre would "instill a feeling within one a sense of committed



patriotism and nationalism."

Review of Literature:

Rohit Varman and Russell W Belk in their paper on "Nationalism and Ideology in an anti-consumption Movement" have Focused on the role of the nationalist ideology of swadeshi in a contemporary anticonsumption movement and showed that its deployment is linked to the experiences of colonialism, modernity, and globalization in India. Specifically, we offer a postcolonial understanding of reflexivity and nationalism in an anti-consumption movement opposing Coca-Cola in India. This helps us offer an interpretation of this consumer movement involving spatial politics, temporal heterogeneity, appropriation of existing ideology, the use of consumption in ideology and attempts to bring together a disparate set of actors in the movement. Sudipta Kaviraj in her paper on "Imaginary institutions of India" discussed that People try to preserve, destroy uphold construct and dismember the reality taken for granted in all favour or against is not the objectivity of discovery but invention. To understand nationalism as an historical reality it is essential to step outside the history that nationalism gives to itself. The historical description is not entirely homogeneous and its axis shifts according to the political demands and exigencies of different periods. The essay does not deal with the complex history of this narrative structure but only with a brief, comparatively early in stage. There were many stages in which decisions were taken that turned out to be crucial in the development of Indian nationalism.

Conclusion:

The study is taken up to understand how and what Nationalism means and is considered by people of a country and the changes which are observed since the time immemorial. It is clear that nationalism is considered as one's own feeling of attachment towards their nation. Extent of involvement and level of attachment differs among those who are part of it. Whether its king and his followers, government or the outsiders, Nationalism had its effect from shift to shift but the bonding and feeling of responsibility became stronger and stronger. Whether its monument or its representation at various levels, people in India will not leave any stone unturned to prove their mettle and love towards their country. The legacy to take India to be at its best is still been worked upon by experts in varied fields and utmost precaution is taken to preserve its long lasting culture, monuments and integrity in diversity.

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Erudite Pronouncements on Nationalism

A good nationalism has to depend on a principle of the common people, on myths of a struggling commonality

- Andrew O'Hagan



No human heart is denied empathy. No religion can demolish that by indoctrination. No culture, no nation and nationalism - nothing can touch it because it is empathy.

- Dayananda Saraswati



I was weaned not on television or Wild West sagas but on stories of nationalism and patriotism. I would sit at my mother's feet by the hour and drink in these exciting tales of the freedom fighters in our family.

- Sukarno



After World War II, the winds of nationalism and anti-colonialism blew through the developing world.

- Stephen Kinzer



I believe that nationalism is a very strong force, but there are other forces operating; there are tendencies pushing towards a larger picture, especially in Europe, I think; but I still think nationalism is real

- Peter Singer



The political currents that topped the global agenda in the late 20th century - revolutionary nationalism, feminism and ethnic struggle - place culture at their heart

- Terry Eagleton.



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Sporting achievements bestow a sense of unification on the cultures and societies in which they take place and create an outpouring of nationalism and pride

- Richard Attias



I don't like the showy nationalism - a tattoo, wrapping yourself in a flag - that doesn't matter to me. The way to show your patriotism and commitment is to go and support or play for your team.

- Gary Speed



Indian nationalism is not exclusive, nor aggressive, nor destructive.

- Mahatma Gandhi



Indian Nationalism is not one Nation, one Language, one religion, one enemy.
It's perennial Universalism : Former President.

- Dr. Pranab Mukherjee



"What unites the diverse languages, practices and ideas of India? It's the notion of Bharat Mata,....All diverse languages and practices should coexist, but under the unifying idea of Bharat Mata. All diversities must be subservient to nationalism.":

- RSS chief Mohan Bhagwat at an event to celebrate the
150th birth anniversary of Sister Nivedita in Kolkata on Tuesday Oct.3 2017



When the real history of India will be unearthed, it will be proved that, as in matters of religion, so in fine arts, India is the primal Guru of the whole world.

- Swami Vivekananda



The Indian nation cannot be killed. Deathless it stands, and it will stand so long as that spirit shall remain as the background, so long as her people do not give up their spirituality

- Swami vivekanand



The Indian diaspora has retained their cultural identity. Including them in this endeavor is important for cultural nationalism. In the time of today's identity politics, cultural nationalism should answer the questions of the people and should lead to inclusive nationalism. If those in the remote places, downtrodden and neglected people don't feel the same about nationalism like you and me, then it will be rendered useless:

- **Shri. Dattareya Hosabale of India Policy Foundation, New Delhi delivered the valedictory address at the event.**



Indian Nationalism is an assertive spiritual force that motivates Indians to preserve and promote the best that India can offer to world civilizations. The role of teachers and educationists must be to communicate this force to the students and mould their character in the light of nationalistic values. Thus, Indian Nationalism becomes the keynote of value-oriented education.

- **M. Pramod Kumar (IFIH)**



It is important to make it clear to the rising generation that nationalism is not a subject of the past, it will continue to be relevant as long as the Indian Nation exists and has a mission to fulfil. Nations have a personal destiny to fulfil just as every individual has a specific mission and destiny to carry out.

- Swami Vivekananda



I call myself a nationalist but my nationlism is as wide as the universe; it embraces all nations. My nationalism includes the prosperity of all nations. I do not want my India to raise on from the ashes of other nations. I do not want India to ever exploit any human. I want a strong India able to transfuse its strength to other nations.

- Mahatma Gandhi



राष्ट्रवाद राष्ट्र हितों के प्रति समर्पित विचार है, जो एकता महत्ता और कल्याण का समर्थक है, समस्त भारतीय समुदाय को समता एवं समानता के सिद्धान्तों पर एकीकरण करने का एक सतत् प्रयास है। राष्ट्रवाद समस्त नागरिकों के प्रति समर्पित विचार है, जिसमें सवर्ण, दलित, पिछड़े, हिन्दू, मुस्लिम, सिख, ईसाई सब सम्मेलित हैं। नागरिकों को एकता के सूत्र में बांधने एवं एक दूसरे के प्रति सच्ची श्रद्धा - समर्पण ही राष्ट्रवाद है।

Anonymous

Compiled by editorial team of Pradnya Sanket



‘राष्ट्रवाद आणि डॉ. बाबासाहेब आंबेडकर’

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राष्ट्रवादाची संकल्पना

राष्ट्र या शब्दातून राष्ट्रवाद ही संकल्पना उदयास येते. राष्ट्रवादालाच इंग्रजीमध्ये छंजपवदंसपेउ असे म्हणतात. साधारणपणे एकाच भूप्रदेशावर राहणाऱ्या व बहुभाषिक असलेल्या माणसांना व परस्पराबद्दल वाटणाऱ्या आपुलकीच्या भावनेतून निर्माण होणारी एकत्वाची भावना म्हणजे ‘राष्ट्र’ होय. या राष्ट्रबद्दल व्यक्तिच्या मनात असलेले प्रेम, जिद्दाला, तसेच राष्ट्रप्रती वाटणारी त्यागाची व बलिदानाची भावना म्हणजे राष्ट्रवाद होय.

राष्ट्रवाद ही एक आधुनिक संकल्पना आहे. युरोपीयन देशांमध्ये राष्ट्रवाद रुजविण्यासाठी जवळजवळ पाचशे वर्षे लागली. पुढे युरोपियन साम्राज्यवादासोबतच हा हळूहळू इतरही देशांमध्ये पसरत गेली. आणि ब्रिटीशांसोबत ती भारतातही आपले अस्तित्व निर्माण करण्याचा प्रयत्न केला. तेव्हा तत्कालिन भारतात इंग्रजीत निपूण असलेल्या बुद्धिवादी ब्राह्मणांनी राष्ट्र व राष्ट्रवाद या संकल्पनांचे आपल्यासोयीने ब्राह्मणीकरण केले.

राष्ट्रवाद ही मूळातच राष्ट्राशी निगडित आहे. राष्ट्रवादाची भावना व्यापक स्वरूपात आहे. राजकीय स्वातंत्र्याप्रमाणेच सामाजिक स्वातंत्र्याचाही राष्ट्रीयत्वाच्या भावनेत अंतर्भाव होत असतो. राष्ट्रवाद ही समाजाला एकत्रित करणारी भावनिक शक्ती आहे. सामंतशाहीच्या पाडावानंतर समाजनिष्ठा एक व्यक्तिभोवती न राहता समाजाची बंधने भावनिक आधारांनी घडू करणारा राष्ट्रवाद व त्याभोवती राजकीय समाजाची बांधणी ही बेस्ट फालियाच्या तहानंतर युरोपमध्ये दिसून आली. राष्ट्रवाद ही एक भावनिकवृत्ती आहे. तिचा प्रभाव बौद्धिकतेने सिद्ध करता येत नाही. धर्म ही संस्था विस्कळीत झाल्याने निर्माण झालेली पोकळी राष्ट्रवादाने भरून काढता येते. उपरोक्त विवेचनातून एकच संदर्भ लक्षात येतो तो म्हणजे राष्ट्र उभारणीत राष्ट्रवादाचे योगदान महत्त्वाचे ठरते.

शक्तीशाली राष्ट्र निर्माणासाठी

कोणतेही राष्ट्र हे ‘राष्ट्र’ म्हणून उभे राहावयाचे असल्यास त्या समाजातील, देशातील व राष्ट्रातील माणसांना एकमेकांबद्दल प्रेमभाव निर्माण करणारे वा अंतर्बाह्य जोडणारे धागे असावे लागतात. भारताला शक्तीशाली राष्ट्र व्हायचे असेल तर समाजातील सर्वांना परस्परांशी मानवीमूल्याने बांधून ठेवणारे धागे निर्माण केलेच पाहिजे. यासाठी कवी नामदेव ढसाळ यांच्या कवितेच्या ओळी महत्त्वाच्या वाटतात. ते म्हणतात, ‘नाती न मानण्याचा आयभेन न ओळखण्याचा गुन्हा करू नये आभाळाला आजोबा आणि जमिनीला आजी मानून त्यांच्या कुशील गुण्यागोविंदाने आनंदाने राहावे चंद्रसूर्य फिके पडील असे सचेत कार्य करावे एक तीळ सर्वांनी करंडून खावा, माणसावरच सुक्त रचावे माणसाने गाणे गावे माणसाचे’ नामदेव ढसाळ्यांच्या ठिकाणी व्यापक हृदयता आहे. त्याचे नाते तथागत गौतम बुद्ध, महात्मा फुले, डॉ. आंबेडकर यांच्याशी आहे. ही माणसे मुळातच समाजातील, राष्ट्रातील प्रत्येक व्यक्तीबद्दल प्रेमभाव आणि आदर दिसून येतो. ‘जगा आणि जगू द्या’ ही गोष्ट राष्ट्रशक्तीसाठी महत्त्वाच्या वाटतात.

वर्तमानात बंधुत्वाचे नाते दूर दूर पर्यंत दिसून येत नाहीतच पण दारिद्र्य, बेकारी, वैफल्य आणि दिशाहिनतेतून ज्या



मतलबी संघटना उभ्या राहत आहे. त्यांचा आधार जात, धर्म, पंथ, भाषा यापैकी कोणताही असो, त्यांचे आराध्य दैवत कोणताही महापुरुष असू द्या, अशा संघटना आणि त्यांचे नेते मूलभूत संघर्षाला टाळण्यासाठी मतलबी संघर्ष उभा करून तो सतत धगधगता ठेवून, प्रस्थापितांच्या हातातले बाहुले कसे बनत आहेत हे अंधश्रद्धा निर्मूलनाचे नेते नरेंद्र दाभोळकर, गोविंद पानसरे, कलबुर्गी यांच्या हत्येतून सिध्द होते. ह्या घटना देशहितासाठी राष्ट्राच्या मजबुतीसाठी योग्य नाही. म्हणून माणसातील अहंकार हा माणसामाणसात दुरावा निर्माण करणाऱ्या गोष्टीपासून अलिप्त राहून सामाजिक समता व बंधुभाव निर्माण होण्याकरिता भारतीय समाजाला अर्थात त्या समाजातील प्रत्येक स्त्रीपुरुषाला धर्माच्या वर उठावे लागेल, धर्मातीत व्हावे लागेल.

धर्मनिरपेक्षता राष्ट्रशक्तीसाठी महत्त्वाचा घटक परस्परविरोधी गुण किंवा एकमेकापासून भिन्न असणारे गुण एकरूप अवस्थेत नांदत असतात. अशी व्यवस्था सर्वप्रकारच्या स्थळकाळात टिकवून ठेवण्याचा गुण विश्वाच्या अंगी ओतप्रोत भरला आहे. या वैश्विक प्रेरणेला माणसाचे मन ज्यावेळी विरोध दर्शवू लागते त्यावेळी मानवविश्वात काळोख दाटून येतो. समाजात राष्ट्रात असलेले परस्परविरोधी संस्कृतीचे प्रवाह न्याय भावनेने प्रेरित होऊन मानवप्राणी सर्वच क्षेत्रात एकरूप होऊ इच्छितात त्या जाणिवेला धर्मातीत जाणीव म्हणजेच धर्मनिरपेक्ष जाणीव असे म्हणता येईल. भारतीय समाजाच्या विकासप्रक्रियेच्या पार्श्वभूमीवर भारतातील आजच्या प्रमुख धर्मियांनी उदा. हिंदू, शिख, जैन, इस्लाम, बौध्द, पारशी, ख्रिश्चन, आदिवासी इ. समूहानी परस्पराशी स्वातांय मान्य करून समता, बंधूता व न्याय भावनेच्या आश्रयाने परस्पराशी रक्ताची नाती जोडून एक होण्यातच शहाणपण आहे. अशाप्रकारे एकजिनसीपणा निर्माण करून एक नव्या भारताची निर्मिती करण्यातच सर्व भारतीयांचे खरे हित आहे.

भारतीय घटनेचे अधिष्ठान असलेल्या धर्मातीत जाणीवेचे महान प्रवर्तक आणि भाष्यकार डॉ. बाबासाहेब आंबेडकर हे आपल्या देशाचे एक महान राष्ट्रपुरुष होते याबद्दल आता फारशी कोणी खळखळ करीत नाही. महाराष्ट्राच्या वारशाची परंपरा छत्रपती शिवजी पासून सुरु केली जाते. आणि महात्मा ज्योतिबा फुले राजर्षी शाहू यांच्या नंतर डॉ. आंबेडकर यांचे नाव घेऊन संपविली जाते. डॉ. आंबेडकरांना एक संपन्न असलेला आणि वैज्ञानिक क्षेत्रात नवीन नवीन शोध लावणारा नवा भारतीय समाज उभा करावयाचा होता. डॉ. बाबासाहेब अखंड हिंदूस्थानाबद्दल त्यांना प्रचंड अभिमान आहे. कोणत्याही प्रश्नाकडे प्रांताच्या किंवा भाषेच्या संकुचित भावनेने पाहायला मूळीच तयार नव्हते. आपल्या देशात प्रत्येक प्रांताची किंवा जातीची निरनिराळी संस्कृती असू शकते हे त्यांना मान्य नाही. प्राचीन संस्कृती आणि परंपरेच्या महानतेच्या संदर्भात जो खोटा अंतर्भाव व्यक्त करण्यात येतो. त्या संदर्भात त्यांना अत्यंत चीड आहे. एक देश एक संस्कृती आणि एक भाषा हा राष्ट्र उध्दाराचा महामंत्र आहे. ते सातत्याने जपत असत यातूनच डॉ. बाबासाहेब आंबेडकरांचा राष्ट्राविषयीचा व्यापक दृष्टिकोण आणि राष्ट्रादाबद्दलची भूमिका स्पष्ट होते.

डॉ. बाबासाहेब आंबेडकरांना अपेक्षित असलेला हिंदू समाज आणि विसाव्या शतकाच्या शेवटच्या दशकात दिसणारी 'आक्रमक हिंदू लाट' यांच्यात पराकोटीचे अंतर आहे. आजही हिंदू लाट जुन्या बुरसटलेल्या परंपरांना कवटाळून आहे. या हिंदू लाटेत कायमचा बंधुभाव व न्यायभाव टिकविणारे समतेचे तत्वज्ञान दिसून येत नाही. या हिंदू लाटेने म्हणजेच या देशाने आपल्या आईवर अन्यायच केला आहे. कवी नामदेव ढसाळ म्हणतात, 'पुरुषप्रधान संस्कृतीनं तुला चूल आणि मूल या गोष्टीतच सडत ठेवलं. तुला दुय्यम दर्जा दिला, किड्याचं जनन यंत्र म्हणून तुझ्याकड पाहिलं गेलं. तुझं नैसर्गिक असणं आणि पुरुषत्वाला रंग चढवणं गुलामीत पडलं आई ही तुझ्या स्त्रीजन्माची काहणी'. सर्व स्त्रियांमध्ये आई पाहणारे नामदेव ढसाळ संपूर्ण स्त्रीजातीची प्रगती आणि उन्नती



व्हावी असे त्यांना मनोमन वाटते. म्हणजेच समाजाच्या आणि देशाच्या उज्वल भविष्यासाठी स्त्रीचे महत्त्वाचे स्थान आहे. तेव्हा खऱ्या अर्थाने हिंदूचे हित जापासायचे असेल तर वस्तुस्थिती शक्य तेवढ्या लवकर समजून घेतली पाहिजे.

स्वातांय-समता-बंधुता व न्यायभावना ही मानवी मूल्य आचार विचारात ओतप्रोत भरलेली विश्ववंदनीय हिंदू संस्कृती निर्माण करण्याविषयीचे ध्येय डॉ. आंबेडकरांनी प्रारंभी मनी बाळगले होते. हे ध्येय प्रत्यक्षात साकार करण्यासाठी सामाजिक विषमता त्वरीत नष्ट करण्याची गरज आहे आणि त्या जागी समता आणि बंधुभाव स्थापन करणे आवश्यक आहे. अशी त्यांची युगवाणी होती. या करिता बाह्य रक्ताशी नाते जोडणे राष्ट्र उभारणीसाठी अत्यंत महत्त्वाचे आहे.

दुसरी महत्त्वाची गोष्ट म्हणजे राष्ट्राच्या प्रगतीसाठी, उन्नतीसाठी तसेच जगाच्या पाठीवर विश्वविजेता देश म्हणून भारताचे नाव लौकिक व्हावे यासाठी भारतातील जातीयता व अस्पृश्यता हे घटक अडसर निर्माण करणाऱ्या आहेत. असे डॉ. आंबेडकरांनी म्हटले आहे. राष्ट्रनिर्मितीसाठी देशातील सर्व नागरिकामध्ये एकमेकाबद्दल असलेला भाव हा एकात्मभाव असला पाहिजे त्याशिवाय संघटन होणे शक्य नाही. आणि संघटन नसेल तर राष्ट्रीयत्वाची भावना निर्माण होणे अतिशय कठीण असते. असे डॉ. आंबेडकरांना वाटत होते. कारण ते राष्ट्रवादाला एक शक्ती मानतात. भारतीय स्वातांय लढ्यातच नाही, तर स्वातांयोत्तर काळात देखील त्यांच्या जाज्वल्य राष्ट्रप्रेमाचा प्रत्यय येतो. त्यांची राष्ट्रीय भावना दृढतापूर्वक व गांभीर्यपूर्वक होती.

डॉ. आंबेडकरांची राष्ट्रवादी भूमिका मानवतावादी विचारार आधारित होती. जेव्हा जेव्हा वैचारिक आणि राष्ट्रहित यामध्ये संघर्ष उत्पन्न झाला तेव्हा डॉ. आंबेडकरांनी राष्ट्रहिताला अग्रक्रम दिला. ते म्हणतात 'मी केव्हाही व्यक्तिगत स्वार्थाचा मार्ग अवलंबिला नाही. राष्ट्रप्रेमाविषयी मी केव्हाही मागे सरलो नाही. ज्या ध्येयाशी माझा संबंध आहे त्याची मी मागणी करेल ते माझ्या लोकांच्या हिताचे असले पाहिजे. मी निश्चितपणे स्वराज्याच्या मार्गावर चालत राहिल'. भारताच्या राष्ट्रीयत्वाच्या निर्मितीत जातीयता, वर्ण व्यवस्था, भषिक व प्रांतिक भेदाभेद, स्वातांय समता, बंधुता व न्यायभाव, धर्मनिरपेक्षता इ. गोष्टींचा अभाव असल्यामुळे परस्परात आत्मियता व एकात्मता असल्याची भावना निर्माण होणे कठीण जाते. म्हणून राष्ट्रीयत्वाच्या मार्गात येणारे अडथळे दूर केले म्हणजे भारत एक सशक्त देश म्हणून ताठरपणे उभा राहू शकेल व बलशाली राष्ट्र तयार होईल असा आशावाद डॉ. आंबेडकरांनी व्यक्त केला.

निष्कर्ष

उपरोक्त विवेचनातून डॉ. आंबेडकरांचा राष्ट्रीयत्वाबद्दलचे प्रेम आणि त्यासाठी करावा लागणारा संघर्ष, उदा. जातीअंताची लढाई महाड येथील पाण्याचा सत्याग्रह, काळाराम मंदिर प्रवेश धर्मानंतर इत्यादी साठी लढा द्यावा लागला तो राष्ट्रात एकात्मभाव निर्माण होण्यासाठीच बंधुत्वाचे नाते निर्माण तेवढ्या ताकदीनं उभे राहतात.

संदर्भ ग्रंथ

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राष्ट्रवाद: मतांतरे (Paradigms of Nationalism)

प्रा. गिरीश चंद्रिकापुरे
Asst. Prof. (Music)

राष्ट्र म्हणजे काय ?

राष्ट्र ही एक भावना आहे. एका विशिष्ट भूभागावर राहणाऱ्या लोकांमध्ये, हा भूभाग म्हणजे आपली दुसरी आईच आहे, आपण याचे काही देणे लागतो, अशी भावना असते, ती दुसऱ्या भूभागाविषयी नसते. अशी भावना जेव्हा त्या भूभागाच्या बहुतांश लोकांमध्ये असते, तेव्हा त्या भूभागाला 'राष्ट्र' असे म्हटले जाते. व त्या भावनेला 'राष्ट्रीयता' किंवा 'राष्ट्रवाद' म्हटले जाते.

भारत हा एक धर्मनिरपेक्ष देश आहे, असे एक मत आहे. म्हणजे या देशाचा कोणताही अधिकृत धर्म नाही. इराण, इराक, पाकिस्तान इ. देशांचा अधिकृत धर्म 'इस्लाम' आहे. काही पाश्चात्य राष्ट्रांचा धर्म ख्रिस्ती आहे. मात्र भारताचे तसे नाही. भारताला मधल्या काळात 'हिंदुस्थान' म्हटले जात असले, तरी ते परकीयांनी दिलेले नाव होते. प्राचीन काळापासून इथले लोक मात्र याला 'भारतवर्ष' 'आर्यावर्त' याच नावांनी संबोधित करायचे. आपल्या या भारत देशात अनेक धर्म, अनेक पंथ, अनेक उपासनापद्धती आहेत. घटनेने दिलेल्या अधिकारान्वये येथील प्रत्येक नागरिक त्याला आवडेल तो धर्म, पंथ स्वीकारायला स्वतंत्र आहे. येथे बहुसंख्य हिंदू आहेत, म्हणून हा हिंदुस्थान आहे, हिंदुस्थानची फाळणी होऊन त्याची भारत व पाकिस्तान असे दोन देश बनले आहेत, पाकिस्तान इस्लामी राष्ट्र आहे, त्याचप्रमाणे भारत हे हिंदूंचे राष्ट्र आहे, ज्यांना हे मान्य नसेल त्यांनी खुशाल हा देश सोडून निघून जावे.... असा एक मतप्रवाह आहे. हा कितपत राष्ट्रवादी आहे, हे आपण आपल्या विवेकबुद्धीच्या कसोटीवर पडताळून पाहू शकतो.

' भारतीयत्व म्हणजेच हिंदुत्व' हेसुद्धा राष्ट्रीयतेबद्दलचे एक मत आहे. जो या देशात जन्मला, या देशाला आपला मानतो, तो धर्माने नसला तरी मनाने हिंदूच आहे... असे ही व्याख्या सांगते. मात्र हे राष्ट्रीयत्व होय, हिंदुत्व नव्हे ! हिंदू हे एका उपासनापद्धतीचे नाव आहे. [राम, कृष्ण यांना देव मानणारे, वैदिक रिती रिवाज पाळणारे, पूजा पाठ करणारे ते हिंदू असे ढोबळमानाने म्हणता येऊ शकते. जर हिंदुत्वाची 'भारतीयत्व म्हणजेच हिंदुत्व' हीच व्याख्या मानायची असेल तर मग, जो वैदिक हिंदूंचा द्वेष करतो, देव मानत नाही त्यालाही, तो फक्त या देशात जन्माला आला आहे म्हणून हिंदूच म्हणणार का?!!]

सावरकरांचा द्विराष्ट्रवाद

स्वातंत्र्यवीर सावरकर यांनी १८५७ सालच्या स्वातंत्र्यसंग्रामावर लिहिलेल्या ग्रंथात 'मुसलमान हे हिंदूंप्रमाणे प्रखर राष्ट्रवादी आहेत' असे म्हटले होते. मात्र त्यानंतर इंग्रजांनी भारतीयांच्या एकीमध्ये फूट



पाडण्यासाठी 'फोडा व झोडा' या नीतीचा अवलंब केला. इंग्रजांच्या या नीतीला मुस्लीम व हिंदू हे दोन्ही समुदाय बळी पडले. त्यामुळे हेच सावरकर १९३७ साली हिंदू महासभेच्या अध्यक्षपदावरून भाषण करतांना म्हणतात की, 'आज हिंदुस्थान एकजीव व एकात्म राष्ट्र झालेले आहे असे मानण्याची चूक आपण करता कामा नये. उलट या देशात मुख्यतः हिंदू व मुसलमान ही दोनही राष्ट्रे आहेत हे मान्य करून चालले पाहिजे'.

डॉ. बाबासाहेब आंबेडकरांचे मत:

२५ नोव्हेंबर १९४९ रोजी डॉ. बाबासाहेब आंबेडकर यांनी संविधान सभेसमोर जे भाषण दिले, त्यात त्यांनी पुढील विचार व्यक्त केले:

“ 'भारत हे एक राष्ट्र आहे' असे आपण मानत असू तर तो एक फार मोठा भ्रम ठरेल. याचे मुख्य कारण म्हणजे भारतीय समाज हा हजारो जाती-प्रजातींमध्ये विभागला गेलेला आहे. अशा या अनेक जातींमध्ये विभाजित जनसमुदायात 'भारतीयत्व' जागविणे हे फार कठीण कार्य आहे. अमेरिकेसारख्या देशात राष्ट्रवादाची भावना जागविण्याहूनही हे कठीण आहे. कारण अमेरिकेत जाती नाहीत. जोपर्यंत भारतातील जातीव्यवस्थेचे समूळ निर्मूलन होत नाही, तोपर्यंत भारतीयत्व किंवा राष्ट्रवाद जागविणे अशक्य आहे.

जग ज्या सामाजिक व मानसशास्त्रीय दृष्टीकोनातून भारताकडे बघते, त्या दृष्टीनी आपण अजून 'एक राष्ट्र' नाही आहोत; हे मान्य करायला हवे. हे मान्य केल्यानंतरच राष्ट्र बनण्याची आवश्यकता प्रतीत होईल. भारताला एक राष्ट्र बनविणे आवश्यक आहे, व ते बनविण्यासाठी बुद्ध, कबीर, शिवाजी महाराज, शाहू महाराज यांचे विचारच कामी येणार आहेत.”

भारताला राष्ट्र बनविण्यासाठीच्या मार्गातील अडथळे दूर करणे आवश्यक आहे. या मार्गात सर्वात मोठी अडचण आहे: जाती व्यवस्था. ती नष्ट न करता, उगाच नसलेल्या राष्ट्रवादाचा उदो- उदो करणे योग्य नव्हे. 'भारत माझा देश आहे. सारे भारतीय माझे बांधव आहेत. माझ्या देशावर माझे प्रेम आहे...' ही प्रतिज्ञा वर्षानुवर्षे कोरडेपणाने म्हणत आलेलो आहोत आपण. त्या शब्दातला ओलावा केव्हाच निघून गेलेला आहे. भारत 'माझा' देश आहे, तर मग आपल्या देशाविषयी विचार करताना आपल्या भावना उचंबळून येतात का ? आपल्या देशासाठी आपण काय करतो ? आपल्या देशाप्रती आपलीही काही जबाबदारी आहे, हे आपल्या केव्हा लक्षात येणार ? आपल्या देशाकरिता साधे एक झाड लावून त्याची सर्वतोपरी काळजी घेणे, एवढे तरी निदान, आपल्याला जमते का ? सार्वजनिक मालमत्तेची वाट्टेल तशी लूट करतांना कुठे जाते आपली राष्ट्र निष्ठा ?

जुन्या शालेय अभ्यासक्रमातील मराठीच्या पुस्तकात शि. म. परांजपे यांचा एक लेख होता, 'देशभक्ती कि राज्यनिष्ठा ?' या लेखात त्यांनी अतिशय समर्पक रीतीने राज्यनिष्ठा व देशभक्ती यातील फरक स्पष्ट सरकारशी ईमान ही एक गोष्ट आहे, तर देशभक्ती ही त्याच्याहून वेगळी व मोठी गोष्ट आहे,



हे पुन्हा एकदा समजावून सांगण्याची वेळ आलेली आहे. जो देशभक्त असेल, तो राज्यनिष्ठ असलाच पाहिजे, असा काही नियम नाही. तसेच जो राज्यनिष्ठ असेल, त्याला देशभक्तीचा खरा अर्थ समजला असेलच, असेही काही नाही.

‘मेरा भारत महान’ ही घोषणाही आता, आपल्या देशात किती अनाचार घडतात, त्याची जंत्री देऊन, पुढे ‘...तरीही मेरा भारत महान’ अशा प्रकारे येते! ‘इंडिया शाईनिंग’ चे पुढे काय झाले, तेही आपण जाणतोच. राष्ट्रवादासंबंधी सर्वच सकारात्मक गोष्टी मान्य करूनही एक वेगळी गोष्ट नमूद करावीशी वाटते ती ही कि, राष्ट्रवादाचा अतिरेकही व्हायला नको. फाजील राष्ट्रवाद (Jingoism) हासुद्धा देशाच्या खऱ्या हिताकरिता उपयोगी नसतो. राष्ट्रीयतेच्या मोठमोठ्या गप्पा मारतांना आपली कृतीसुद्धा राष्ट्रहिताची आहे कि नाही, हे पडताळून पहिले पाहिजे.

‘जननी जन्मभूमि स्वर्गादपि गरियसि’ (धरती माता ही स्वर्गाहूनही महान आहे) अर्थात मातृभूमीबद्दल चे प्रेम हे आपल्या भारतीय संस्कृतीत फार पूर्वीपासून आहे. मात्र मध्यंतरी विविध जाती धर्मांमध्ये संघर्ष निर्माण झाले, लोक स्वतः ला एक भारतीय समजण्यापेक्षा विशिष्ट जातिधर्माचा म्हणवून घेण्यात धन्यता मानू लागले ‘गर्व से कहो हम हिंदू है’ त्यापेक्षा ‘गर्व से कहो हम भारतीय है’ का नाही? या संदर्भात बाबासाहेबांनी सर्वसामान्य नागरिकासाठी दिलेली घोषणा ‘मी सर्वप्रथम व सरतेशेवटी भारतीयच आहे’ किती समर्पक ठरते ! जेव्हा लोक विदेशात जातात तेव्हा त्यांना भारतीय असल्याचा अभिमान वाटतो, कि गंड वाटतो? आधी आपल्याला हे पटायला हवे कि आपला देश खरोखरच महान आहे, व तो तसा असल्याचा आपल्याला सार्थ अभिमान वाटायला हवा. कमतरता कुणात नसतात? आपल्या देशातही काही उणीवा, दोष असतील नव्हे आहेत, ते मान्य करून त्यांना दूर करण्याचा प्रामाणिक प्रयत्न करणे हासुद्धा राष्ट्रीय भावनेचाच अविष्कार नव्हे काय?

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Web Link: <https://readerblogs.navbharattimes.indiatimes.com/?p=21364>

डॉ. बाबासाहेब आंबेडकरांचे समग्र वाङ्मय – भाग १६

पाकिस्तान अथवा भारताची फाळणी – डॉ. बाबासाहेब आंबेडकर



राष्ट्र बांधणीत राष्ट्रसंतांचे योगदान

प्रा.डॉ.अलका बडगे

आर. एस. मुंडले धरमपेठ कला व वाणिज्य महाविद्यालय
नागपूर.

प्रस्तावना :-

हिंदु धर्म व हिंदु समाजाच्या विश्वात्मकेचा परिचय या देशातील ऋषीमुनींनी, दार्शनिकांनी व संतांनी त्या त्या कालखंडात संपूर्ण जगाला करून दिला आहे. “वसुधैव कुटुम्बकम्”, ही धारणा केवळ हिंदु धर्म व संस्कृतीमध्ये मध्येच प्राचीन काळापासून आहे. हिंदू मनाच्या विशालतेचा हा परिचय आहे. संत ज्ञानेश्वर माऊली तेराव्या शतकात संपूर्ण विश्वासाठी परमेश्वराला पसायदान मागते, बाल वयातील समर्थ रामदास आईला म्हणतात, “ तिा करीतो विश्वाची” संत तुकाराम आपल्या अभंगवाणीतून हेच मागणे मागतात. आणि राष्ट्रसंत तुकडोजी महाराज आपल्या सामुदायिक प्रार्थनेतून “ हे प्रार्थना गुरुदेवसे यह स्वर्गसम संसार हो!” अशी कामना करतात. या देशातील सामान्य माणूस विश्वाच्या सुखाचा विचार करतो. एवढे विशाल मन हिंदु समाजाचे आहे. हा उपासक जी आराधना रोज सामुदायिक प्रार्थनेच्या माध्यमातून करतो, ती केवळ स्वतःपुरती नाही, तर संपूर्ण विश्वाच्या कल्याणासाठी आहे. भारतीय माणसाच्या श्रेष्ठतेचा हा परिचय आहे.

प्रार्थनेचा शेवट “भारत माता की जय” या घोषणेने होतो. रोज भारत मातेचा जयजयकार, “माता भूमिः पुत्रोहम पृथिव्याः।” अर्थवेदातील मातृत्वाची भावना ब्रगट कलेली आहे. बंकीमचंद्रांचे “वंदे मातरम्”, णेने होतो. रोज भारत मातेचा जयजयकार, “माता भूमिः पुत्रोहम पृथिव्याः।” अर्थवेदातील मातृत्वाची भावना प्रगट कलेली आहे. बंकीमचंद्रांचे “वंदे मातरम्” मातृभूमीच्या प्रती व्यक्त होणारी श्रद्धा स्थायी देशभक्ती निर्माण करीत असते. इ.स. १९३२ ला त्यांनी चिमूरला सत्याग्रहींसमोर जे भजन म्हटले, त्यामधून भारताच्या प्राचीन राष्ट्रीयतेचा जणू परिचय होतो.

“प्यारा हिन्दुस्तान है, गोपालोंकी शान है,
वीरोंका मेदान इसमें भक्तोंके भगवान है।
आवो इसे जगाएंगे, भारत को बदलाएंगे,
बालवीरो उठो तुम तो, ऋषीयोंकी संतान है।”

राष्ट्रसंत तुकडोजी महाराज सामान्य माणसालाही सामुदायिक प्रार्थनेतून सहजपणे देभक्तीतून, समाजभक्ती व राष्ट्रभक्तीकडे घेऊन जातात. राष्ट्रसंत तुकडोजींनी प्राचीन परंपरेला युगानुकूल बनवून समाजप्रबोधन केले आहे. संस्कृती ही राष्ट्राची ओळख असते. राष्ट्रसंत तुकडोजी राष्ट्रसंतांच्या राष्ट्रजागरणाचा हाच मुख्य आधार आहे. त्यांना स्वामी विवेकानंदाप्रमाणे सांस्कृतिक राष्ट्रावादाचा भक्कम आधार दिला आहे. येथील माणसाला जे भावते, तेच सांगितले आहे.

‘काहे को धुम मचाते हो, दुखवाकर भारत सारे,
आते है नाथ हमारे।यहां पर भी हनुमान थे, अर्जुन से बलवान थे।’

१५ ऑगस्ट १९४७ ला देशाला स्वातंत्र्य मिळाले स्वराज्याचं रूपांतर सुराज्यात करायचे, असे जे नेते म्हणत होते, परंतु ते सुराज्य निर्माणाचा मार्ग सांगत नव्हते. सर्व काही सरकार करेल अशी मानसिकता होती. ज्याप्रमाणे स्वराज्य मिळविण्यात सामान्य माणसाचे योगदान होते, त्याचप्रमाणे सुराज्याच्या निर्माणातही सामान्य माणूस हवा, हे राष्ट्रसंतांनी बरोबर हेरले. त्यासाठी गाव आणि गावातील माणूस केंद्रस्थानी मानला. “ग्रामगीता” ग्रंथ लिहून तो शेतकरी बंधूंना समर्पित केला. राष्ट्रासंतांची ‘ग्रामगीता’



म्हणजे सुराज्य निर्माणाची पथदर्शिकाच आहे. ‘‘गौरक्षणांला राष्ट्रसंत ‘‘ राष्ट्रक्षण’’ म्हणतात’ .
धर्माच्या कर्तव्यबोधाचे वर्णन करतांना ते म्हणतात,
‘‘ व्यक्ती धर्म, कुटुंब धर्म, समाज धर्म, गाव धर्म,
बळकट होई राष्ट्रधर्म, प्रगति पथाचा।’’

येथे राष्ट्रबांधणीचा विचार अतिशय समर्पकपणे केला आहे. व्यष्टी, समष्टी आणि त्याही पलीकडे सृष्टी आणि परमेष्टी, हेच तर हिंदुत्वाचे, भारतीयत्वाचे दर्शन आहे. राष्ट्रीयत्वाची जडण-घडण या हयाविचारातूनच होत असते. श्याश्वत मूल्यांवर उभे असलेले राष्ट्र मजबूत असते. राष्ट्राच्या जडणघडणीत समाजाविषयीचा स्वाभिमान जनसामान्यांच्या मनात निरंतन राहणे आवश्यक असते. गुलामगिरीत हा स्वाभिमान नष्ट होण्याचा धोका अधिक असतो. आपल्या देशात एक आदर्श समाजव्यवस्था होती, याचा तर भल्याभल्यांना विसर पडला आहे. त्यांनी सामाजिक समरतेचेही समर्पक वर्णन केलेले आहे.

संपूर्ण विश्वाला हृदयात सामावून घेणारा , विश्वाच्या मंगलतेची कामना करणारा हा समाज एकसंध राहावा, विधर्मियांचे तो लक्ष्य होऊ नये, या दृष्टीने महाराजांनी मागादर्शन केले आहे. समाजाला सावध केले आहे. धर्मांतरण हे राष्ट्रावरील संकट आहे, याची जाणीव करून दिली. यासंदर्भात ‘ग्रामगीते’तील पुढील ओळी बोलक्या आहेत.

‘‘ काही दूर देशीचे लोक येती, सेवा करुनी प्रवेश मिळविती।
भोळ्या जना नागविती, धर्मांतरा करवोनिया।।
वाढवोनि आपुले संख्याबळ, करावी सत्तेसाठी चळवळा
ऐसा डाव साधती सकळ, निधर्मी हे सेवेतूनि।।
सर्वधर्मी समभाव , धर्मांतरायि मिळो वावा
येणे बुडेल राष्ट्राची नांवा।।’’

पाकिस्तान का निर्माण झाले? काश्मीरची समस्या का? उत्तर एकच, हिंदू समाज येथे अल्पसंख्य झाला म्हणून. देश स्वतंत्र झाला तेव्हा मिर्झोराम, नागालॅंड, मेघालय या पूर्वांचलातील राज्यांमध्ये हिंदूंची जन संख्या ८५ टक्के एवढी होती. आज ती दुर्लक्षून चालणार नाही. जनसंख्येचे असंतुलन राष्ट्रासाठी कसे घातक आहे, याचा अनुभव समाजाला भरपूर आलेला आहे.

राष्ट्रासंत तुकडोजी महाराज विश्व हिन्दू परिषदेचे संस्थापक सदस्य होते. त्याचे सर्व जीवनच समाज व राष्ट्रासाठीच समर्पित होते. त्यांनी आपल्या राष्ट्रवंदनेतून सुखी व समृद्धि भारत निर्मितीचे चित्र जनमानसासमोर ठेवले.

‘राष्ट्र’ हा वं. राष्ट्रासंतांचा सदैव आणि सखेल चिंतनाचा विषय होता. हे त्यांच्या साऱ्याच लिखाणातून स्पष्ट हाते. स्वतंत्र देशात शिक्षणाचे महत्त्व आहे. अशिक्षित समाज राष्ट्राला प्रगतीपथावर घेऊन जाऊ शकणार नाही म्हणून ते लोकांना कळवळून सांगतात -

‘स्वतंत्र झाला देश तुझा तू, वीर शिपाईदेशाचा
अक्षरशत्रू राहू नये बघ, पाठ घेई साधनेचा।’

‘अशिक्षित खेडुतांमध्ये मनुष्यत्व निर्माण करून त्यांचा राष्ट्राशी घनिष्ट जोडणारा व भावी भारत वर्षाची उज्ज्वल निर्मिती करणारा हाच आजच्या काळाचा खरा धर्म आहे.’ असे महाराजांना वाटायचे आणि हे जर न झाले ता त्याचे वाईट परिणाम होतील असे ते निःसंदिग्धपणे लोकांचा सांगायचे, की ‘ मागासलेल्या जनतेला दृष्टी देऊन स्वाभिमानाने व स्वावलंबनाने जगण्याचा मंत्र जर आपण शिवणार नाही तर परिणाम अत्यंत भयानक होतील. भारतवासियांना यापुढे सुखाने जगताही येणार नाही.’ वं. महाराज ग्रामोद्धाराला राष्ट्रद्वाराचे साधन मानतात व तयासाठी व्यक्ती व्यक्तीला चेतविण्याचे प्रयत्न करतात.

व्यक्ती व्हावा कुटुंबरक। कुटुंब व्हावे समाजपोषक।

तैसेचि ग्राम व्हे राष्ट्रसहायक। राष्ट्र विश्व शांतीदायी।। ग्रामगीता २-१७

आपला स्वतंत्र भारत समर्थ होण्यासाठी प्रत्येक नागरिकाने कष्ट केले पाहिजे म्हणून त्यांनी त्यांच्या सर्व



भाषणातून,साहित्यातून 'श्रम हीच राष्ट्राची खरी संपत्ती आहे आणि त्यावरच उद्याच्या युगाची भिस्त आहे.'हा विचार सदैव व्यक्त केला.देशाचे सरकार एकटे देश बलशाली करू शकत नाही.देश स्वच्छ करणे , संपन्न करणे, शिक्षित करणे, बलवान करणे, हे देशातील नागरिकांनीही शासनाबरोबर करायला हवे म्हणून वं. महाराजांनी नागरिकांना 'समयदान' करण्याचे आवाहन केले. आजही महाराजांच्या या अवाहनाची समाजाला गरज आहे. नि:स्वार्थपणे देशाला वेळ देण्याची गरज आहे मा. पंतप्रधान श्री. नरेद्र मोदी यांनीही नागरिकांना समयदानाचे आवाहन केले आहे.

भारतीय नागरिक निर्भय, शिक्षित, स्वालंबी, संवेदनशील, सेवाभावी असायला हवा हे त्यांनी आपल्या भजनातून मांडले.त्याच्या जीवनाचा उत्तरार्धहा राष्ट्रीय कार्याचा होता.महाराजांनी समोर राष्ट्र ठेवून मानवतावादी दृष्टीने उदबोधन केले उभी हयात त्यांनी प्रवासात, जनमनजागरणात घालवली. त्यांनी देव आणि भक्तीला देश आणि समाज यांचे पुरोगामी परिणाम दिले. भक्तितेकांतीत रूपांतर करून देशजागृतीचे कार्य केले.'या भारतात बंधू भाव नित्य वसू दे' असा वर मागून विश्वशांतीसाठी आधुनिक पसायदान आपल्यासमोर ठेवले.तरुणांना मानवधर्माची शिकवण देऊन त्यांच्यात राष्ट्रभक्तीचे बीजारोपण केले. जनजीवन विशुद्ध राखण्यासाठी संघटनेतून विधायक कार्याची उभारणी करण्यासाठी राष्ट्र समर्थ बनविणार अनेक उपक्रम राष्ट्रसंतांनी यशस्वी करून दाखविले.

राष्ट्रसंत राष्ट्रवंदनेतून सुखी व समृद्ध भारत निर्मितीचे चित्र जनमानसासमोर ठेवले. ते असे,

“ तन, मन, धनसे सदा सुखी हो, भारत देश हमारा।।”

निरोगी व स्वस्थ भारत, आध्यात्मिक भारत व भौतिक दृष्ट्या संपन्न भारत,
“विजयी हो...विजयी हो।” हे राष्ट्र विजयी होऊन भारतमातेचा संपूर्ण विश्वात जयजयकार होवो, अशी प्रार्थना राष्ट्रसंत करतात.

संदर्भ :-

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संपादक : डॉ. अक्षयकुमार काळे प्रका. विसा बुक.
२. मानवतेचे महापुजारी -राष्ट्रसंत तुकडोजी
ले. प्रा. रघुनाथ कडवे, संस्कार प्रकाशन.
३. राष्ट्रसंत तुकडोजी आणि भारतीय राष्ट्रपुरुष
ले. प्रा. रघुनाथ कडवे , अमोल प्रकाशन,
४. ग्रामगीता - नागपूर विद्यापीठ नागपूर.
५. डॉ. ल. रा. नसिराबादकर, अध्यक्षीय भाषण ,
राष्ट्रसंत तुकडोजी महाराज चौथे साहित्य संमेलन, कराड.
६. रा. ग. जाधव, अध्यक्षीय भाषण, राष्ट्रसंत तुकडोजी महाराज द्वितीय संमेलन,पुणे.
७. डॉ. जुल्फी शेख. राष्ट्रसंत तुकडोजी महाराज: जीवनदर्शन, मध्यमा प्रकाशन नागपूर.



राष्ट्रसंतांच्या साहित्यातील राष्ट्रीयतेचा अनुबंध

प्रा.डॉ.सौ.शुभांगली डोरले-परांजपे,
आर.एस.मुंडले धरमपेठ आर्ट्स आणि कॉमर्स कॉलेज
नागपूर, भ्रमणध्वनी ८९२८८९७९३४

राष्ट्रसंतांच्या साहित्यात राष्ट्रीयतेचे अनुबंध दिसतात. अस्थिर जीवन, बिकट समस्या यांचा सामना करायचा असेल तर आत्मोन्नती होणे गरजेचे असते. राष्ट्रसंत तुकडोजी महाराजांचे साहित्य म्हणजे राष्ट्रोन्नतीचा महामंत्र आहे. आम्ही आधी भारतीय आहोत व भारताची एकात्मता कायम ठेवणे हे आमचे परम कर्तव्य आहे याच भावनेने प्रत्येक भारतीयाने वागायला हवे असे वंदनीय तुकडोजी महाराज म्हणतात. नुसते कायदे करून देशोन्नती होत नाही. सेवेनेच देश तळागाळातून वर येईल. सर्वांचा विकास होईल. 'राष्ट्र जगवा, राष्ट्र जागवा, जागृत व्हा' हीच त्यांची खरी शिकवण आहे.

कोणतीही गोष्ट साध्य करण्याकरिता साधना पाहिजे. साधना-साधन-साध्य यांचा संगम होणे आवश्यक आहे त्याशिवाय मानवी जीवनात यश मिळूच शकणार नाही. 'मेरे प्यारे सुंदर भारत पर दुश्मन कि नजर ना लगे' अशी भावना तुकडोजी महाराज व्यक्त करतात. 'चरित्र' हे भारताचं धन आहे. चरित्राचा जयघोष इथे नित्य व्हावा हीच देशवासी बांधवांकडून त्यांची अपेक्षा आहे. सर्वांसाठी खुले असलेले हे राष्ट्रमंदिर मतभेद दूर करण्यास सांगते. 'निर्भय हो यह देश की माता, मंगल किर्ती कराने' सत्यशील और निर्मल मन से, वीरों को उपजाने। अशी त्यांची अपेक्षा आहे. 'सारा भारत रहे सिपाही, शत्रू को दहशाने' असे आवाहन ते आपणा सर्वांना करतात.

तुकडोजी महाराज राष्ट्राला राष्ट्रीय भावनेने चेतवण्यास सांगतात. देशात दैवशक्ती निर्माण करण्यास सांगतात. देशात दैवशक्ती निर्माण करण्यास सांगतात. धर्म व देशभक्तीच्या पाण्याने सारा समाज फुलून उठेल अशी योजना करण्यास सांगतात. जनता देशाचे शिपाई आणि स्वावलंबी जीवनाचे आदर्श नागरिक कशी बनेल याची काळजी घेण्यास सांगतात. घराघरात जयनाद दुमदुमायला हवा. इथे आळशी औषधालाही नसावा.

कोणत्याही देशद्रोही वा अराष्ट्रीय वृत्तीने वागणाऱ्या माणसाला आपल्या देशातून हटवून त्यासाठी प्रसंगी आपल्या सर्व शक्ती एकवटून त्याचा प्रतिकार करण्याचे तुमच्या मानाने संकल्पित केले पाहिजे. हे भारतवर्ष बलाढ्य, धनाढ्य, कलापूर्ण व सर्वप्रकारे उन्नत होण्याला भारतीयांची शारीरिक व मानसिक शक्तीच कारणीभूत ठरावी व त्याचा यथोचित मार्गाने विकास व्हावा हीच राष्ट्रसंतांच्या मते खरी राष्ट्रसेवा आहे. त्यांची राष्ट्रधर्म जागवण्यास सांगतात. 'जागे व्हा' या कवितेतून ते हाच संदेश देतात. राष्ट्रसंत म्हणतात,

तुकड्यादास म्हणे जागे व्हा, परधर्माच्या मुठीतुनि
काळसर्प प्रेमाने बसला, गुलाम न करो पुन्हा झणी।
गुलाम व्हायचे नाही हाच इशारा या कवितेतून ते देतात. लोकशाहीच्या मंगल दिवसाचे स्वागत करायला सांगतात.

'तत्वासाठी जगा, लढा अन् लावा अपुला प्राणपणा।
देह जाई पण देश न जावो, नरवीरांचा हा बाणा।'
असा उपदेश समस्त भारतीयांना करतात. भारत हा शूरवीरांचा देश आहे याचा त्यांना अभिमान वाटतो.

वंदनीय महाराज स्वधर्माचे, आत्मधर्माचे उपासक होते. म्हणूनच ते म्हणतात -
धर्म माणुसकीसी म्हणती। माणुसकी न्यायावरि शोधिति।
न्याय कोणाच्याही प्रति। एकचि राहतो सर्वदा।।
सर्वांचा विकास, उदय म्हणजे रामराज्य असे ते म्हणतात. आपल्या देशात कुणीही दरिद्री व आंगठाछाप राहू नये असे त्यांना संदेव



वाटायचे. जीवनात काटकसरीचं महत्त्व ते जाणून होते. कपडा, धान्य काटकसरीने वापरावे असे ते म्हणत. जपानी माणसं आपल्या वाट्याला येणारी चमचा-अर्धा चमचा साखर घेऊन राहतो. कोणत्याही गरजेसाठी आपल्या देशातला पैसा बाहेर जाऊ देत नाही याचे त्यांना कौतुक वाटायचे. भारतीयांनी यापासून बोध घ्यावा असे त्यांना प्रामाणिकपणे वाटायचे.

नवा समाजपुरुष येथेच घडेल असा त्यांना विश्वास होता. आमच्यातील प्रत्येकाने राष्ट्रसमर्पित असावे असा नवा समाज निर्माण करताना राम, कृष्ण, हनुमान इत्यादी अवतारी पुरुषांच्या तत्वज्ञानाचे दर्शन आम्हाला व्हायला पाहिजे. मंदिरात केवळ मूर्तीचे दर्शन घ्यायचे नाही तर त्या सद्‌विचारी प्रतिमेच्या तत्वज्ञानाचे विचार आम्ही स्वीकारायला पाहिजे तरच राष्ट्र निर्माण होऊ शकेल. मानव मंदिराची घडण घडायला हवी. राष्ट्रपुरुष निर्मितीची योजना सफल व्हायला हवी. आपल्याला सर्वांचे जीवन उन्नत करायचे आहे असा त्यांचा ठाम निर्धार होता. आपल्या प्रत्येक वागणुकीचा परिणाम घरावर, घराभोवतालच्या परिसरावर व्हायला पाहिजे. सुसंस्कृत, सुशिक्षित माणूस घरी आला तर संत दारात आल्यासारखे वाटले पाहिजे असे ते म्हणत. या भारतात एकपत्निव्रताचे तेज आहे. मर्यादापुरुषोत्तम राम इथला आदर्श आहे. हेच अध्यात्माचे रक्त आम्हा सर्वांच्या अंगात खेळायला हवे.

संघटनाच्या बळालाही तुकडोजी महाराज महत्त्व देतात. संघटना कायम प्रभावी राहावी म्हणून अंतरंगातील सूक्ष्म मतभेदांना दूर सारले पाहिजे. जर काही मतभेद निर्माण झाले तर परस्पर विचारविनिमयाने ते दूर सारायला हवेत. स्वार्थाला मूठमाती द्यायला हवी. वृत्ति अनावर नको. विचार नम्रतापूर्वक आचरणात आणावा ही राष्ट्रसंतांची आंतरिक तळमळ होती कारण -

“या कोवळ्या कळ्यांमाजी। लपले ज्ञानेश्वर रविंद्र शिवाजी।
विकसता प्रगटतील समाजी। शेकडो महापुरुष।।”

अशी यथार्थ जाण त्यांना होती. हाच त्यांचा ध्यास होता. म्हणूनच राष्ट्र सुरक्षा आधी करा असे ते सांगत. आमचा देश सुखाची खाण आहे यावर त्यांचा दृढ विश्वास होता. आधी घर आदर्श करा असे ते सदैव सांगत.

यावली या गावी ३० एप्रिल १९०९ साली जन्मलेले माणिक ब्रह्मभट्ट आपल्या विचारांमुळे, कृतीमुळे राष्ट्रसंत या पदवीस पोहचले. प्रार्थनेवर त्यांनी विशेष भर दिला. शिक्षण आणि उद्यमशीलतेचा पुरस्कार केला. आदिवासी लोक आपल्या देशात फार मोठ्या प्रमाणात सर्वत्र विखुरलेले आहेत. ते शिक्षणाच्या क्षेत्रात मागासलेले आहेत. त्यांच्या सुधार योजनेचे महत्कार्य त्यांनी हाती घेतले. ते विज्ञानविरोधी नव्हते. विज्ञानाचा उपयोग मानवाच्या कल्याणासाठी करण्यास त्यांनी सांगितले. ग्रामोन्नतीला त्यांनी महत्त्व दिले. आपला भारत देश प्राचीन काळापासून मानवीय - मूल्यांचे माहेरघर म्हणून प्रसिद्ध आहे. ऋषीमुनींनी आपल्याला जीवन जगण्याची शाश्वत दृष्टी दिली तिचा प्रसार आपण करायला हवा. पंचशील तत्वांच्या महामंत्राचा त्यांनीही पुरस्कारच केला. सर्वांच्या सुखात व्यक्तीचे सुख असावे हीच त्यांची भावना होती. ते उक्तीपेक्षा कृती श्रेष्ठ मानत होते. सामुदायिक प्रार्थनेवर त्यांनी भर दिला. महिला संघटनेची त्यांना आवश्यकता वाटत होती. व्यायामाची आवड निर्माण करणे व व्यसनाचे निर्मूलन करणे हे कार्य त्यांनी हाती घेतले होते. धर्म व राजकारण यांचा समन्वय साधायला त्यांनी सांगितला. तिसऱ्या पंचवार्षिक योजनेच्या शुभारंभी धर्म व राजकारण राष्ट्रविकासासाठी केले गेले तर समाजविकासाच्या रथाचे धर्म व राजकारण हे दोन्ही घोडे उदम्य उत्साहाने हा रथ घेऊन भरधाव पळू शकतील असे त्यांना वाटत होते. असे राष्ट्रचिंतक तुकडोजी महाराज ११ ऑक्टोबर १९६८ मध्ये ब्रह्मलीन झाले.

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J. Krishnamurti on Nationalism

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Abstract

This paper throws an insight on the philosophy and views of J. Krishnamurti on Nationalism. J. Krishnamurti declared that he did not belong to any religion, sect or country, nor did he subscribe to any school of political or ideological thought because he felt that these were the factors which divided human beings and brought about conflict and war. He preached that we all were human beings first and not Hindus, Muslims or Christians. We are all one like the rest of the humanity. A partial conditioned mind arouses animosity between nations but intelligence and awareness in action drives away ignorance and visualizes things in the true perspective.

“When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of mankind. When you separate yourself by belief, by nationality, by tradition, it breeds violence. So a man who is seeking to understand violence does not belong to any country, to any religion, to any political party or partial system; he is concerned with the total understanding of mankind.” (Krishnamurti, Jiddu Krishnamurti >Quotes>Quotable Quote)
Krishnamurti thought that ingraining nationalism in the minds of people always produced war, Nationalism or the patriotic spirit, class and race consciousness, are all ways of the self, and therefore separative. After all, what is a nation but a group of individuals living together for economic and self-protective reasons? Out of fear and acquisitive self-defense arises the idea of "my country", with its boundaries and tariff walls, rendering brotherhood and the unity of man impossible.

He felt that the separative spirit of nationalism was spreading like fire all over the world and that Patriotism was cultivated and cleverly exploited by those who were seeking further expansion, wider powers, greater enrichment. He elaborated that each one of us took part in this process, for we always desire these things. Conquering other lands and other people provides new markets for goods as well as for political and religious ideologies.

It is because we are nationalists, ready to defend our sovereign States, our beliefs and acquisitions, that we must be perpetually be armed. Property and ideas have become more important to us than human life, so there is constant antagonism and violence between ourselves and others. By maintaining the sovereignty of our country, we are destroying our sons; by



worshipping the State, which is but a projection of ourselves, we are sacrificing our children to our own gratification. Nationalism and sovereign governments are the causes and instruments of war. (Krishnamurti, Krishnamurti Australia) Krishnamurthy expressed that it was very normal and natural to love anything which was beautiful in a country but when that love is used by exploiters in their own interest it is called nationalism. Nationalism is fanned into imperialism, and then the stronger people divide and exploit the weaker, with the bible in one hand and the bayonet in the other. He felt that the world is dominated by the spirit of cunning, ruthless exploitation from which war must ensue. He reiterated that the spirit of nationalism was the greatest stupidity.

Krishnamurthy wanted that every individual should be free to live fully, completely. He opined that as long as one tried to liberate one's own particular country and not man, there will be racial hatreds, the divisions of people and classes. The problems of man must be solved as a whole, not as confined to countries or peoples. (Krishnamurti, Krishnamurti on Nationalism).

Intelligence

What can be substituted for nationalism? For Krishnamurthy substitution was an action which did not bring about intelligence. He felt that substituting one political party for another, one religious belief for another, one guru for another, one leader for another, was an act of ignorance.

Krishnamurthy explained that nationalism or patriotism will cease only in understanding the full implication of it outwardly and inwardly. Outwardly, it creates division between people as class, as races, as economic frontiers, and so on, ultimately bringing about strife and war. Inwardly, psychologically, nationalism is the outcome of the craving to identify oneself with something greater, the greater being the family, the group, the race, the country, and the idea. This identification is a form of self-expansion. Living in narrow circumstances in a village or in a town, you are nobody. But if you identify yourself with the larger, with a class, with a group, with a country - call yourself a Hindu, a Christian, or a Muslim - then there is a sense of gratification whose prestige gives vanity. The psychological necessity for identification is the outcome of inward poverty. Self-expansion through identification breeds mischief and destruction. In understanding this process there dawns freedom and intelligence, and not substitution.

When you substitute religion for nationalism or nationalism for religion, both become the means for self-expansion and so lead to contention and misery. Any form of substitution, however noble, leads to illusion. Substitution is bribery. Only in understanding the problem at its different levels, outward as well as inward, intelligence comes into being. (Krishnamurti, Reflections on the Self)

“Patriotism, whether it is of the Western kind, or of the Eastern kind, is the same, a poison in human beings that is really distorting thought. So patriotism is a disease, and when you begin to realize, become aware that it is a disease, then you will see how your mind is reacting to that disease. When, in time of war, the whole world talks of patriotism, you will know the falseness of it, and therefore you will act as a true human being” (Krishnamurti, Jiddu



Krishnamurti>Quotes>Quotable Quote)

Krishnamurti belonged to no religious organization, sect or country, nor did he subscribe to any school of political or ideological thought. He had a deep sense of reverence for nature and all its creations. His teachings transcend all man-made boundaries of religious belief, nationalistic sentiment and sectarian outlook. At the same time, they give a new meaning and direction to man's search for truth or God. His teachings, besides being relevant to the modern age, are timeless and universal. (topdocumentaryfilms.com).

J.Krishnamurthy is respected as a 'world teacher' because of his deep insight and original approach to the questions of spiritual life which have been of attraction to earnest open minded seekers. His teachings are not based on any accepted dogma, any sacred book or the doctrine. No controversial scientific or philosophical theories form the basis of his teaching. God, Soul and Immortality do not figure in his talks. He explains on the basis of which everyone is acquainted, his mind. His appeal is not to the rare qualities of mind, to the flashes genius or to the vision of mystics, but he draws our attention to the fundamental defects our deficiencies of our ordinary mind. We are led astray because we are unaware of their existence. As soon as we become aware of these defects, our faulty habits of thought that owe their existence to this ignorance will vanish. 'Understanding' illumines and has its own way of prevailing against ignorance. We do not need to make any special efforts but have to let it work out smoothly.

Nationalism gives rise to hatred among different sections of humanity. This hatred is the result of the partial conditioning of mind. The nationalist is prejudiced in favour of his country that is reflected on the map in distinctive colour. He is taught to respect and be proud of his country's flag and gets roused with enthusiasm and sacrifice at the sound of the national anthem. Unknowingly he gets conditioned to these habits and a conditioned mind is petty, limited and partial. It takes note of a portion of the world and its inhabitants and loses sight of the rest of the humanity. If foreigners enter his mind at all they evoke a feeling of conflict and opposition. The problem of nationalism now can be understood in the new light. Instead of being the problems of war and diplomacy, they now appear as modes of a conditioned, partial mind. If the minds were free from partial views then there would be no hatred between nations and no problems of nationalism. (Dhopeswarkar)

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वेदप्रतिपादित राष्ट्रीयत्व

डॉ. विवेक दिवाण

राज्यशास्त्र विभाग प्रमुख,
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मंगेश पाठक

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राष्ट्रीयत्व ही संकल्पना प्राचीन काळापासून भारतीय संस्कृती, धर्म, जीवन पद्धती व वेदांमध्ये निहित आहे. राष्ट्र या शब्दा पासून राष्ट्रीयत्व हा शब्द तयार झालेला आहे, राष्ट्र या शब्दाचा अर्थ वैदिक काळापासून समग्र जीवन शैली आहे केवळ भूभाग अथवा भौगोलिक सीमा नाही. या सर्व वैदिक संकल्पने मध्ये असलेले वेदांमधील तत्व व विचार करून वेदांमध्ये असलेल्या राष्ट्रीयत्वाचा विचार आपण या निबंधात करणार आहोत.

राष्ट्रीयत्व या शब्दाचा अर्थ Nationality होतो, Nationality ची निर्मिती Nation पासून होते जो ल्याटिन शब्द natio पासून तयार झालेला आहे, ज्याचा अर्थ जन्माला आलेला किंवा निर्माण झालेला असा होतो. तसेच Nation चा अर्थ Nature पासून होतो राष्ट्र व राष्ट्रवाद या संकल्पनाचे मूळ देखील निसर्ग व नैसर्गिक घटकांमध्ये आहे. उपरोक्त मतानुसार लक्षात येते की पाश्चात्य मतानुसार राष्ट्र हि संकल्पना जन्माने विशिष्ट भूभागाशी संबंधित आहे. सनातन भारतीय परंपरेत राष्ट्र व राष्ट्रीयत्वाचे विचार वैदिक काळापासून सांगितले आहे.

राष्ट्र शब्दाची व्युत्पत्ती :

राज - राजते या शोभाणे किंवा उठून दिसणे या अर्थात 'राज्' धातूला "सर्वधातुभ्यः ष्ट्" या उणादि सूत्रा पासून 'राष्ट्र' शब्द तयार झालेला आहे, ज्याचा अर्थ प्रदेश अथवा देश होतो.

राष्ट्र शब्दाची व्युत्पत्ती पुढील प्रमाणे करता येते.

“ पशुधान्यहिरण्य संपदो राजन्ते शोभन्ते इति राष्ट्रम् |”

“ रासन्ते चारुशब्दं कुर्वते जनः यस्मिन् प्रदेशविशेषे तद् राष्ट्रम् |”

दोन्ही व्युत्पत्तिंचा एकत्र अर्थ घेतल्यास पशु, धन, धान्य आदि ने समृद्ध असलेला भूप्रदेश जेथे विशिष्ट भाषेत लोक विचार विनिमय करतात. राष्ट्र या शब्दाचा उल्लेख ऋग्वेद काळापासून सातत्याने होत आहे आणि पायनि राष्ट्रीय व राष्ट्रीयत्व या दोन्ही शब्दांचा व संकल्पनांचा वापर सुद्धा प्रस्तुत निबंधात वेद, ब्राह्मण, इत्यादि वेदवाङ्मयामध्ये असलेले राष्ट्र तत्व म्हणजेच राष्ट्रीयत्वाचा अभ्यास करणार आहोत.

अद्य साहित्य असलेल्या ऋग्वेदा मध्ये दोनदा राष्ट्र शब्दाचा उल्लेख आढळतो “ मम् द्विता राष्ट्रं क्षत्रियस्य |” ऋत्सुदस्यु म्हणतो की माझे राष्ट्र दोन्हीकडे आहे, म्हणजे दोन्ही गोलांमध्ये आहे. “ स्वामी राजा



राष्ट्राणां |” वरुणाला उद्देशून म्हणतात की वरुणदेव हा राष्ट्राचा स्वामी आहे. यजुर्वेदातील मंत्रांमध्ये राष्ट्र या संकल्पनेचा उपयोग मोठ्या प्रमाणात आढळतो “ वयं राष्ट्रे जागृयाम स्वाहा |” या मंत्रात याची पुनरुक्ती झालेली आहे. दहाव्या अध्यायात राज्याभिषेक विधी सांगितला आहे त्यात “ राष्ट्रमे देहि |” या वाक्याने राज्याची म्हणजेच राष्ट्राची कामना केली आहे. तसेच राष्ट्र म्हणजे काय याच सर्वांगी वर्णन केलेले आहे. इंद्र, वरुण, सूर्य, इत्यादी देवतांनी राष्ट्राला जल, ओज, संपत्ती, वैभव, सौख्य इत्यादी प्रदान करावे अशी प्रार्थना केली आहे.

अथर्ववेदात देखील राष्ट्र संकल्पना आढळते आपले राष्ट्र हे तेज व बलसंपन्न होण्यासाठी ऋषी मुनींनी सातत्याने प्रयत्न केले आहेत. “ सा नो भूमिस्तिषिं बलं राष्ट्रे दधतुत्तमे |” राज्याचा विकास करण्यासाठी आशीर्वाद म्हणून पुरोहित राजाला उद्देशून म्हणतो, राज्याच्या विकासासाठी, प्रगतीसाठी व समृद्धी साठी तू प्रयत्न कर. राज्याचा विस्तार कर, लोकांचे जीवन सुखकारक होण्यासाठी प्रयत्न कर. “ मा त्वद्राष्ट्रमधि भ्रशत |” राज्याच्या सर्वांगीण विकासाची कामना यात केलेली आहे.

ब्राह्मण ग्रंथात देखील राष्ट्र संकल्पना सांगितली आहे “ वै विशो राष्ट्रण्येवैनं तत्स्वयमुपनमन्ति |” राष्ट्रातील सर्व घटक म्हणजे राष्ट्र होय राष्ट्रातील सर्व घटकांची प्रगती हीच राष्ट्राला विकसित करते. “ श्रीर्वैराष्ट्रम् |” या मंत्रात समृद्ध व ओजस्वी अशा भाषा, भूमि व जन या सर्वांनी युक्त म्हणजे राष्ट्र सांगितले आहे. ऐतरेय ब्राह्मणात या पुढे जाऊन राष्ट्राचे विविध प्रकार सांगितले आहेत जसे साम्राज्य, भौज्य, स्वारज्य, वैराज्य, पारमेष्ठ्य राज्य, महाराज्य, आधिपत्यमयराज्य अशा अनेक राज्यांच्या संकल्पना सांगितल्या आहेत .

वैदिक परंपरेत अरण्यक व उपनिषद हे तत्वज्ञान परक भाग आहेत. राष्ट्र व राष्ट्रीयत्व यावर आधारित अनेक विचारांचे उपस्थापन केले आहे. राष्ट्राची श्रेष्ठता आणि उच्च गुणवत्ता प्राप्त करणे व ती कायम ठेवणे यासाठी नैतिक चारित्र्य व सामाजिक उत्तरदायित्व या सर्वांचा उहापोह या ग्रंथांमध्ये केलेला आहे. उपनिषद हे संवादपरक असल्याने हा सर्व उपदेश संवादाच्या माध्यमातून करण्यात आलेला आहे. यम-नचिकेत संवाद, श्वेतकेतू-आरुणी संवाद, यम-यमी संवाद, याज्ञवल्क्य-मैत्रेयी संवाद, अशा अनेक संवादांच्या माध्यमातून vyakti व्यक्तिगत चारित्र्य विकसित करण्याचा प्रयत्न केला आहे.

वरील सर्व विवेचना केल्यावर असे लक्षात येते की राष्ट्र व राष्ट्रीयत्व या दोन्ही संकल्पना प्राचीन काळापासून भारतीय तत्वज्ञानात उपस्थित आहेत. ऋग्वेदा पासून तर उपनिषदा (वेदान्ता) पर्यंत सर्वच ग्रंथांमध्ये राष्ट्र वाचक ऋचा व मंत्र आढळतात ज्यात राष्ट्राची व्याख्या, शासनाची पद्धत, राजाचे स्थान, राष्ट्र व राष्ट्रीयत्व या भावनेचा विकास, राष्ट्राचा सर्वांगीण विकास इत्यादी सर्वच विषयांचे विस्तृत विश्लेषण व वर्णन केले आहे हे आपण पहिले आहे.



Khadi and Village Industries: Names Synonymous with Indian Nationalism

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Nationalism in nutshell is a blend of a system consisting of existence and promotion of varied interests within the socio-economic-political scenario. It is basically aimed at creating, nurturing and maintaining the sovereign fabric of the Nation. Nationalism is inclined towards developing and maintaining the National identity. It embraces the duty of protecting the multiple characters of the people and the Nation viz. religion, culture, beliefs etc. It also involves a sense of pride in the nation's achievements, and as such, is closely linked to the concept of patriotism. Nationalism is in some other views referred to as ability to control the government and also the economy as a whole. { 1 }

Nationalism means devotion towards the nation and providing a helping hand in guarding the national prestige. It is a feeling, a passion, an emotional attachment and the nationalistic fervor that binds the people together. The pride of a nation viz. its National Symbols, its Flag, its National Anthem and Song, and other symbols synonymous with national identity are highly important in nationalism (2)

In the Indian context, one of the important aspects of Nationalism is KHAADI – the name synonymous with India and its freedom struggle, its feeling of Swadeshi and indignity, the name which depicts India's rural expertise and rural India's self-sufficiency. Khadi is the most appropriate example of nationalism as it is a product completely indigenous right from its basic raw material to its completion stage. Khadi and the allied village industries collectively termed as MSME's have been constantly providing employment opportunities for the rural folk, thereby strengthening the rural economy which is also the backbone of Indian Industries. The Khadi and village industries using all the indigenous raw materials and technology are in real sense a pride of Indian craftsmanship, and age old proven techniques of product manufacture. The Khadi industries have seen many ups and downs since inception and have crossed many hurdles to become one of the most sought after and favourite brand. In the modern scenario also Khadi has made a special place for itself in the minds of the people. The most important feature of Khadi as the symbol of nationalism is that the pride of India –its National Tricolour {Flag} is made from Khadi. While Khadi is usually manufactured from cotton, contrary to popular belief, it is also made from silk and woolen yarn (called Khadi silk and Khadi wool respectively).

Khadi and Village Industries Commission

The KVIC {Khadi and Village Industries Commission} is the authorized Organisation to take care of the Khadi and village industries sector generating sustainable non-farm employment opportunities in rural areas at a low per capita investment. It



undertakes activities like skill improvement, transfer of technology, research & development, marketing etc. and helps in generating employment/self-employment opportunities in rural areas. It has ensured genuineness by way of setting up standards of quality and thereby thoroughly ensuring that products of Khadi and village industries do conform to the said standards

Khadi and Village Industries – an insight Khadi has been an integral, inseparable part of Indian culture as well as Nationalism. The words Khadi also termed “Khaddar” comprises of hand spun and hand woven cotton textile, woolen, Muslin and also some varieties of silk. Other group which is also a cluster of rural industry Grameen udyog or the Village Industry comprises of a wide range of Industries that use raw material readily available in the villages and rural areas. Village Industries have been classified into seven broad groups. These are: (i) Mineral Based Industry; (ii) Forest Based Industry; (iii) Agro Based and Food Processing Industry; (iv) Polymer and Chemical Based Industry; (v) Rural Engineering and Bio Technology Industry; (vi) Hand Made Paper & Fibre Industry; and (vii) Service Industry {3}

Khadi and Village Industries are an integral part of Indian pride and have come a long way in strengthening and improving Rural economy and rural infrastructure. The Khadi has provided a stature of self-orientation and self-improvement along with self-sufficiency in fulfilling the rural needs as well as the National need. Khadi and village industries provide a vast scope for the local artisans and craftsmen to showcase their talents and skill in the national and international scenario. The helping hand from KVIC has further enhanced the range of activity of the village industries and increased the demand for their production.

Role of KVIC:

1. To encourage and assist in the creation of common service facilities for the processing of raw materials or semi-finished goods and facilitate production and marketing of Khadi or products of village industries.
2. To promote the sale and marketing of Khadi or products of village industries or handicrafts and for this purpose establish links with well-placed, creditworthy marketing agencies.
3. To encourage and promote research activities in the technology used in Khadi and village industries, including the use of non-conventional energy and electric power with a view to increasing productivity,
4. To undertake either on own or with the help of other notified agencies and Institutions pilot projects or research experiments that are necessary and the need of the hour for the development of Khadi and village industries



5. To promote and encourage continuous, cooperative efforts and practices among the manufacturers of Khadi and the persons engaged in village industries.

In order to fulfill the goals of improvement and sustainability in Khadi and Village Industries sector many steps have been taken and implemented quite successfully with the intention of empowering and facilitating the Khadi weavers and spinners to bring about a marked improvement in their productivity and also create a conducive work environment.

Under the Work shed scheme for Khadi artisans, enough financial assistance is provided for construction of work sheds to Khadi artisans belonging to BPL category. This has enabled the poor, rural artisans and weavers to set up their own small sized unit to carry out the work of Khadi and rural small scale enterprises. {4}

Khadi and Village Industries have been a symbol of National pride since decades; hence there is a need to keep this indigenous industry moving with the pace of modernism and market demand, so as to be at par with global scenario. Consistent efforts are being made to make Khadi industry more competitive and more market-driven by ensuring and encouraging profitable production and sustained employment for Khadi artisans and related service providers by replacing obsolete and old machinery and undertaking repairs renovation of existing/operational machinery/ equipment. A 'Scheme for Enhancing Productivity and Competitiveness of Khadi Industries and Artisans' through KVIC was introduced with effect from July 2008 which provides financial assistance to 200 of the 'A+' and 'A' category Khadi institutions

Sale and Promotion techniques:

The Khadi and village products in order to reach the general public needed a strong sale platform to make the products reach every nook and corner of the globe. The KVIC made numerous efforts for promoting sale of Khadi and village industries' products through its network of Khadi Gramodyog Bhavans (KGB) and Retail Sales Outlets. Efforts were also made to organise Khadi Exhibitions in different parts of the country as it was felt to be the most cost effective mode and quick market promotion technique. Exhibitions were also organised at International levels to promote the Khadi in global market and to create awareness around the world about the hitherto unknown facts of Khadi and also promote the art of hand weaving.

With the aim of increasing and improving the hand-woven quality of Khadi, KVIC has entered into agreements with some of the most leading training institutes in textile sector like- National Institute of Design (NID), Ahmedabad; 'Dastakar', Andhra Pradesh; IIT, Delhi and Textiles Committee, Mumbai. Apart from this a Memorandum of Understanding (MoU) has also been signed and successfully implemented between KVIC and the Textiles Committee.



KVIC undertakes research and development activities through its in-house research and also by sponsoring projects to other R&D organizations. The main objectives of the R&D programme are —

- i) increase in productivity and wages of the workers.
- ii) improvement in product quality.
- iii) utmost effective and efficient use of local skills and resources.

National Tricolour and Khadi

Khadi is the pride of our nation and as declared by the Bureau of Indian Standards (BIS) it has been given the tag of certified raw material as per the National Flag specifications. As per BIS, Khadi is the only fabric that is to be used for production of India's National Flag. Accordingly, a National Flag Production Project has been started in collaboration with the South Indian Textile Research Association (SITRA) at Karnataka Khadi Gramodyog Samyukta Sangh, an NGO of KVIC, Bengeri, Hubballi (Karnataka) at an estimated cost of Rs. 51.10 lakhs. This Unit has also installed equipment needed for dyeing, processing and finishing of the Khadi used in National Flags in the second phase of the programme of National Flag Production Centre. The Unit has the capacity to produce around 5000 National Flags of different sizes in a day.

SFURTI Scheme

A novel financial funding scheme titled “Scheme of Fund for Regeneration of Traditional Industries (SFURTI)” {5} was launched in 2014 to provide a helping hand to traditional industries. The objectives of the scheme is to organize the traditional industries and artisans into clusters to make them competitive and provide support for their long term sustainability, sustained employment, enhance marketability of products of such clusters, equip traditional artisans of the associated clusters with the improved skills, make provision for common facilities and improved tools and equipments for artisans, strengthen the cluster governance systems with the active participation of the stakeholders, and build up innovated and traditional skills, The financial assistance provided for any specific project shall be subject to a maximum of Rs 8 (eight) crore to support Soft, Hard and Thematic interventions.(4)

Conclusion

The Khadi has no doubt achieved the distinction of being named as the Fabric of India as it has the touch of the indigenous material and also resources like machinery and skilled rural hands that work tirelessly to make Khadi stand firm in the present competitive market. In present day it has come to the notice that people are once again keen and eager to use the Khadi in their lifestyle. KVIC has relentlessly worked to bring about a sea change in the public mentality about Khadi and village industries, and has helped the rural Indian economy come forward to face challenges thrown up by the global competitive scenario. It has made the citizens to keep the flame of



Nationalism and National pride burning in their minds and hearts. Khadi has successfully reignited the spirit of nationalism in the minds of common man by making him realize the importance of self-reliance, Swadeshi and the indigenous technique of production. It has thus demonstrated the best which is in the skillful hands of a common Indian citizen. It has again held high the head of Nationalism and patriotic values and has been marching towards revitalizing the national pride and honour.

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Realms of Technological Nationalism and its future

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Introduction

Technological nationalism is a way of understanding how technology affects the society and culture of a nation. It is a concept based on the belief that the success of a nation can be determined by how well that nation innovates and diffuses technology across its people. Technological nationalism is indeed an initiative to promote the presence of national R&D efforts, and the effectiveness of these efforts, are key drivers to the overall growth, sustainability, and prosperity of a nation with the goal of promoting connectedness and a stronger national identity. (Wikipedia, 2018)

Technological nationalism is the characteristics of the specific countries that are known for their innovative nature. Technological nationalism is consistently tied to specific countries These countries and regions such as Great Britain, Germany and North America have become known for being leaders in technological growth. When identifying leaders in technological innovation it has been affirmed "technologies are associated with particular nations. Cotton textiles and steam power are seen as British, chemicals as German, mass production as North American, and consumer electronics as Japanese. These countries have grown to be prosperous due to their strong economic ties to technological growth, "Historians and others have assumed that Germany and America grew fast in the early years of the twentieth century because of rapid national innovation." Because of the effect that technology has on economic growth there is an implicit tie between economic growth and nationalism. Britain became an example of this tie between economic prosperity and technological innovation when they invested heavily in technological research and development to match the innovation standards of other countries. (Wikipedia, 2018)

Ideology of Technological nationalism:

As per the study of Ricouer, three ideological characters covers the core concept. First, technological nationalism functions as a medium of integration that unites socially and culturally diverse people in a nationalist sentiment through the sublime of technological systems and artifacts. (D., 1994). Technological nationalism dissolves both horizontal and vertical boundaries between people in which all national elements are homogenously fluid. In this light, technology is seen not merely as a physical object but is constituted by collective symbolism through which social and cultural materials such as language, histories, myths, and utopias are blended together. Within such a repertoire, technology becomes a medium of an imagined community (B., 1991).



Second, as technological nationalism mediates political and cultural interpretations of nationalist spirits, it legitimates all technological endeavors and actions pursued under the label of collective and national interests. Technological nationalism forges a social trust for nationalist actions in technological development. This legitimizes technological elites who bring in the idea of technological development using nationalist rhetoric.

Thirdly, technological nationalism is a rhetorical strategy to gain political power through discursive registers in which technological projects are associated with the “people.” As a rhetorical strategy, technological nationalism encourages people to fully trust technological elites, thus giving elites exert tremendous power to pursue their interests. Technological nationalism evokes a feeling of pride, yet at the same time hinders people from being critical to the choices and actions of technological elites. (Amir, 2007; M., 1986)
The underlying principle of Techno-Nationalism

The pursuit of advanced technologies has been a persistent preoccupation of a nation and its torch bearers in the modern era. It is based on the sincere efforts by the countries invested in nationalistic efforts to boost indigenous capabilities, hoping to reduce their countries’ dependence on the outside world. It is very much visible from the examples of the past decades how nations with nationalist impulses are the rising stars in the world for example China. Similarly some countries have adopted policies called “interdependent innovator.” (Richard P. Suttmeier, 2004) In short any nation with single-minded pursuit of advanced technology is follower of principle of ‘Techno-Nationalism’.

Indian Techno Nationalism

India is emerging example of a nation which is has developed its indigenous capabilities in space, defence, nuclear energy, supercomputers. The best example of the techno nationalism is reflected in the enormous development in defense research infrastructure, rocket and satellite system. It is indeed a giant leap for Indian space technology, born out of India techno nationalism and has served the civilian needs in communication, meteorology, broadcasting and remote sensing. There are many examples in case of India where technology denial from and advanced nation has forge India to show techno nationalism spirit to bounce back as a technology leader in the earlier dependent technology.

The superb example of how Technology denial resulted in development of Supercomputer PARAM by C-DAC. There was ‘Flowsolver’ by National Aerospace Laboratories (NAL), ANUPAM by Bhabha Atomic Research Centre (BARC), and ANURAG by Defence Research and Development Organization (DRDO). And just this year Tata Research Laboratory’s EKA was ranked the 7th fastest supercomputer in the world.



Thus it is also evident that the centre of gravity for innovation is starting to shift from west to east. The rise of China, India, and South Korea will redefine the innovation landscape.

From Techno-Nationalism towards Global Common Techno Globalism Technology no doubt is the key concept of development which determines the Global leadership status. Though techno nationalism focusses on indigenous and independent research and development arena for an individual nation. But if thought diligently then there comes many reasons to discuss and observe cross nation technology transfer.

The main reasons being:

1. Increasing pressure to shorten international market penetration time for new products leading to shortened R&D times, and to decrease the market lifetime for new products.
2. Innovations are beginning to have multiple geographic and organizational sources of technology with increasingly differentiated and innovation-specific patterns of diffusion.
3. The huge cost involved in R& D process
4. Evolution of global information networks allow real-time management, operation and transfer of technology
5. The shortage of R and D personnel in industrialized economy

With these major reasons it is imperative that world is going to be a Global Common with the influence of the growing techno Globalism scenario. The R& D input has facilitate major thrust in research in India itself reversing the 'Brain Drain' to Brain Gain phenomena wherein India is becoming a great global R&D and innovation hub.

Technology Nationalism is the key in the building of a nation's self-image by bring out the ultimate in its indigenous capabilities to make technological innovations triggered out of refusal for technology transfer from another nation. But this denial is the very essence of techno- Nationalism. But it is equally important for a fair and equitable world, where knowledge and innovation could be used to benefit not just a select few – but all – will require 'techno globalism with human face'. Then only will we be able to create global commons that will serve the global good.

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‘Make in India’ – A Step towards Nationalism

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Abstract :

India is one of the fastest growing economies of the world. India needs to take concrete actions for improving the investment, boosting infrastructure and emphasis is to be given towards manufacturing sector. “Make in India” is a slogan named by the Prime Minister of India Hon’ble Shri Narendra Modi. The ‘Make in India’ is a special campaign with the objective of boosting the Indian economy, foster investment, giving opportunities for innovation, enhance skill development, increasing exports, employment generation, to make India self reliant and to make our country a global manufacturing hub. India is one of the countries where labour is available in sufficient quantity and that too at a reasonable remuneration. Although service sector contribute more than 50% of the GDP, manufacturing sector should be given proper importance. The current paper is based on secondary data and will help to review pros and cons of the ‘Make in India’ and the challenges ahead.

KEY WORDS: Make in India, Growth Cycles of Make in India, Four Pillars of Make in India, Challenges & Opportunities

OBJECTIVES OF THE STUDY

- To study the Make in India mission.
- To study the initiatives taken by companies and various growth cycles of Make in India.
- To study the effect of foreign direct investment in Indian manufacturing.
- To study the major challenges, opportunities of Make in India initiative.

Make in India :

Make in India is a type of Swadeshi movement covering 25 sections of economy, was launched by the Government of India on 25 Sept 2014 to encourage investment in companies to manufacture their products in India. as per current policy, 100% FDI is permitted in all the 25 sectors, except for space(74%), Defence (49%), and news media(26%). Japan and India announced a US\$12 billion. Japan and India Make-in-India Special Finance Facility Fund.

After the launch, India received Rs 16.4 lakh crore worth of investment commitments and investment inquiries worth Rs 1.5 lakh crore between 2014 to 2016. As a result. India emerged as the top destination globally in 2015 for foreign direct investment



surpassing the USA and China. Several states launched their own make in India initiatives such as Vibrant Gujarat. Make in Haryana and Make in Maharashtra.

This initiative converges, synergizes and enables other important Govt. of India schemes, such as Bharatmala, Sagarmala, Dedicated Freight Corridors, Industrial Corridors, UDAN-RCS, BharatNet and Digital India.

Make in India is more than just a inspiring and emotional slogan. It is a powerful call to Indian citizens, business leaders and investors around the world for manufacturing in India. It also aims at Minimum Government and Maximum Governance.

Four Pillars of Make In India

Manufacturing in India is the main vision of the government and leads to national development. **New Processes:** The government is introducing several reforms to create possibilities for getting FDI and foster business partnerships. This reform is also aligned with parameters of World Bank's Ease of Doing Business index to improve India's ranking on it. Make in India recognizes ease of doing business as the single most important factor to promote entrepreneurship. A number of initiatives have already been undertaken to ease business environment.

New Infrastructure:

The government intends to develop industrial corridors and build smart cities, create world class infrastructure with state of the art technology and high speed communication. Innovation and research activities are supported by a fast paced registration system and improved infrastructure for IPR registrations. Along with the development of infrastructure, the training for the skilled workforce for the sectors is also being implemented.

New Sectors:

This campaign has identified 25 sectors to promote with the detailed information being shared through an interactive web portal. The government has allowed 100% FDI in Railway and removed restrictions in Construction. It has also increased the FDI to 100% in Defence and Pharmaceutical.

New Mindset:

This initiative intends to change by bringing a paradigm shift in the way Government interacts with various industries. It will focus on acting as a partner in the economic development of the country along with development in corporate sector.



Growth Cycle of Make In India :



Make in India focuses 25 sectors of the economy. these are

- | | |
|---------------------------|---------------------------|
| 1. Automobiles | 2. Food processing |
| 3. Renewable energy | 4. Automobile components |
| 5. IT and BPM | 6. Roads and highways |
| 7. Aviation | 8. Leather |
| 9. Space | 10. Biotechnology |
| 11. Media, Entertainment | 12. Textiles and garments |
| 13. Chemicals | 14. Mining |
| 15. Thermal power | 16. Construction |
| 17. Oil and gas | 18. Tourism, Hospitality |
| 19. Defense manufacturing | 20. Pharmaceuticals |
| 21. Wellness | 22. Electrical machinery |
| 23. Ports | 24. Electronic system |
| 25. Railways | |

Advantages of Make In India :

1. **Employment Generation:** Make in India crusade is providing job opportunities for as many citizens of India. It has targeted the youth of the country. The investments in the targeted sectors, i.e. telecommunications, pharmaceuticals, tourism etc. will encourage the young entrepreneurs to come forth with their innovative ideas without worrying about the source of speculation.

2. **Increase in GDP**

Manufacturing of products in India, will help the economic growth of the country, this will not only boost the trade sector but also will increase the GDP of Indian economy.. Various



sectors such as exportation, architecture, textiles, telecommunications etc. are likely to flourish inevitably, strengthening the Indian economy.

3. Increase in Brand Value of India

Most of the urban population prefers international brands rather than putting their faith in Indian retailers. As a result, the small manufacturing companies suffer extreme loss in the market. Due to the make in India campaign, such small manufacturers will be provided with a real shot at business. With, companies investing in such small time retailers from all around the world, the brand value of Indian merchandise will increase dramatically.

4. The innovative entrepreneurs and industries can start and operate without unnecessary restrictions. With the open invitation given to the entire world to manufacture their products in India, the various restrictions opposed over the entrepreneurs will be lifted and aspiring businessmen from all over the globe could invest in India with no stress at all.

5. Reduce Brain drain:

The young generation of India plans to move out of the country in the hope of a better future. Because of this India has always been deprived of innovative and new ideas. With the make in India campaign, the youth will be attracted to stay in the country and contribute their creativity and new ideas for the betterment of the country.

6. Development of Rural Areas:

It is a well-known fact, that a factory set up not only improves a particular area, but also provides for the locals with employment, thus the quality of life of people would automatically enhance. Amenities like schools, hospitals and other public conveniences will be developed for the betterment of the public.

7. More FDI and FII The Indian currency is being spent on the foreign countries with the introduction of make in India, the capital will not only remain in India, but also the foreign currency will be provided to the nation as well. In a nutshell, India will not spend on foreign countries, but the foreign countries will spend on India in the form of investments and wages.

8. Opportunities for skilled work force:-

It will lead to the creation of many job opportunities. Around ten million people are expected to get jobs. An increase in investment will bring employment opportunities for the skilled labor force and this will form a job market.



9. Swachh Bharat Abhiyan

The masterstroke of Modi government is the Swachh Bharat Abhiyan. This mission is being incorporated by Modi government in the memory of Mahatma Gandhi, aiming for a hygienic and a clean India. The vision is to sweep, mope, dust and wash the surrounding and remove unwanted unhygienic materials from the society to help improve thought and action in Daily Routine.

10. Removing unnecessary rules which restricts the start and growth of industries.

Disadvantages :

1. It can be Anti Competitive:- This move will be anti-competitive as this can remove competition from foreign brands
2. Disputes in WTO against India:

Since India is part of WTO and signatory of GATT, there could not be any trade distortion practices. But using only MII goods is a trade distortion and will surely lead to dragging India to WTO disputes and India has to face consequences

3. Depletion of own, mainly natural, resources

4. Agriculture Myth:

India is often termed as an agricultural economy whose mainstay is agriculture. However, the contribution of agriculture to the GDP is fast coming down from its above 50% levels at one point. Industry and services together rose over 11% in their contribution to the GDP, but employment figures rose only by 6%. This implies that we continue to employ more and more people in agriculture while income growth is happening in the industry.

5. Pollution

One of the biggest problems which is prevailing in India is pollution. According to statistics, India has a pollution index of 76.50. With the make in India movement, this pollution level is likely to arise in a couple of years. Eventually, making the condition in India worse. Hence, Make in India might be economically but it will have an inverse effect ecologically.

6. Interest in International Brands

As stated earlier, the brand value of Indian merchandise will definitely increase. But the Indian upper class, which can actually afford such merchandise, is addicted with foreign label. This will eventually become a big hurdle for the local entrepreneurs as a great level of promotion is required to build the confidence of people in the local brands.



7. Loss for Small Entrepreneurs

The make in India campaign, welcomes foreign countries to manufacture in India with open arms, this automatically eases up the various restrictions over trade with foreign countries, inviting attention of the international commercial companies. However, these companies will not only seduce the Indian population but also would dominate the small local entrepreneurs and force them out of business.

Impact of FDI :

Make in India resulted in a very positive impact on the Indian economy, it can be seen from following figures.

Total FDI in India-				US\$ in million
2012-13	2013-14	2014-15	2015-16	2016-17
18,286	16,054	24,748	35,068	36,317

FDI in Manufacturing sector				US \$ in million
2012-13	2013-14	2014-15	2015-16	2016-17
6,528	6,381	9,613	8,439	11,972

Major Challenges of Make in India :

Need for Finance and Infrastructure: India needs funds to build industries, which in turn need infrastructure. This requires more finance which itself is a major challenge. India's banking systems are not in a position to lend many funds to industries, unless their balance sheet is cleared. If the government pumps more funds to bank, that leads to less investment in infrastructure.

More use of machines and robots may pose problems for Employment Generation: India can start manufacturing in India, but they cannot create more jobs because robots may take over the manufacture worldwide and still stay competitive. Vivek Wadhawa, Stanford University fellow who is at the forefront of alerting the world on the robotic threat, that new kind of industrial revolution won't require many humans. We are headed into a jobless future, just think of Google's self driving cars.

Need for Awareness about Make in India among the students and business community: Most of the students undergoing UG and PG courses are not fully aware about the Make in India campaign. Also the business community is not fully aware about the Make in India.

Labour Laws and organised unions: Many companies like Maruti, Nokia, Ford and Hyndai have had strikes and protests in India at their manufacturing plants in the past two



years alone. India has labour laws and organized unions that can hinder smooth expansion. The Congress affiliated Indian National Trade Union Congress controlled more than 33 million workers. The BJP friendly Bharatiya Mazdoor Sangh (BMS) controlled 17 million workers. Communist party run unions had 20 million workers.

Lack of Skill based and vocational education: India lagging behind in imparting skills training to workers. Dearth of vocational education facilities and lack of training facilities are the key challenges of India's industrial landscape.

Research and Development: Long term global competitiveness in industry required huge investments in research and development, but Indian companies have been slow to embrace research and development.

Lack of business friendly environment and administrative machinery: India has been very stringent in application of procedures and regulations. Creating healthy business environment will be possible only when the administrative machinery is efficient. A business friendly environment will only be created if India can signal easier approval of projects and set up hassle free clearance mechanism.

Need for Tax concession: India should be ready to tackle elements that adversely affect competitiveness of manufacturing. India should also be ready to give tax concessions to companies and set up unit in the country.

Need for innovations in small and medium sized industries: India should be more focused towards novelty and innovations in small and medium sized industries. The government has to chalk out plans to give special scope and privileges to these sectors.

Tough competition with China: India's Make in India campaign will be constantly compared with China's Make in China campaign. India should constantly keep up its strength so as to outpace China's supremacy in the manufacturing sector

Opportunities of Make In India

Aiming to make in India as its export hub, home appliances manufacturer Bosch and Siemens today announced company's first manufacturing plant in the country.

The South East Asian region is expected to start operations by the second half of 2014.

Japan's largest consumer electronics exporter is now seriously evaluating to come and make in India opportunity.

The Make in India campaign seems to have come at perfect time. Many giant foreign companies have already expressed their interest in setting up manufacturing facility in India.



Switzerland based chocolate maker Barry Callebaut is looking at setting up a manufacturing unit in India as part of its global expansion plans to cash in on the 3,000crore domestic market. Barry Callebaunt currently has only commercial operations in the country.

The economic impact of manufacturing in India will go beyond direct employment. It will create jobs in the services sector and allied services.

Improving logistics infrastructure such as port-to- inland connectivity, cargo airports etc.

KPMG and CII recently completed a report which identified nine key action items to make in India conducive for large scale manufacturing.

Conclusion :

India has the capability to push its manufacturing contribution to GDP to 25% by 2025. Government has to act as the central pivot of aligning industries, private companies, public sectors and all stakeholders in realizing this vision. Government has to put policies in place be it sector reforms, labour reforms or the elimination of business barriers. The Government of India has taken a number of steps to further encourage investment and improve business climate. Make in India mission is one long term initiative which will realize the dream of transforming India into manufacturing hub.

Make in India campaign also focuses on producing products with zero defects and zero effects on environment. For getting the target of Make in India to be achieved skill, talent, discipline and consistent backing is essential.

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भारतीय राष्ट्रवाद निर्मितीत वंदे मातरम गीताचे योगदान

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भावना

भारताच्या स्वातंत्र्य आंदोलनात भारतीय जनतेत राष्ट्रवाद निर्माण करण्यात वंदेमातरम गीतीची भूमिका महत्त्वपूर्ण राहिली आहे. 1905 बंगालच्या फाळणीच्या निषेधार्त सर्व भारतात जे विदेशी विरोधी आंदोलन उभे राहिले जनते मध्ये देशाप्रति जी आत्मियता व प्रखर राष्ट्रवाद निर्माण झाला. सर्व सामान्य व्यक्ति या स्वातंत्र्य वेदीवर बलीदान करण्यासाठी पुढे आला ते वंदेमातरम गीताने भारावून. कात्रिकारक फासावर लटकलेत वंदे मातरमचा जयघोष करीत. म्हणून स्वातंत्र्य चवळवळीचा जयघोष म्हणजे वंदे मातरम होय वंदे मातरम गीताची रचना बंकिमचंद्र चट्टोपाध्याय यांनी 1870 मध्ये केली हे गीत त्यांच्या 'आनंदमठ' या कादंबरीतून प्रकाशीत झाले. या गीताला 'राष्ट्रीय गाण' म्हणून दर्जा प्राप्त झाला आहे.

वंदे मातरम हे जरी गीत असले तरी मनात जाज्वल्य निर्माण करीत होता. देशभक्ती, वंदे मातरम या संदर्भात डॉ. माधव पोतदार चिकित्सा करतांना म्हणतात.

“शब्दाला मंत्राचे रूप केव्हा लाभते ? जेव्हा ते अंतरंग पेटवते, अस्मिता जागवते, स्वत्व खडबडून उठवते, आत्मीयता दिव्यरूप घेते. भावनांचा कडेलोट होताच शब्दही पेटून उठतात. त्या शब्दांना ज्वालाग्रही रूप प्राप्त होते. अंतरंगातील सारा दाह त्यात एकवटून जातो. मनातला त्वेष, आवेश, भावनावेग सर्व काही त्वेषाने उफाळून येतो. मंत्राचा संबंध केवळ शरीराशी नसतो तो मनाशी असतो. मन ज्वालाग्रही बनले कि शब्दही आपोआप मंत्ररूप होऊन जातात. अन्यायाविरुद्ध, दंभाविरुद्धची चीड शब्दातून लाव्हारसासारखी उसळून आली, राष्ट्रीय भावना त्यात एकवटून गेली; समर्पण करण्याची वृत्ती त्यात एकरूप झाली, कि शब्दाला मंत्ररूप लाभते, परकियांविरुद्धची चीड, संतोष, आणि त्वेष अशाच शब्दातून ज्वालाग्रही बनतो. शब्द हे केवळ शब्द न उरता त्याला शस्त्राची धार येते. बोथटलेली मने अशा वेळी वाघनखांची रूपे येतात. ती बेहोष होतात आणि शत्रू विनाशाच्या एकाच कल्पनेने भारावून जातात. मंत्र हा मंत्र असतो तो मानसिक शक्तीच्या समुहात जेव्हा शब्द मंत्ररूप बनतो, तेव्हा तो कमालीचा शक्तिमान होतो. त्याला सहस्त्र हत्तींचेही बळ येते. मंत्राने वेढले जाते ते मन. या मनात अन्याया विरुद्ध पेटण्याची जी क्षमता असते, ती शब्दातून साकारताच ते शब्द, शब्द उतर नाहीत. तर ती आग बनते. बेहोष होते. त्वेषाने धगधगून जाते. 'वंदे मातरम' या शब्दाला जे मंत्राचे रूप आले ते सामुहिक मनातील शक्ती जागी झाली म्हणून. त्वेषाला जाग आली म्हणून.

“मंत्र म्हणजे 'मनात् त्रायते' ज्याचे मनन केले असता रक्षण होते तो. असा अर्थ. शब्द अर्थांना सूचित करतात म्हणून शब्दांचा उच्चार हा अर्थ चिंतनालास उपकार असेतो. यासाठी शब्द किंवा शब्दसमुहाला मंत्र म्हटले जाते. शब्दांचाचून अर्थाशी तादात्म्य पावता आलेतर तो अर्थ म्हणजे मंत्र. मंत्रात शब्द असलेच पाहिजेत असे नाही. पण शब्दात मात्र मंत्र असू शकतो.... ज्या विषयाचा मंत्र असेल तो विषय त्या मंत्राने निर्माण होतो, म्हणूनच त्याला मंत्र ही संज्ञा आहे.”

कोणत्याही बाह्य साधनांचाचून केवळ शब्दांनीच जिथे अर्थांची निर्मिती होते असे शब्द हेच मंत्र. शब्दात हे सामर्थ्य येते कुठून ? तर ते मनाकडून येते. वाटेल ते निर्माण करण्याचे सामर्थ्य आपल्या मनाला आहे. कारण ते साक्षात् विश्वचैतन्यातून आपणाला मिळाले आहे”,



विश्वचैतन्याचा अंश असलेल्या माणसात जिवंतपणा असतो. जैतन्य असते. ते चैतन्य मनातून साकारते, मनातून फुलते आणि मनातूनच बहरते. 'वन्दे मातरम्' शब्द दोनच. पण या दोन शब्दांपेक्षा त्यामागे असलेला अभिप्रेत अर्थ अधिक महत्वाचा आहे. मातृभूमिला केलेले वंदन, ही भक्ती आहे. पण ती केवळ व्यक्त झालेली नाही. इंग्रजांच्या पाशवी शक्तिविरुद्ध ही भक्ती सामुहिक मनातून एकाचवेळी लाव्हारसासारखी उसळून बाहेर आली. त्यात त्वेष आणि आवेश एकाच वेळी एकवटला तेव्हा 'वन्दे मातरम्' हे दोन शब्द मंत्ररूप बनले. हे मंत्ररूप बनण्याचे कारण समुहाचे मन. व्यक्ती व्यक्तीच्या पेटलेल्या मनातून दाहकतेचा जो स्त्रोत बाहेर आला तो म्हणजे 'वन्दे मातरम्' हे मातृभूमिला वंदन का ? तर ही भूमि आमची आहे. ती परक्यांची नाही. हिच्यात आमचा ओघ आहे, तेज आहे. ती ब्रम्हरूप आहे; ती चैतन्यमय आहे ही सर्व जाणीव 'वन्दे मातरम्' मधून एकाच क्षणात ध्वनित झाली. तो ध्वनी इतका उग्ररूप बनला, कि सारा आसमंतच भडकून गेला. मनामनात त्या ज्वालेची एक एक ठिणगी झाली.

शब्द हे जेव्हा अर्थातून प्रकट होतात व त्यामागे जेव्हा उग्ररूपता, आवेश, त्वेष, वेग एकवटतो तेव्हा शब्द हे शब्द न उरता तो महामंत्र होतो. भूमिनिष्ठा ज्यांच्या नसानसात धगधगत असते, असेच सुपुत्र 'वन्दे मातरम्' म्हणण्यास पात्र ठरतात. अशाच पात्ररूप सुपुत्रांनी, माता भगिनींनी 'वन्दे मातरम्' मधुनच आपला आवेशप्रकट केला. मनात आग बाहेर ओकली व मातृभूमिबद्दलची प्रखरता, अभिमान, अस्मिता सर्व काही एकवटून प्रकट केले. अशा वेळी विश्वातील सारी चैतन्यशक्तिच प्रत्येकाच्या मनात आगरूप झाली आणि ती फक्त एकाच शब्दातून बाहेर आली. त्या शब्दात अणूचे सामर्थ्य आले. सर्वनाशाची त्याने त्याक्षणाला ग्वाही दिली. परकिय सत्तेला आव्हान दिले. जी सत्ता भूमिचेच तुकडे करण्यास सज्ज होते त्या नराधमांच्या हातांना, हातातल्या पाशवी शक्तिंना 'वन्देमातरम्' या शब्दाने एवढे मोठे आव्हान दिले, की परकिय सत्तेचे सिंहासनच गदगदून गेले.

16 ऑक्टो. 1905 याच दिवशी 'वन्दे मातरम्' ने एक नवाच अणुस्फोट केला आणि ब्रिटीश सत्तेच्या नाशाची नांदी म्हटली, आणि 'वन्दे मातरम्' हे शब्द शस्त्र बनले. स्वातंत्र्य चळवळीचे लखलखते हत्यार झाले. 'वन्दे मातरम्' या घोषणेने ब्रिटीशांना भविष्याकाळ दाखवला उद्याचा काळ हीच भारतीय जनता कशाप्रकारे दाखवणार आहे व देशाला 'काळ' ठरलेल्या तुमच्या सत्तेचा कसा शेवट करणार आहे, याची दिशाच या महामंत्राने दिली.

"पुढे हे गीत व त्यातील 'वन्दे मातरम्' हे शब्दच स्वातंत्र्य चळवळीचे स्फूर्तिस्थान ठरले. अनकांनी या शब्दाचा जयघोष करीत ऐन रस्त्यात लाठया काठया झेलल्या. स्वतःची आपखुषीने डोकी फोडून घेतली. हे तर झालेच पण हसत हसत फासावर जाण्याचे असामान्य धैर्यही दिले.

1896 च्या राष्ट्रीय सभेच्या अधिवेशनात खुद्द गुरुदेव रवींद्रनाथ टागोरांनी या गीताचे पहिले जाहीर गायन केले. तो अत्यंत रोमांचक असा क्षण होता. पुढे प्रत्येक अधिवेशनाची सुरुवात याच गीताने करायचा प्रघातच पडून गेला. स्वातंत्र्यवीरांनी हे गाणे प्रथम उचलून घेतले. ते पुढे आलेल्या बंगालच्या फाळणीमध्ये फुट पाडण्याच्या अंतस्थ हेतूने याच साली केलेल्या कर्झनचे कूट फाळणी कारस्थान सान्या हिंदुस्थानींनी हाणून पाडले. इथेच प्रथम 'वन्दे मातरम्' या शब्दाचे जाहीर उच्चरण युद्ध मंत्र म्हणून झाले. योगी अरविदांनी तसे लिहिले आहे.

'वन्दे मातरम्' हे गीत बंकिमचंद्रांच्या हातून सहज लिहिले गेले असे म्हणता येणार नाही. मातृभूमिचा ध्यास घेणाऱ्या इंग्रजांबद्दलची चीड त्यांच्या मनात होतीच. पारतंत्र्यात खितपत पडलेल्या या भूमिची वेदना त्यांच्या मनात ठसठसत होती. त्यांना आपण शरीराने गुलाम बनलो आहोत याची खंतही वाटत होती. आपण या मातेचे पुत्र असुन गुलाम झालो आहोत याचीही लाज वाटतच होती. बंकिम बाबूंची व रामकृष्ण परमहंसाची एकदा भेट झाली. रामकृष्णांनी बंकिमबाबूंना विचारले 'तुम्ही बंकिम का?' (बंगाली भाषेत बंकिम म्हणजे वाकलेले चंद्र तुम्ही बंकिम म्हणजे वाकलेले कां?) बंकिम बाबू उत्तरले "ब्रिटीशांच्या बुटांच्या लाथा खाऊन" या शब्दात त्यांच्या अंतरातली वेदनाच भळभळताना दिसते., प्रतिभा संपन्न अशा या कलावंताच्या हृदयात कुठे तरी परदास्याची जखम तुसतुसत होती म्हणूनच त्यांना दुर्गेच्या रूपाची आठवण होत होती. एकदा ते मुलीला म्हणाले देखील "मुली तुझ्या बाबांनी त्यांच्या संपूर्ण हयातील



एकच कविता केलेली आहे ती कविता तुझ्या बाबांना अमर करणार आहे". बंकिमचंद्रांना आपल्या कलाकृतीचा केवढा दांडगा विश्वास होता. आपण आपल्या गीतात आवाहन केले आहे ते दुर्जनांचा नाश करणाऱ्या दुर्गला त्यामुळे हे गीत जसे प्रभावी ठरले आहे तसे ते सत्ताधाऱ्यांच्या दृष्टीने आक्षेपार्हही ठरणार आहे. त्यांचा तो कयास काळानेच सत्यही ठरवला.

ब्रिटीश सत्तेची कबर खोदणारा हा मंत्र जरी त्यांनी देशाला पेटण्यासाठी, परसत्ता नष्ट करण्यासाठी दिला होता तरी सत्ताधारी काही शांत बसणारे नव्हते. या गीतातली दाहकता त्यांच्याही ध्यानी आली आणि त्यांनी बंकिमचंद्रांच्या 'आनंदमठ' कादंबरीवर बंदी आणली; कारण त्याच कादंबरीत हे गीत अवतरले होते. जरी निर्मिती पूर्वी झालेली होती तरी बंकिमचंद्रांनी त्याची योजना सहेतुकपणेच केली होती. 'वन्दे मातरम्' या बंकिमबाबूंच्या गीताचा एवढा प्रभाव ठरला, कि पुढे झालेले आंदोलनच मुळी या गीतांच्या नावाने ओळखले गेले. बंगालमधले आंदोलन 'वन्दे मातरम्' आंदोलन ठरताच. भारतीय मन जागृत होताच. मातृभिमिचे पुत्र पेटून उठताच, इंग्रजांनी या गीतावरच मुळी बंदी घातली. हे गीत गाऊ नये असा ब्रिटीशांचा हट्ट सुरू झाला आणि हे गीत आमच्या मुक्तकंठातून बाहेर येणारच असा भारताच्या स्वातंत्र्य पुत्रांचा आग्रह सुरू झाला होता. वन्दे मातरम्ने मन-मन पेटवले होते आणि तयाची आणि त्याची आणि धग, इंग्रजी सिंहासनाला लागत होती. 1906 मध्येच या गीतांवर इंग्रजांनी बंदी घातली.

1906 मध्ये बंगाल प्रांतिक सभेचे बारीसाल येथे अधिवेशन भरले होते. सरकारने गोवागावी भिंतीवर प्रचार पत्रके चिकटवून जाहीर केले होते कि, जो 'वन्दे मातरम्' गाईल त्याला शिक्षा टोटावण्यात येईल. इतकी इंग्रजी सत्तेने वन्दे मातरम्ची धास्ती घेतली होती. या अधिवेशनाच्या अध्यक्षपदी एका मुस्लीमाची निवड झाली होती. अधिवेशनाची सुरुवात मिरवणूकीने होईल व मिरवणूकित 'वन्दे मातरम्' गीत गायिले जाईल असे तरुणांनी घोषित केले होते.

'बारीसाल अधिवेशनाचे वेळी स्वतः सुरेंद्रनाथ बॅनर्जी यांनी या गीताचा मान राखण्यासाठी पुढाकार घेतला. 'वन्दे मातरम्' गीत गावे कि गाऊ नये याची चर्चा व सरकारबरोबर तडजोडीची भाषा सुरू झाली. त्यावेळी प्रसिध्द देशभक्त व अमृतबझार पत्रिकेचे संपादन श्री. मातीलाल घोष एकदम कडाडले- "हवे तर माझे डोके उडवा. पण मी वन्दे मातरम् म्हणणारच." या गर्जने बरोबरच सर्व चर्चा संपुष्टात आली. वन्दे मातरम्चा निनाद दुमदुमणार आणि सरकारबरोबर संघर्ष होणार हे स्पष्ट झाले. त्यानुसार मिरवणूक काढण्यात आली. तिचे नेतृत्व एका सोळा वर्षांच्या गुहा या मुलाने केले. त्याने प्रथम 'वन्दे मातरम्' गायले. त्याने प्रथम 'वन्दे मातरम्' गीत न गाण्याचा कायदा मोडला. त्याबरोबर पोलीसांनी त्याला ओढले त्याच्यावर लाठीप्रहार केले. त्याला बुटाच्या लाथांनी तुडवले. शेवटी बेशुध्दावस्थेत त्याला जवळच्या तलावात फेकून दिले. वडिलांनी त्याला तलावातून बाहेर काढले हॉस्पिटलमध्ये नेले. दुसरे दिवशी त्यांनी चित्तरंजनला बॅडेज बांधलेल्या स्थितीमध्ये अधिवेशनात आणले.

जखमी अवस्थेतील गुहा या तरुणास पाहताच सान्या प्रतिनिधींमध्ये संतापाची एक लाट आली. अधिवेशनातील हजारो प्रतिनिधी उभे राहिल व त्यांनी 'वन्दे मातरम्' च्या घोषणा देण्यास सुरुवात केली." उपस्थितरंच्या मनात एक ज्वाला पेटली राजसिंहासनाला उघड आव्हान दिले गेले. 'वन्दे मातरम्' म्हणू नका हा आदेश क्षणात पायदळी तुडवला गेला. बेभान झालेल्या मातृभक्तांनी कशाचीही तमा न बाळगता आपल्या मनातील ज्वालामुखीचा उद्रेक ब्रिटीश सत्तेला उघडपणे दाखवला. देशभक्तिचा रस या क्षणी उसळून वर आला. पाशवी सत्तेचे आव्हान आम्ही स्वीकारले आहे हेच जणू काही निर्माण झालेल्या चैतन्यशक्तीने प्रत्ययाला आणले. या घटनेनेच बंगालवासीयांमध्ये देशशक्तीचा संचार झाला. मनामनात आग उसळली. मातृभक्तीच्या प्रमाने प्रत्येक मन रसरसून गेले. एका गीताने भरावलेले मन सागरासारखे उसळी मारू लागले. बंगालच या गीताने 'वन्दे मातरम्' मय बनून गेला. हे गीत आम्ही मुक्तकंठाने गाणारच हाच एक नारा सर्वांनी दिला. याचा परिणाम ब्रिटीश सत्तेवर फार मोठा झाला. एक गीत सारी राजसत्ता हादरवून टाकते यामागचे कोडेच त्या सत्तेला कळनासे झाले. 16 ऑक्टोबरला हे गीत जे बंगालवासीयांच्या मनात संचारले त्याने प्रत्येक मनात आगडोंब निर्माण केला आहे. जणू काही देशभक्तांनी आपल्या गाण्याच्या हक्काचीच 'सनद' प्रसिध्द केली आणि सत्तेला आव्हान दिले व तुमचा आदेश झुगारून देण्याची शक्ती आमच्या मनात निर्माण झाल्याचेच दाखवून दिले. देशातील निरनिराळ्या संस्था, विविध मंडळे यांचे नाव 'वन्दे मातरम्' या शब्दाशी निगडीत आहे. श्री. बिपीन चंद्रपाल यांच्या 'वन्दे मातरम्' वृत्तपत्राचा या काळात जन्म झाला व पुढे



त्याची जबाबदारी अरविंदबाबू घोष यांनी स्वीकारली व पार पाडली. एकाने दुसऱ्याला अभिवादन करताना वन्दे मातरम्चा उच्चार करण्यात येऊ लागला. या गीतामागे सर्वांत मोठे होतात्म्य व मांगल्य जर कोणी उभे केले असले तर ते मात्र क्रांतिकारकांनीच. आपल्या क्रांतिकारक कल्पनांचे जिवंत प्रतिक म्हणून त्यांनी 'वन्दे मातरम्' अंगिकारले होते. ब्रिटीश अधिकाऱ्यांच्या समोर, न्यायालयात शिक्षा टोठावल्यानंतर तुरुंगात प्रवेश करताना फाशीवर चढताना हे गीत गायिले जात होते. हे गीत गाण्यासाठी बलिदान करण्यास क्रांतिकारक, देशभक्त मागे पुढे पहात नव्हते. तर त्यात ते धन्यता मानीत होते. ज्यांनी या गीताचा वा 'वन्दे मातरम्' शब्दांचा उच्चार केला. त्यांना त्यासाठी फार मोठी किंमत मोजावी लागली.

डॉ. हेडगेवार यांनी शाळा अधिकाऱ्यांसमोर वन्दे मातरम्ची घोषणा केल्याबद्दल त्यांना शाळेतून काढण्यात आले. असंख्य घटनांनी वन्दे मातरम्चा इतिहास तेजस्वी होत गेला आणि केंब्रिज हिस्ट्री ऑफ इंडिया या ग्रंथामध्ये याचा उल्लेख हिंदुसीनचे अनाभिषिक्त राष्ट्रगीत ; न्दबतवूदमक छंजपवदंस ।दजीमउद्ध असा करण्यात आला. अरविंद घोष यांनी वन्दे मातरम्ची कथा आणि तत्वज्ञान विशद करणारे लेखन केले. अशा रीतीने देशवासीयांच्या हृदयसिंहासनावर हे गीत विराजमान झाले. या मंत्राच्या रूपाने जनतेला एक नवे शस्त्र गवसले व अखंडपणे, जिद्दीने आणि मुक्तपणे या शस्त्राचा वापर सुरू झाला.

उपसंहार :-

वंदे मातरम् ही गीत नव्हे तर तो एक मंत्र होता भारतीयांना स्वातंत्र्य प्राप्ती व्या वाटेवर घेऊन जाणारा या मंत्राने शक्ती स्फूर्ती, स्वाभिमान, लोकमनात निर्माण केला. खऱ्या अर्थाने राष्ट्रवाद चेतविला हे राष्ट्र आपले आहे व राष्ट्र गुलामगिरीत आहे परकियांच्या गुलामगिरीच्या श्रृंखलामध्ये कुठवर जखडून राहावयाचे हे पाश आता तोडले पाहिजे असा धगधगता राष्ट्रवाद निर्माण करण्याचे कार्य वंदे मातरम् गीताने केले.

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Paradigms of Nationalism as seen in America by the ineluctable influence of American Literature

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It is believed that the earliest American history began after the settlement of Jamestown in 1770. The early people who migrated from Europe and England and settled in America took a long time to settle and merge into the new land. The creation of Literature needs national consciousness, feeling of oneness with the people thus creating a unity that prompts an urge to think of motherland .

Early writings of America were about Religion and later the focus shifted to Politics. The eighteenth century did mirror and record struggle of the people who settled in America. The beginning of American Nationalism ,the struggle, revolution ,independence and a democratic form of Government is said to have given birth to American Literature. There was earnest patriotism amongst the Americans but nationalism was foreign to the American people as this was a learnt concept from Europe or from global South. 'The reality, of course, is not so simple. Both historical and social-scientific research demonstrates a strong tradition of ethno cultural nationalism in the U.S., providing evidence that Americans of other than European descent have often been perceived as less fully "American" than white Christians of northern European origin.' (Bonikowski)

Mr. Bonikowski's working definition was :“the self-understanding of individuals and groups framed in terms of their membership in a broader collectivity coterminous with the territorial, social, and legal boundaries of an actual or potential nation-state” (Bonikowski)– suggests that research on nationalism must take as its focus a broad range of sentiments, ideas, and forms of discourse that contribute to the persistence of a nation-state. When Nationalism is considered the direct influence and plausible impact of identification of the people with their nation-state, the social-constructed reality of the people being the legitimate members of the union on the larger canvas needs to be considered. The features of American Nationalism is the diversity , the impact of first world war and the second world war ,the conflicts of Korea and Vietnam and the Ethno-cultural Nationalism that sees the cultural assimilation.

Cultural nationalism is a form of nationalism in which the nation is defined by a shared culture. It is an intermediate position between ethnic nationalism and civic nationalism . Therefore, it will focus on a national identity shaped by cultural traditions and by language, but not on the concepts of common ancestry or race. (Encyclopedia:History of Europe ,Cultural Nationalism).Cultural nationalism does not tend to manifest itself in independent movements, but is a moderate position within a larger spectrum of nationalist



ideology. Ethnic nationalism, also known as ethno-nationalism, is a form of nationalism wherein the "nation" is defined in terms of ethnicity. (The Website of Political Research Associates) Ethno-Cultural nationalism encompasses the feelings of cultural pride that people have in a society and nation. This society is typically an ethnically diverse makeup of people who have common cultural beliefs and a common language but not a common race or ancestry. An "ethnically diverse" society usually defined as one with multiple ethnic groups that each comprises a substantial percentage of the population. These societies thus have a shared culture even when they do not share the historically common characteristics of a national group

The editors of Literary History of United States observes : ‘Our national Unity does not and cannot depend upon blood or upon inherited tendencies. Thus very naturally our literature ,which is a record of our experience ,has been deeply,often subconsciously aware of our responsibility in making a nation from complex of people in voluntary union’. (Literary History of United States XIX-X) The earliest milestones achieved are so effortlessly registered in James Pussel Lowell’s words: ‘Strong thro’ shifts, an’ wants an’ pains Nursed by stern men with empires in their brain’.

The nation building process is thus depicted in the above lines. The American spirit and character of optimism , courage and industrious pursuits marks the initial period. The revolutionary period or the Era of Reason and Enlightenment (1763-1810). The period from 1765-1829 is considered significantly important in American history as people started to think of themselves as one people. The fusion of the “melting pot” took place in this crucial period.

William Cullen Byrant (1749-1878) was the first national poet and in his famous poem, ‘Oh Mother of a Mighty Race’ he infused and triggered the spirit of nationalism and unison amongst all Americans:

‘O fair young mother! On thy brow
Shall sit a nobler grace than now
Deep in the brightness of skies
And thronging years in glory rise,
And as they fleet,

Drop strength and riches at thy feet’ (Bryrant)

In ‘Death of Milton’ Bryant pointed out to the Americans that they have infinite riches, spaciousness and majestic heights as a great nation with the painting of the grandeur of American scenery:

‘In sorrow by the bier we stand
Amid the awe that bushes all,
And speak the anguish of a land
That shook with horror at thy fall’



It was in this era that the intense patriotic fervor saw a surge and is depicted in the lines of Philip Freneau (1752-1832):

‘Now rest in Peace, our patriotic band;
Though far from nature’s limits thrown,
We trust they find a happier land
A Brighter sunshine of their own.’

Patriotism indeed was the highly valued quality in literary creations in this Revolutionary Era. "Adams and Liberty" is considered the first significant campaign song in American political history, and served to support incumbent Federalist John Adams in the 1800 United States presidential election. A tide of nationalist sentiments was seen rising at this time in America and this gave rise many national historical writings during this time. The biographies of many heroes were written. George Washington(1732-1799) in his messages through speeches, letters and his famous ‘Farewell Address’ sparked and espoused the cause of uncompromising Patriotism and exhorted all Americans to be a nation after their own bearings, fashion ,avoiding any sort of entanglements with other foreign nations and to be aware of the dangers of partisan strife amongst themselves. Thomas Paine (1737-1803) was born in England but he came to America in 1774 and he supported the liberation of America. His famous tract ‘Commonsense’ impacted and electrified the Americans and within six months ‘The Declaration of Independence’ was signed. Abraham Lincoln, the President of America in his illustrious Gettysburg speech demonstrated the humanitarian and democratic ideals enshrined in American Republic :

‘ A new nation, conceived in liberty and dedicated to the proposition that all men are created equal’. Andrew Jackson ,who became President after Abraham Lincoln’s death declared:

‘ Man can be elevated ,man can become more and more endowed with divinity ,and as he does not become more God -like in his character and capable of governing himself. Let us go on elevating our people, perfecting our institutions, until democracy shall reach such a point of perfection that we can acclaim with truth that the voice of people is the voice of God’

The abolition of Slavery was a decisive move in the direction of achieving equality and democratic rights of all. Walt Whitman (1819-1892) was the representative poet of the nineteenth Century in America. Walt Whitman was an ardent patriot and nationalist .In

‘Leaves of Grass’ he glorifies the whole of America :

‘I hear America singing, the varied carols I hear,

Those of mechanics, each are singing his as it should be blithe and strong,

The carpenter singing his as he measures his plank or beam,

The mason singing as he makes ready for work, or leaves of work,

Each American sings of ‘what belongs to him or her and to none else’. (Whitman)

W.H.Auden(1907-1973) in his earlier works expresses the contemporary political tensions with social and economic unrest .In The Chimeras he vividly expresses the hollowness of the materialistic society:



‘Absence of heart –as in public buildings,
Absence of mind –as in public speeches,
Absence of words-as in goods intended for the public,
Are telltale signs that a chimera has just dined
On someone else; of him: poor foolishfellow,
Not a scrap is left,not even even his name. (W.H.Auden)

‘Periods of large-scale immigration have also been associated with national soul-searching and the rise of ethno cultural nationalism. The convergence of the perceived threat of terrorism after the events of September 11, 2001 with war in the Middle East and large-scale, non-European immigration provides fertile terrain for an increasing salient discussion of nationalism, patriotism, collective identity, and civic obligation.’ (Bonikowski)

Nationalism necessarily categorizes people— one either is or is not a member of “my nation.” It thrives through the use of such elements as national folklore, symbols, heroes, sports, music, religion, and the idea that there is a national identity or character. Anthony D. Smith, a theorist of nationalism, has suggested that there are criteria that must be in place for nationalism to exist. His list includes a physical homeland, either current or ancient; a high degree of autonomy among the citizens, hostile surroundings, memories of glory or defeat in battle, special customs, historical records, common languages and scripts, and what he calls sacred centers or places. (Literary Nationalism)

Thus American Nationalism is predominantly Ethno-Cultural Nationalism and its integrity, position and spread as a super power rests its strong foundation on the literary contributions of ‘men of letters’ who cast their ineluctable impact and strong influence on molding ,shaping the psyche and setting a tone for the land .

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Reflections of Indian Nationalism in the diasporic short stories of Jhumpa Lahiri

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Abstract:

In the four short stories selected for study, the longing for Homelands, how the displaced people try to adjust to new environment or nationalistic For some like Mr. and Mrs. Das mingling in the new place is easy, for some like Mrs. Sen it is very difficult, she feels absolutely out of place and her home is her homeland Calcutta. The Characters Nationalistic traits foster a longing for their homelands and they develop a strong bond with people from their home in the new land as well as their bond with their kith and kin back home becomes stronger. The Indian identity is preserved in When Mr. Pirzada comes to Dine and Mrs. Sen, as the lavish spread of food is there, they remove their footwear out and then enter the living area. In the story, A Temporary Matter, a difficult situation between the couple can't be handled by the young couple and they drift apart, if they would be in India in a joint family, the crisis situation could have been tackled by the elders or of the family

Keywords: Nationalism, Diaspora, Deeprooted, Acculturation Cultural Identity.

Indian writers have been making a significant contribution to world literature. The past few years have seen a massive flourishing of Indian fiction in the global arena. Nilanjana Sudeshna popularly known as Jhumpa Lahiri has interesting and well-penned books to her credit. Her first collection of short stories *Interpreter of Maladies* (1999) is a collection of nine short stories, won the 2000 Pulitzer Prize for Fiction, reflecting different South Asian Communities. Indian Heritage is the basis of her short stories in which she deals with the issues of identity, estrangement and the dilemma of those who are physically and psychologically expatriate. *Interpreter of Maladies* indicates interpreter of emotional pain and hardship. The nine stories are the examples of various aspects of Indian immigrants living in America. Most of the characters in the stories have fluid (a substance that can flow) identities and the alienation and sense of solitude experienced by all immigrants, giving voice to their pain and interested into their intricate psyche

In the present paper four short stories will be dealt from the collection: A Temporary



matter, When Mr. Pirzada came to dine, Interpreter of Maladies and Mrs. Sen “A Temporary Matter” presents the weakening marriage of the American Indian couple Shukumar and Shoma, six months after Shoma’s miscarriage. Lahiri utilizes quiet details and signifiers to illuminate the destruction of the couple’s marriage. When the story first begins, the reader senses uncomfortable anxiety between the couple through limited conversation with each other. But, when Shoba and Shukumar discuss the scheduled power outage, Shoba states, “But they should do this sort of thing during the day.”

One of the prominent themes to come out of the story is how the modern relationship is encompassed by intricate and complex individuals. Shoba and Shukumar are shown to be very psychologically complicated people. While they have been together for some time and seem to be the stereotypical modern couple, much exists beneath the surface. The fact that they could draw out the game of secrets between them for a week is reflective of this. The title of ‘A Temporary Matter’ is certainly ironic since none of the couple’s problems are going to be solved in a temporary manner, and they will not get a permanent solution to their problems, but permanently they will part ways, as in a relationship communication is very important and their relationship has reached a stage which is beyond reconciliation, if they had been living in a covered environment of India, under the blessings and guidance of elders they would have seen life in a new perspective but in a new place with unknown people they went into their respective shells and could not handle the problem alone.

To face each other they wanted the dark, which reflected their internal gloom on the loss of their child. In the darkness they felt comfortable and were able to chat and break their monotonous silence and tried to break the ice, the third night after supper they sat together on sofa and once it was dark he started kissing her awkwardly on her forehead and her face and in spite of the darkness they closed their eyes as they did not have courage to face each other. The fourth night they walked carefully upstairs to bed and made love with a desperation they had forgotten, so the darkness brought them temporarily close, before the final drift. Had they been in our great nation where two people don’t marry, but the marriage is between two families and with the intervention of the family they would have been able to sort out their crisis and started afresh

The tragedy in their lives were dealt in different ways, instead of dealing with the miscarriage, Shukumar conveys his emotions by focusing on the minor or insignificant details of their lives. For instance, when Shoba reminds Shukumar of his upcoming dentist appointment, “He ran his tongue over the tops of his teeth; he’d forgotten to brush them that morning. It wasn’t the first time. He hadn’t left the house at all that day, or the day before. He became more lethargic and disinterested even in mundane things, he wanted to stay in, not even leaving to get the mail, or to buy fruit or wine at the stores by the trolley stop”.



Shukumar's languid attention towards the minor details masks his deep distress over the loss of his child and the distance between him and Shoba.

On the contrary, Shobha deals the tragedy in another way, Shoba reflects more vigour than her husband. Shoba worked as a copyeditor, providing for both of them. The more Shoba stayed out, the more she began putting in extra hours at work and taking on additional projects, because of her agony she kept herself occupied. Finally, when the power was turned back on, Shoba turned on the lights and declared, "I've been looking for an apartment and I've found one," concluding the confessional game and their marriage. Throughout this short story, Shoba illuminated strength over her husband. Although both Shukumar and Shoba realized that their relationship was unreconcilable, Shukumar was unable to approach his wife. Instead, Shukumar hid behind the insignificant details of their lives together. Ultimately, Shoba assumed the initiative to end their relationship and move ahead in life through a week's temporary power cut in the evening, she found a permanent solution to end their loveless marriage. In "When Mr. Pirzada Came to dine", the narrator of the story ten year old Lilia, living with her parents near a university north of Boston. Her parents, originally from India, miss their homeland and seek out names similar to their own in the university directory. This is how they found Mr. Pirzada a Bengali academic, who has come to the states to study New England Foliage.'

Lilia calls him "the Indian man," but her father explains that he is no longer Indian; though he is Bengali, he is also a Muslim. Lilia also notices that whenever Mr. Pirzada comes home, they are very anxious and watch the news, as under the condition of turmoil, when a new nation was to be born. Mr. Pirzada's wife and seven daughters were at home in Dacca. 'In March, Dacca had been invaded, torched and shelled by the Pakistani army' (Pg 23). in the time of anxiety Lilia's parents offers their hospitality to a person with similar culture. The melting pot culture is seen in this story, it is a heterogeneous society becoming more homogeneous, the different elements "melting together" into a harmonious whole with a common culture. Lilia's parents were Indian, Mr. Pirzada a Pakistani, soon to become a Bangladeshi and Lilia a person born in America, where Lilia follows the American tradition of Halloween and customs which are typically American. The innocent girl, does not understand the partition after Indian Independence, a country which was divided on the basis of religion. Mr. Pirzada comes to dinner everynight, Lilia was told that he was not an Indian which she fails to understand, "It made no sense to me. Mr. Pirzada and my parents spoke the same language, laughed at the same jokes, looked more or less the same. They ate mangoes pickle with their meals, ate rice every night for supper with their hands". Lilia also traced common culture to Mr. Pirzada, Like my parents, "Mr. Pirzada took off his shoes before entering a room....." (Pg 25)



The culture of India, is seen through the family of Lilia's parents, the customs , food habit and hospitality is seen in the story, they have assimilated in the culture of America but they are Indians at heart and deeprooted in the Indian ethos.

The Acculturation of Lilia's family can be seen as contrasted to Mrs. Sen the Cultural modification of Lilia's family by adapting to or borrowing traits from another culture here American Culture and also a merging of cultures (Indian and American) as a result of prolonged contact.

As India provided shelter in the time of turmoil to thousands of homeless refugees, parents of Lilia showed hospitality towards Mr. Pirzada. When Mr. Pirzada get at Lilia's home , she takes his coat and is rewarded with a candy. Lilia, upon learning that Mr. Pirzada is not an Indian, watches him carefully. He takes out a silver pocket watch that is set 11 hours ahead – the time in Dacca. Lilia wonders that Mr. Pirzada's family was already waking up the next morning. Theirs was the ghost life, and they were lagging behind where Mr. Pirzada's home belonged. Though a small girl Lilia could see the pain and longing in Mr. Pirzada's eye for his family. Lilia pays attention to the news broadcast, wondering if they would catch a glimpse of Mr. Pirzada's daughters waving from their balcony, but it never happens only images of tanks and bellowing refugees fill the screen.

In January, Mr. Pirzada returns home to what is left of Dacca and birth of a new Nation. Dacca's new leader is free from prison and must lead its people through famine and unemployment and refugees returning from India. Lilia imagines Mr. Pirzada when gazing at her parents' now out-of-date map. Months later, Lilia's family receives a letter from Mr. Pirzada. He is reunited with his family who were kept safe from harm by his wife's family. He expresses his gratitude for the family deeply for their hospitality. Lilia's mother makes a special supper that evening, but Lilia does not feel like celebrating. She misses Mr. Pirzada. Since he left in January, she continued to eat a piece of candy in prayer for his family. But now there was no longer a need. Eventually, she throws the rest of the candy away.

Lahiri's short story "Interpreter of Maladies" involves a conflict between cultures. It presents three adults who suffer from their own maladies. The Das family, who are Indian, have come to holiday in India although they are Americans, in their way of life. The family which consists of Mr. and Mrs. Das and their two sons and daughter represent a liberal but ultimately unhappy lifestyle. The children are not disciplined by their parents even when they blatantly ignore their parents' requests. The parents are the same and self centered. We learn from Mrs. Das that one of her children is an ill legitimate child. The Das family is selfish ,having little concern for the feelings of others in their own family.

They have adopted the traits of Multiculturalism, it describes the existence, acceptance, or promotion of multiple cultural traditions within the new territory they live .



The other character in the story is Mr. Kapasi, the tour guide and driver, who is also interpreter of maladies. He represents the traditional Indian values of home, family, discipline, self-control. He is a well educated and intelligent man, is frustrated that he has not been able to achieve what he had hoped in life. He is unfailingly polite and retained in spite of his obvious displeasure of the way the Das family acts. Unlike the Das family who has so much money and very little compassion, Mr. Kapasi is struggling to make ends meet because of his son's medical bills from a disease that proved to be fatal.

When they reached the Sun temple, Ronny remarked- "It's like a desert", his eyes wandering across the sand that stretched on all sides beyond the temple, to which Mr. Kapasi elucidated how because of misuse of environment "The Chandrabhaga River once flowed one mile north of here. It is dry now" (Pg 57)

When there is no values and truth in a relationship it also becomes a superficial one, as was the relationship of Mr. and Mrs. Das, there was initial love in the relationship but as they got married at a very young age which slowly weaned away as Raj got very busy in his teaching assignments and Mrs. Das got entangled in her homely affairs and looking after young Ronny, she did not have many friends, whatever few she had she declined invitation from her end and eventually the friends stopped calling her. When Raj told Mina, that his Punjabi friend would be staying with them for a week, for some job interview, but when he was about to leave and made advances towards her, 'She made no protest when the friend touched the small of her back as she was about to make a pot of coffee, then pulled her against his crisp navy suit. He made love to her swiftly in silence, with an expertise she had never known.....'(pg 64) thus Bobby was conceived.

The secret which was safe in her heart, she reveals to a total stranger, thinking she will get rid of the guilt or he will provide some solution and she will be free from her guilt. As she perceives India as a country- magical, spiritual and Yogis can cure all maladies: mental as well as physical. 'Eight years, Mr. Kapasi, I've been in pain eight years. I was hoping you could help me feel better, say the right thing. Suggest some kind of remedy.'(pg 65) Mrs. Das shows an interest in him, Mr. Kapasi begins to fantasize about corresponding with her and eventually developing an intimate relationship, thus fulfilling his dream "of serving as an interpreter between nations. But when she reveals her secret to him about her affair, Mr. Kapasi sees that her life is based on trivialities. She didn't have values of a strong relation and more Americanized and hollow and believed in portraying shallow exterior in life. Her misery cannot compare to the suffering of him and his wife about the death of their son. When Mr. Kapasi tells her that she feels guilt for her affair, Mrs. Das has a look of sympathetic and leaves the car.

Mrs. Sen is an interesting story of a lone home maker, who babysits Eliot to keep



herself busy. Her only moment of satisfaction in the alien land is preparing a lavish meal for her husband and buying fresh fish for him. The process of assimilation is very difficult for Mrs. Sen. Unlike Lilia's parents, Mrs. Sen finds it impossible to integrate into her new country. Her refusal to learn how to drive is the cause of her distress. She never thought for a moment that she would be separated from her family her heart pains for her family in Calcutta.

Mrs. Sen's incomplete world is a miserable one because she is not in India. This is evident early on in the story when "the mere mention of India seemed to release something in her." (Pg 113) We also get a hint of the emotional difficulty in Mrs. Sen's life when she asks Elliot if anyone would respond if she were to "scream at the top of her lungs." Such a question reflects her lonely condition. The silence of America frightens her. Cultural displacement lies in Mrs. Sen's heart. Eliot is perceptive enough to catch on quickly that there is something beneath Mrs. Sen's exterior. She explains to Eliot her displaced condition 'Everything is there' (Pg 113) Mrs. Sen experiences cultural displacement in a physical and emotional way. Physically, all of her belongings are in India. She is in a world with few things that remind her of home. Emotionally, also her husband is only here and her entire family on whom she heavily depended were at home in Calcutta. Nothing is here in the new setting. She finds it difficult to adjust to the cherished notion of western individualism and the concept of personal space in American culture. Mrs. Sen misses just being able to call out when she needs something: in India, an expression of any kind, whether of sorrow or joy, would immediately bring around concerned neighbours willing to minister comfort or extend needed companionship. It is not so in America.

Mrs. Sen resorts to personal rituals such as wearing saris and painting the bridal vermilion powder on her forehead in order to hold on to her Indian identity. Despite this, it depresses her that there are no suitable occasions to wear her most cherished and beautiful saris. Despite Mr. Sen's insistence that she learn how to drive, Mrs. Sen is not overly enthusiastic about the experience. In India, Mr. and Mrs. Sen retained a personal driver for their needs.

Mrs. Sen places so much weight on artifacts from her life in Calcutta, Lahiri quite deftly expresses meaning through objects throughout Mrs. Sen's. Her kitchen knife, the tape of her family's voice, the aerograms, and her saris exist in stark contrast to her American world. The knife has a history and triggers many happy tales for Mrs. Sen. Eliot marvels at both the blade and her skill, but Mrs. Sen will not let him come near. The knife is a representation of her adherence to her old ways and also the looming danger of her attachment. Mrs. Sen seeks solace in both the aerograms and the tape, but they are poor facsimiles of what she truly craves – face-to-face communication with her family. By the time the letter is read (and reread), the events that are detailed in them have already



happened. Even the fish is a symbol of Mrs. Sen's unwillingness to assimilate. The fish caught in the Atlantic Ocean can never compare to the fish caught in Calcutta. With a different attitude, these objects can all be transformed as part of her new life in America.

Conclusion: The stories of Lahiri are centered around the assimilation and the integration of Indian and Indian American in the United States while sustaining their Indian culture. The short story "A Temporary Matter" centres around very important life events such as the death of the child or the end of a once happy marriage, the narrative is mostly revolves around the little things in life, but the relationship breaks because there were no elders in the family to properly guide the young couple when they became errant. The honesty which is required in a relationship, came to light when they were in dark.

Mr. Pirzada's cultural displacement is one where he does not understand the contours of the culture in which he is placed. This lack of connection reflects how cultural displacement impacts him. Mr. Pirzada is culturally displaced from his own home, both politically and personally. He is uncertain about his family. The world that makes sense to him is far away. Mr. Pirzada experiences cultural displacement on a sad, personalized level. Although Mr. Pirzada presents a stoic demeanour while watching the events of the civil war unfold on television, Lilia notes that he often does strange things. These seemingly strange idiosyncrasies betray a man who is desperately trying to maintain his objectivity and his sanity amidst deep uncertainty regarding the fate of his beloved wife and daughters

In the short story "Interpreter of Maladies," we see how Mrs. Das' unhappiness is fuelled by her dissatisfaction with fulfilling the traditional Indian roles of wife and mother. There is marital conflict and the difference between traditional and modern concepts of marital satisfaction is seen in the rich couple from America, as in the marriage there is no transparency and truth, the husband doesn't even know that he is not the biological father of Bobby. The fact that she shares her pain with Mr. Kapasi, a stranger, is a reflection of her isolation. Mrs. Das is emotionally distant and this barrier prevents her from being happy. A conflict between parents (older generation) and children (younger generation) who possess different views on preserving Indian culture and embracing American life, is also reflected in this story. Cultural assimilation is seen in the Das Family, they call America their home.

Mrs. Sen's incomplete world is an unhappy one because she is not in India. This is evident early on in the story when "the mere mention of India seemed to release something in her." Mrs's Sen lives is incomplete and unhappy as they are rooted away and feel lonely. Mrs. Sen is experiencing emotional dissatisfaction in her life. She perceives her husband as non-responsive and is seeing life pass by her. As a result, Mrs. Sen's unhappiness and incomplete life reflects emotional isolation.



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Technological Nationalism in India

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Abstract:

The term 'technology' and 'nationalism' are often used in today's world. Technology word is no new to the existing people of India. Since decades nationalism in the context of various aspects like Hinduism, culture, socialism and economics are being discussed and are vital part of the Indian culture and tradition. The words like growth, innovations, computer, education are widely used in this paper to bring the subject more effectively readable to the readers.

Keywords:

Technologies, Computer, Socialism, Nationalism, Information, Globalization.

Introduction:

Nationalism in itself is a very wide concept which generally encompasses different aspect and fields of Indian culture. For example nationalism in respect of Religion, Sports, Culture, Science, Social aspect, Politics, Economics, Humanism, Entertainment, global aspect, technology, Education, Social welfare etc.

Technological nationalism is a way of understanding how technology affects the society and culture of a nation. Technological Nationalists believe that the presence of national R&D efforts and the effectiveness of these efforts, are key drivers to the overall growth, sustainability and prosperity of a nation.

But my focus is based on the technology which our country has gone through since pre-independence and post independence period.

Concept of Technonationalism

Many nations have tended to resort to "technonationalism" by giving priority on science for national economic development but by essentially going alone. Many nations have placed emphasis on projecting national power and status. As far as India is concerned the technologies be it through science or ICT have brought a tremendous change in the mind set of the people at the national as well as global perspective level. More techno savvy people are emerging in this era of computers and internet facilities available at their finger tips. This has definitely led to the path of prosperity in terms of economic and social development of the people in rural and urban as well. The more use of various technologies has drastically enhanced the concept of technonationalism which led towards the urbanization in modern era.



The foundation of technoglobalization is based on robust global knowledge and innovation networks. It is built on the imperative of strong interaction between the internationalization of technology and the globalization of the economy. It encompasses the widening cross-border interdependence between individual-based sciences and economic sectors. It signals the change of geography of science, technology and innovation from advanced nations to talent rich emerging economies.

History of Indian technology

Science , innovation and technology have had a great impact on the economic and social mind set of the people in India. The economic and social development of the people of pre-independence India has seen a very little but a significant growth in the life style and the perspective of those people who were actually impressed by the policy of the Britishers who led India at that time and those people who were against the Britisher''s technologies.

If we look 40 years back the socialism factor was more emphasized but the foreign technology and innovations were denied due to the security and strategic reasons. The backwardness of the educated and uneducated people went on confrontation with the innovations and technology of the foreigners. Lack of knowledge and resources through which innovations could be used and avail led to the obsolescence of technology.

If we talk about the economic growth; it was stable and gradually started during the reign of foreigners. The actual growth was seen a drastic change in the 1990's when small industries grew more geographically providing employment to the poor as well as educated unemployed population.

The Information Revolution

The rapid development of ICT is often called a revolution. These new technologies cause a complete transformation of economy and society. The technological determinism, resembles the claims made for the Industrial revolution.

Manuel Castells rightly rejects this determinism by arguing that "technology is society, and that cannot be understood or represented without its technological tools. He thinks that what he calls" the rise of the network society" is a societal revolution which requires a new sociological understanding.

Challenges of technologies:

Unfortunately in the 20th century technology has been used for destruction as well as for development. Lot of time, energy, money and resource's have gone into building defence infrastructure. This colonial mind-set carried with us lot of baggage's. World War divided countries into ideologies and we created iron curtains and walls and started spending billions



and billions in building defence warheads. Scientists spent their lifetime in building nuclear bombs, missiles, space wars, star-wars, ignoring at the same time fundamental development. It was an unique mixture of destruction and development that the scientists were asked to work on. Quality of life as a result has suffered. The standard of living has increased but I have my own doubt about quality of life in many areas

As much as information technology is important to our lives, it is facing some serious ethical challenges and it is up to the IT experts and users of information technology to be ready for these challenges. As more emerging information technologies pop up on the market, most of the IT experts and users do not know how to go about the challenges brought about by these technologies. Information technology is facing major challenges which are lack of privacy, security, copyright infringement and increased computer crimes. Criminals have been eagerly utilising the many loop holes technology offers. Since information technology greatly aid the speed, flow and access of information, cyber crime has become an ever rising profession. Many businesses and organizations are at risk of becoming a cyber victim on a daily basis, as most, if not all business are based on some digital network.

Ethical Challenges of Information Technology

- **Security:**

With tools like the internet, hackers have found it very easy to hack into any computer or system as long as it is connected on internet. Hackers can easily use an IP (Internet Protocol) address to access a user's computer and collect data for selfish reasons. Also the wide spread of internet cookies which collect information whenever we use the internet, has exposed IT users to high risks of fraud and conflicting interests. Many big companies use these cookies to determine which products or service they can advertise to us. When it comes to online banking, the transfer of money can easily be interrupted by a hacker and all the money will be transferred to their desired accounts, which affects both the bank and the customers who is using online banking technology.

Privacy Issues: As much as information technology has enabled us to share and find relevant information online, it has also exploited our freedom of privacy. There are so many ways our privacy is exploited, (1) use of internet webcams, experienced computer users can turn on any webcam of any computer online and they will have access to your private life, many celebrities have been victims of these online stalkers. A good example is Dharun Ravi former Rutgers University student who was spying on his roommate through a webcam (2) use of social networks, the main concept of these networks is to connect with new and old friends then share your life with them, however, the loop hole in this, is that when ever some one access your shared life data like photos, they can like it and send it their friends who are not your friends, which might expose



you to users with wrong intentions to use your data, also some companies are known for spying on their employees via these social networks.

Copyright Infringement: Information technology has made it easy for users to access any information or artifact at any given time. With the increased development of music sharing networks and photo book marking sites, many original creators of these works are losing the credibility of their works, because users of IT can easily gain access and share that data with friends. Free music and file downloading sites are popping up on internet every day, lots of original work like music albums, books, are being downloaded for free. In this case one legitimate user will purchase the book, software, web template or music album, and they will submit it to a free download site where others will simply just download that data for free. It is good news for the users because it saves them money, but it harms the original creator of these works. The government has closed some of these sites like Mega upload.com, but many are popping up using funny URLs.

Increased pressure on IT experts. Since information technology systems have to run all the time, pressure is mounted on IT experts to ensure the accuracy and availability of these systems. Many big organizations which need to operate 24 hours will require a standby IT team to cater for any issues which might arise during the course of operation. This pressure results into stress and work overload which some times results into Imperfection.

Digital divide: Information technology has many opportunities and it has shaped many industries in developed countries; however, developing countries have difficulties of enjoying the same benefits of Information technology. To get these benefits they have to train their labor and users should also adopt the new culture which is a bit costly in these developing countries. In some remote areas they do not even have power, so information technology tools like computers can not be used. In other sectors like education, most of these developing countries have poor old education systems, so a student will not be aware of new information technologies.

The role of new technologies

Technology in its wider sense encompass different scientific revolutions, computer innovations which gained quiet popularity in its 4th generation. People started working for hours on computers and gaining knowledge based education from various institutions in India.

Technological nationalism could be considered as the key factor in fact the most important asset of this country. We can see such technological innovations through the ICT i.e Information and Communication based technology where earlier people used to communicate through land line telephone and pager. But after the introduction of mobile



phones and Internet in the country the technology rapidly developed the people's social and economic status which upto certain extent helped to open the so called conservative minds of the people. It was through the path of 'techno -nationalism' that India developed its self-reliance through its own technologies and in both civilian sectors as well as strategic sectors such as space, defence, nuclear energy and supercomputers.

Conclusion

To conclude this topic I would say that it could go endlessly since various aspects of technological nationalism can be discussed profoundly .There are many new technologies and developments which are still not accepted and used by the fewer sections or rather being unnoticed in terms of practicability and usability. Technological nationalism and globalization can play a very crucial role in the fields like ICT, Business world, Education ,Political sciences, Environment etc., which can be taken into serious agenda on national as well as international level. Indian government has been continuously working and taking actions regarding this matter so that maximum of rural and urban people take advantage of the technologies and innovations for betterment of their lives.

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The Essence of Nationalism

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Nationalism, the sense of belonging to a particular state, has nowadays become an extremely effective and pervasive a force in the political life of mankind. Nationalism has not only influenced the formation of nation-states but It also determined, to a large extent, the mutual relation between different states. Nationalism did not exist in the past, at least in the form in which we find it today. It was during the eighteenth and nineteenth centuries that nationalism came to be a distinctive force to reckon with.

Nationalism is usually defined as a sentiment of a group of people, united together by powerful ties and bonds—such as, common race, living in contiguous and well-defined territory, having the same faith, common language, and common economy, a common pattern of life, a common history and a common ideal for the future.

A group of people, when united together by- such ties, seeks expression and development of its group of collective personality through independent political organization of its own. Nationalism is defined as the sentiment of nationhood, in reality it is more than a mere sentiment.

Originating in the gregarious (group forming) instinct of man and nourished by the rational desire for self-sufficiency, nationalism has in the present century, come to be a very dynamically active force in practical politics. As Lord Morley remarks, nationalism - "from instinct became idea; from idea, abstract principles; then fervid prepossession; ending where it is today in a dogma."

The essence of nationalism is a unifying, integrating, all-pervasive fueling among the people or peoples of a country who owe their first and last duty to the nation. In the past, empires comprising many nations ultimately disintegrated because of the lack of national feeling that helps and hastens fusion of the component nations into a homogeneous unit.

This is seen in the decline and disintegration of the Moghul Empire in less than two hundred years and, to some extent, of the great Roman Empire. The development of the ideal of nationalism took place in Europe in the seventeenth century. Of the factors contributing to the growth of the sentiment, special, mention must be made of the writings of Machiavelli, the great Italian politician of the 16th century who influenced the nationalist movements in many countries.



The Napoleonic conquest contributed, in no small measure, to the growth of this sentiment uniting the conquered people against French domination.

The French Revolution also, with its clarion call of 'Liberty, Equality and Fraternity', made people conscious of their inherent rights. India had been united politically under the imperial domination of the British, but national fusion was prevented partly by the conflict between the different traditions of India and Islam. But resistance to the British brought out to the surface an identity of mental attitude and economic interests among the different peoples and developed a powerful feeling of nationality throughout the country, leading to the attainment of independence, though after the partition. Netaji and his INA were the supreme exponent of this flam buoyant nationalism.

Nationalism naturally seeks the right of self-determination enunciated by President Woodrow Wilson at the Versailles Conference. This right has had the effect of encouraging and fostering the freedom movement in many countries. As a result, new nation-states have emerged all over the world. According to the Marxists, nationalism in its present form came in the wake of Bourgeoisie Democratic Revolutions in different countries.

Fascism was the last attempt made to stem this tide of nationalism through extreme anti-semiticism and state-controlled capitalism manifested in dictatorship.

Nationalism is essentially a democratic ideal and as such, it is opposed to all those forces, which impede the growth of the group personality of a people. If individual liberty is recognized as an indispensable condition for the fullest development of all that is good in the individual the liberty of a nation is equally so. If each nation gets the opportunity of perfecting its own system of law, its civilization and economic life, each will be in a position to contribute its best to enrich the common stock. The world, as a whole, will be benefitted by such mutual give-and-take.

Thus, nationalism is a great liberalizing force which unifies and elevates and seeks to preserve and promote all that is best in a nation. It inspires a spirit of self-confidence in a nation. Nationalism is, no doubt, a magnetic force which attracts like groups. But within the nation, it sometimes expresses itself in the form of parochial patriotism which accentuates the differences between intra-national groups. The effect of this is that many minor groups may begin to call themselves nationalities. The possibility of such fissiparous (separatist) tendencies emerging has to be guarded against.

The most serious evil, to which nationalism is a prey, has arisen out of modern



capitalism, though it is the Bourgeoisie Democratic Revolutions that gave birth to nationalism spirit. For the nation has been defined as state plus nationality. Nationalism—developed in the age aiming at the self-sufficiency of states, finds it difficult to maintain its position when the nation is not self-sufficient;—when it cannot consume all that it produces. The growth of mammoth industries for the production of capital goods, consumer goods and war materials has made it necessary for every state to find out a market where raw materials can be bought and surplus finished goods may be disposed of for a profit. This economic motive reinforces the desire for more political power and leads to policy of colonizing the under-developed countries for exploitation.

The present day tendency is to form multi-national concerns in developing countries. This is how the whole of Asia and Africa fell under the greed of nationalism of the West and, later on, of Japan. Thus nationalism, organized as the Nation-State, produces what is known as chauvinism or militant or ultra-nationalism. The evil effect of this perverted form of nationalism is that it creates hostilities between groups, supports militarism, and retards progress. It produces a feeling that the laws and civilization of one's own country are superior to those of others, and may therefore be rightly imposed upon a politically weak and incapable people. It leads in the end to what is called imperialism that sows the seeds of war. So Rabindranath warned Europe against the dangers of ultra-nationalism, leading to warfare.

True nationalism is based on the ideal of 'Live and let live'. It recognizes the freedom of all nations to preserve their distinct identity of languages, culture. Self-love is not bad so long it does not lead to selfishness. It is only true nationalism which can pave the way for internationalism, the edifice of which can be built only on the basis of mutual trust, goodwill and co-operation among nations. Nationalism is not a new concept. It is something Mahatma Gandhi used very effectively to rally people against British colonial rule, appealing to people to boycott foreign goods—including lighting bonfires of them. It became the key rallying call for the Civil Disobedience movement Gandhiji launched; in part, it was also a campaign for Indian handlooms.

But in modern, Independent India, the phenomenon of nationalism we are seeing is rare. A comparison would be 1971, when the Indian Army inflicted a humiliating defeat on its Pakistani counterpart. Indira Gandhi, the then Prime Minister, rallied public support by appealing to nationalism.

But the big difference between then and now is the size of the economy and objectifying the foreigner. At that time, India's national income was measured in millions; today, the metric to measure its middle-income country status is trillions; consequently, the economic impact of such nationalistic fervor carries a punch. Baba Ramdev, the yoga guru-



turned-swadeshi tycoon, is a good example of someone riding this wave to take the battle to global consumer giants.

Those riding their cars to work must be familiar with the radio jingle—*Patanjali apnaiye, desh ko arthic aazadi dilaiye* (switch to Patanjali, give the country financial freedom)—preaching the virtues of indigenous industry. In a recent [interview](#) to *Open*, he bluntly stated his case: “I believe that MNCs are looting this country. They have made our economy a prisoner of their interests and held thousands in their thrall. This is not good for my nation.”

Ramdev told *Mint* in an earlier interview that he had set the target of expanding the Patanjali business 20-fold from the Rs5,000 crore in net sales the company posted in the business year ended on 31 March; the target for the end of March 2017 is an astounding Rs10,000 corer in net sales.

Like yoga, Ramdev is employing nationalism to reinforce the compact with the consumers of his products and his art form. In the same interview, he said, “Today, more than one billion people know me in this country, and the whole world knows me. Our promise is we'll never ruin the trust people have in us, come what may.”

The business of nationalism clearly has a case. At the same time, it is also apparent just this appeal alone won't make business sustainable—it can neither be a necessary nor a sufficient condition. Yes, it can trigger a surge in sales. But eventually it will pass and the consumer's rational instincts will take over. And an Indian consumer is inevitably driven by the value-for-money principle and, of late, also increasingly drawn to quality products. And, most importantly, not everyone can monetize nationalism.

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Different Forms of Nationalism

Mrs. Swati Shirpurkar
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Introduction

Nationalism is a political, social, and economic system to determine the interests of a particular nation with the aim of maintaining full sovereignty, self governance over a particular homeland. Nationalism looks forward to a national identity based on race, religion in a common ancestry. A sense of pride is involved and associated to patriotism. It preserves the culture of a nation. There are 3 main paradigms to understand the basics& origin of

Nationalism :
primordialism
ethnosymbolism
modernism

Primordialism

It is also known as perennialism which means the earliest and the lasting one. It follows the concept that nations have existed and Nationalism is a natural phenomenon.

Ethnosymbolism

According to ethnosymbolism, Nationalism is an ongoing phenomenon. The strength of nationalism lies in the national symbols which have meaning in history.

Modernism

This is the most dominant paradigm which states that nationalism is a recent phenomenon which demands of modern society to exist..

Nationalism is a new word though the concept is old. It dates from 1844. It gained importance in 19th century. Glenda Sluga notes that, " The twentieth century, a time of profound disillusionment with nationalism, was also the great age of globalism!" The feel of nationalism binds the nation together. The respect shown towards national symbols like flags, language, national anthem also contribute to Nationalism.



Types of Nationalism

Ethnic

Civic

Cultural

Religious

Ideological

All the above forms, population share some kind of common culture.

Ethnic Nationalism

It describes ethnicity. It is some kind of succession from ancestors called genophilia. It includes various ideas of culture and language from ancestors. The political legitimacy is the homeland of ethnic group and membership to this group is hereditary. Theorist Anthony D. Swift uses the term 'ethnic nationalism' for non-western concepts of nationalism as opposed to western views of a nation defined by its geographical territory.

Civic Nationalism

It is the form of nationalism in which the state derives political legitimacy from the active participation of its citizenry, from the degree to which it represents the 'will of the people'. It lies within the tradition of nationalism & liberalism. The membership of civic nation is voluntary.

Cultural Nationalism

It defines nation by shared culture. Membership is neither hereditary nor voluntary. It is neither purely civic nor ethnic.

Religious Nationalism

It is the relationship of nationalism to a particular religious belief, church or affiliation. A shared religion contributes to sense of national unity and a common bond among the citizens of the nation.

Nationalism in India

The first thing while speaking about Nationalism, which comes to mind is the history which dates back to the rule of British and Mughals over India. India was ruled by Mughals in the 15th century. The "classic period" of the Mughal Empire started in 1556 with the ascension of Akbar, the Great to the throne. The region enjoyed economic progress as well as religious peace under the leadership of Akbar and his son Jehangir. Akbar was a successful warrior. All Mughal emperors were Muslims. The Mughal India became the world's largest economic power with 24.4% of world GDP producing 25% of global industrial output until 18th century. The Mughal Empire is considered "India's last golden Age." The Mughal Empire reached the zenith of its territorial expanse during the reign of Aurangzeb and also



started its decline in his reign due to Maratha military resurgence under Shivaji Bhosale . He ruled over more than 150 million subjects with a GDP of over \$80 billion. Marathas had routed Mughal armies by the mid 18th century. During the following century, Mughal Empire had become severely limited. The last remnants were taken over by the British and the Government of India Act 1858 had direct control over India in the form of British Raj (rule).

The history of British Raj refers to the period of the rule of British on Indian sub continent between 1858 & 1947. During this rule many people were thriving to develop Nationalism among the people of India. Due to British rule, the Britishers were forcing the people to use their products and levying taxes on trivial things. While in India, people were striving to use their own products which are handmade and banning the foreign goods. This movement was known as " Swadeshi Movement". Public burning of foreign goods were seen. This movement aroused the feeling of Nationalism among the people. Lokmanya Bal Gangadhar Tilak, Bipin Chandra Pal , Lala Laj pat Rai, Rabindranath Tagore were some of the prominent leaders of this movement.

The people had the feeling of oneness and showed love for their own nation. They came together in groups with one thought, one aim. These type of Nationalistic movement were organised and mass movements were taken place to discuss the common interests of people in India. People were encouraged to take action, as a result of which these movements failed to win independence for India. Mahatma Gandhi strived for the nation and broke the Salt Act levied by Britishers. It was known as the famous salt Satyagraha in 1930.

In the meanwhile, I would like to focus on the pains & efforts taken by a few social reformers like Savitribai Phule and Mahatma Phule to encourage the women of India to seek education. This was a move taken for the empowerment of women but the fact cannot be denied that if a woman of the house is educated, she will educate the entire family. Taking into consideration the fact that women can also be a part of nationalist movement Savitri bai Phule came forward to educate the girls. But the people were enraged and disappointed by this change as to how the girls can step out in the world of men and work with them. But she did not give up and tolerated all the humiliation but was successful. It was because of her that women too could understand the meaning of Nationalism and could take part in nationalist movement.

I would like to mention about the Saints which have socially and morally lead the society. India has been known as the land of the saints like Gautam Buddha, Mahavira, Dhyaneswar. In the 3rd century BC, Chanakya was an economist. He is considered the pioneer of the field of political science and economics. He played an important role in the establishment of the Maurya Empire. These all legends have contributed to have a nationalistic attitude where they strived for the growth of their nation.



During the 18th century there was a growth of middle class which resulted in social, political & economic change. The East India company emerged as the predominant power. There was a realisation of national "Indian" identity which gave rise to nationalism in India in the last decades of 19th century.

Several businessmen, doctors, engineers, scientists contributed for the national development. Likewise social activists like Baba Ramdev and Sri Sri Ravishanker are contributing and trying to serve the nation spiritually and trying to make the nation a pollution free nation. The companies which manufacture medicines and which are globally acclaimed are replaced by some generic and organic products by Randeo baba which is a very important step towards the progress of the nation. The common man can purchase the medicines whereas he also put forth the benefits of Yoga & Pranayam. He not only convinced health benefits on national level but also on international level he is successful in teaching Yoga & Pranayam. In USA & UK schools run the yoga classes and is conducted regularly. The International Yoga Day is celebrated on 21st June all over the world. They are working hard so that the money which is made in India should remain in India so that the nation will develop faster. The products are manufactured in India itself and if it is properly conveyed through social media, news channels, the nation is surely to develop and compete with other nations.

Effects of Nationalism on Literature

The nationalist fervour of the people against foreign domination emerging in the 19th century could be seen in the patriotic writing in literature practically in every Indian language. The ideas of Gandhi deeply affected India in the decades leading up to independence in 1947. His weapons of truth and nonviolence influenced common people. He became the symbol of peace and idealism. Writers of fiction and poetry in almost all the Indian languages adopted the Gandhian figure as a theme of cultural nationalism.

During 1947, the partition displaced 15 million people and killed more than a million. The British left after 300 years in India. But India was cracked into Hindu- majority India and Muslim- majority Pakistan. There were riots going on in Lahore with Hindus and Sikhs on one side and Muslims on the other - a mutual genocide. 75 thousand women were raped, and many of them disfigured and insulted and thrown away. The brutality of Partition was worse than the Nazi camps. The Pakistani historian Ayesha Jalal called Partition " the central historical event in twentieth century South Asia."

Ice-Candy Man by Bapsi Sidhwa

I would like to focus on the seeds of Nationalism seen in the novel 'Ice - Candy man' by



Bapsi Sidhwa. She is a Parsi novelist of Pakistan origin. When India gained independence in 1947, the sub continent was divided into Hindu homeland and Muslim homeland. The Partition was brutal and many were killed. Much of the bloodshed took place in Punjab, Northern India. The then Lahore was a major city in Punjab which was famous as the "Parsi of India" was given to Pakistan. This was the background for the novel 'Ice candy man' which was later published as 'Cracking India'.

Sidhwa was only eight years old at the time of partition. She was the eye witness of this tragic partition. Almost all people of different religions were affected by the partition except the Parsis as they played a neutral part at the time of partition. This was the only novel written from a Parsi perspective. Since she was 8 at the time of Partition, the novel is also written through the eyes of an 8 year old Lenny who is the protagonist of the novel. Sidhwa has given a realistic picture of the Partition and how she witnessed the Nationalism in the people she came across. Sidhwa herself says that she wanted to show how the politicians misuse religion their immediate selfish goal. There were communal conflicts between India & Pakistan by 1980.

Mohammad Ali Jinnah was believed to be responsible for partition as he wanted a separate country for the Muslims. He wanted Pakistan as their homeland. The people who were responsible to bring about the Partition, be it any religion, show social Nationalism as they care for their own nation, own people and try to create a separate identity.

Conclusion

Through this paper I have tried to focus on the nationalistic attitude of people. Throughout the paper, I have tried to focus on the national development and the various approaches of media, social activists and national leaders who have worked hard to develop our nation. We, as citizens of India should contribute in the welfare of the nation, be it social, political, spiritual development and try to inculcate these values to our future generation.





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