

Current Status of Nationalist Approach in Indian Culture: An Analytical Study

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Abstract

In the present research, an analytical study of the reality of nationalist tendencies in Indian culture has been done. Nationalism may have taken the form of a political term in the present times, but in the eyes of Indian mystics, the soul of the nation is found in cultural beliefs. When it comes to Indian thought, both nation and state are seen as different concepts. The nationalism of India is basically cultural nationalism.

The cultural nationalism on which the foundation of India rests, aims at all inclusive, all round welfare. But in reality these two words have different meanings. The nationalist mindset of India and the culture of India is against narrow nationalism. The message of Indian culture has always been about knowledge and love and it believes in the principle of 'Vasadhaiva kutumbakam'. People whose mind is full of auspicious thoughts, they dedicate their life in the interest of the nation. True nationalists mold their lives according to their aspirations, their dreams and their principles. It is often believed that it is very difficult for a person who is not resourceful to fulfill his dreams. However, if a person bases only on his lack of means, then he can fulfill all his dreams, all his aspirations without sacrificing his principles.

Keywords: Culture; Nationalism; Attitude.

Research Methodology: In this research paper, second research material has been collected. For which important books and letters Journals, reports etc. have been studied.

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INTRODUCTION

In the context of nationalism in a big country like India, western thinkers do not give importance to any symbol. They are engaged in their search from the point of view of politics and power. Therefore the nationalism that emerges from his discovery cannot be called Indian nationalism. Because in the eyes of Indian sages, power and politics can never

take the place of the soul of the nation. In his view, the abode of the soul of the nation is hidden in the cultural beliefs.

It is this cultural feature that gives stability and eternity to nationalism and it is on its firm ground that India's nationalism has become a tool to be built. Nations arise from the influence of land, people and culture. Nationality is not artificial, it is natural. Indian scholars have given this natural tendency the name of Chitta.¹

According to Deendayal Upadhyay

“That which is favorable to the culture and that which is against the heap is called perversion.” This culture element is the regulator of nationalism. The penetration of religion and politics has hurt the identity of cultural nationalism.

In the present time 'nationalism' as a political term may have its own identity, but the concept of nation has been established in India, 'politics' especially party politics has also been added to public welfare. Apart from this, the lecturer of politics was not considered to be the king, but the sage who was away from the city was concerned about the public interest only by being immersed in contemplation, contemplation and Nidhidhyasan. This sage was not under the kings. His effort was how all human beings should get happiness. Thus, nation and king have never been synonymous and complementary to Indian nationalism, whereas in the materialistic thinking of the West, nation is considered synonymous with king.²

Nation and nationalism complement each other. Nationalism is an idea, an attitude that makes every citizen realize his citizenship. It is a feeling of pride to associate a country as a nation with its ethnic pride. In fact the state is a political concept, which operates on the basis of rules and punishment is a strong element to maintain it in its original form. Whereas nation is a cultural concept. The country in which the people live, their feelings towards the land and the activities carried out by that soul form the nation. Nationalism is the feeling of surrendering everything towards our nation.

Many countries of Europe are adopting multicultural identity from their one dimensional identity. While maintaining this identity in a multicultural country like India, we need to be sensitive towards this culture.

In the West the concept of nationalism was considered a part of politics as their way of living is completely mindless. His whole thinking and philosophy of life is individual centered and not

community centered. On the contrary, in Indian thought, both nation and state are different concepts. Politics with the state is inevitable. Politics is a major part of the state and its operation, but politics is not necessary for the nation. The concept of nation is neither dependent on the opposition of anyone nor on the support of any outside element.³

Once nationalism emerges at the end of a human group, the whole personality of such a group is transformed and this transformed personality is the outward expression of Indian nationalism. As long as the nationality is full of enmity and its personality has changed, it will remain a nation in the true sense. The West was also familiar with this psychology. That is why after coming to India, many attempts were made by the British to change the interior here. The nationalism of India is basically 'cultural nationalism'.

The basic element of distinction between man and other beings is 'culture'. Man is also an animal, but he is a social animal. Culture is the human action of making the elements of sociality coherent, truthful, joyful and one sided. Culture is subjective, truthful and the flow of internal anger. Indian culture is continuous, everlasting, eternal, rational, continuous and democratic. Like human beings, the country also has its own specialty. The personality of the individual makes up the personality of the individual. The specialty of India is the eternal culture of India and that is why the specialty of Indian nationalism is cultural. Today nationalism remains a debatable issue of politics. The question arises whether we are a nation or not. If there are nations then why? What is the seed of the Indian nation?

The truth is that even today the United Nations does not have a universal definition of a nation. India was divided into three parts. India, Pakistan and Bangladesh. Pakistan and Bangladesh are of course also states and sovereigns, but they are not nations.⁴

Pakistan was separated on the basis of Islamic ideology. Although there is no scope for nation and nationality in Islam, Islam was at the core of the demand for Pakistan.

Had Islam been enough for nation building, there would be no Bangladesh. In fact, nation is a cultural concept. Cultural attachment and attachment is the cause of birth and death of nations. But the Indian nation is a unique nation. The literal meaning of Bharat is 'Bha' which means light and night are connected. There is no culture from India in the old world. This culture has the nature of being

constantly updated. That's why there is no other culture than this.⁵

Cultural nationalism is the creator of man's natural diversity. Human unity cannot mean the end of this natural diversity. According to Deendayalji "*Zero cannot be considered as human unity.*" Islam and Christianity tried to unite the world by abolishing nationalities, but this was unnatural. So his failure was certain. These unnatural efforts did not lead to the loss of society, the establishment of human unity and the victory of nationalities, but they created a religious rift among the national masses. Similarly, the internationalism of communism also failed. Communism itself was divided on the basis of 'nationalism'. All slogans of '**worldism**' and '**internationalism**' eventually became tools of '**imperialism**'.

Only India in the world has been in the conflicting belief of faith and reason. If India is a country of faith, it also seeks truth in doubt. India is a trustworthy country. Hindutva is not the name of any fanatical faith. It is a simple acceptance of the universal diversity and thousands of different dimensional rays, tones, songs, which acknowledge the creation of the universe in all other colours, all forms and all dimensions. That Hindu. Therefore the Indian nation is a cultural nationalism.

When women's intelligence is under estimated, the nation lags behind ideologically. Indian men also accept the power of the goddess, but when the question of woman comes, the thoughts get repetitive. To examine the reason for this duality, we have to travel again and again to the period in which the Manusmriti was composed. Before the Smriti period, the position of women in the society was not as stable as it was after the creation of '**Manusmriti**'. This memoir was not written, much more was written, but this memoir was completely assimilated in the male dominated society as it contained 'tips' to keep female Dalits. However, not all men became staunch Manuwadis. From time to time, many men, whom we also call 'Mahapurush', came to recognize the evils of Manusmriti and to give women their fundamental rights and not only for doctrine but for personal life. He also opposed the coexistence of Manusmriti.⁶

It is true that whenever the nation was in trouble, the nationalist sentiment rose loudly. As it happened at the time of breaking the chains of subordination. In this context, it is believed that the rise of nationalist ideology in India began from the middle of the seventeenth century, but it continued to develop gradually and was finally completed in

1857 AD.

But it is also true that the national movement which started in India due to the birth of nationalism was a unique movement in the world itself. Along with political awakening, social and religious awakening also started in India.

Dr. Zakaria is of the opinion that - "*India's renaissance was primarily spiritual. It initiated many religious and social reforms long before it took the form of a movement for the political emancipation of the nation.*"

Nationalism is a complex, multidimensional concept that encompasses a common communal identity from one's nation. It is expressed as a political ideology oriented toward communal autonomy, and sometimes sovereignty, and sometimes sovereignty over an area of historical importance to a group. The basis of nationalism is culture, language, religion, political goals as well as a common communal identity, but here the meaning of community is national communal, not narrowly associated with religion or caste. Actually, nationalism is the name of the belief of that group of people under which they consider themselves united on the basis of shared history, tradition, language, ethnicity and culture. It is because of these constraints that they come to the conclusion that they have the basis to establish their sovereign political community i.e. 'nation' on the basis of self-determination. A nation based on nationalism remains in the imagination till it is transformed into a nation state. A nation can be defined as a group of people who live in a certain country across geographical boundaries, bound by the same tradition, common interests and common sentiments, and in the thread of unity and common political ambitions. There is an eagerness to bond. The feeling of nationalism is paramount among the decisive elements of nationalism.⁷

CONCLUSION

Nationalism is an idea, an attitude that makes every citizen realize his citizenship. This sentiment is not limited to any political party or political views and is not divided between men and women. Women are also nationalistic like men. It is the feeling of nationalism which is towards the nation. Today there is a need to understand and assimilate nationalism from a broader perspective and it should also be remembered that the ideas of nationalism are present in Indian culture from time to time. The real nationalist ideas are those

in which the intellectual potential of men and women is given equal importance and it is accepted without any prejudice that equal participation of both is necessary for the upliftment of the nation and the same idea has been in the Indian culture for centuries. are flowing.

When we realize this, only then we will be able to recognize Bharat Mata and Indianness properly and the right form of Indian democracy will develop.

In such a democracy, such a system will be made by the people of India and every Indian will have an important participation in it. In such a system, nationalism would not be defined as bigotry but as patriotism. There will be differences, but there will be no discrimination. The process of protest and dispute will culminate in dialogue. Only such a form of nationalism can be true nationalism.

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