



Philosophy of 'Hindu Rashtra' & contemporary age of conflicts

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Abstract

Present age is the age of unrest, uncertainty and clashes. There is a clash between ideologies, civilizations, religions and states. The concept of Hindu Rashtra deals with the principles of equality, fraternity and cultural preservation. It is not a rapid change oriented process in the country, but towards the nourishing the roots of cultural diversity and political atmosphere through the idea of peaceful co-existence and inclusive growth in all dimensions. Five major ingredients of Hindu Rashtra are the land, race, religion, culture and language. My present research article is mainly intended with the philosophical bases of concept of Hindu Rashtra according to Guru Ji and its dealing with the modern age of conflicts, because Human is the ultimate base of this world as well as all enterprises. And we have to save the humanity and this universe.

Keywords: nation, ideology, Golwalkar, modern age, conflicts

Introduction

The Nation is a collective of peoples or community whose members share feelings of fraternity, substantial distinctiveness, and exclusivity, as well as beliefs in a common ancestry and continuous genealogy. Smith defines nation as a "Named human population sharing an historic territory, common myths, and historical memories, a mass public culture, a common economy and common legal rights and duties for all members". The word "Nation" denotes a compound idea. It consists of certain distinct notions fused indissolubly into a whole, which stands so long as its components exist in unison. The various political philosophers have expressed in different words but always conveying the same sense. Modern dictionaries, too, give the same meaning. Fowler defines the word "Nation" to mean "A people or Race distinguished by community of descent, language, history or political institutions." The definitions given by the various Political Scientists are more comprehensive and more to the point. We will quote a few, though a large number of authors can easily be cited, and examine them to find out what, in essence, they in common subscribe to^[1].

Burgess defines a nation as a "population of an ethnic unity inhabiting a territory of a geographical unit." This implies that when some people of the same stock live together in a geographical area they form a nation. Leacock also admits the racial significance of a nation. In the present context, not the community or race, language or religion, but the sentiment of common consciousness or like-mindedness is regarded as the basis of a nation. The community of race, religion and language helps in generating unity among people no doubt, but it is equally true that without such communities also a nation can grow.

The word Rashtra, which expresses the whole of the idea

contained in the English word "Nation," is as old as the Vedas and in the ancient works is described in a general way, as being so (Rashtra in truth,) when it included "Swaraj" - independence, the power of the National Race, over the whole land from sea to sea and was endowed with wealth of every description.

The forces which help in unity necessary for binding people together as a nation are termed as 'the elements of nationality'. There are many elements of a diverse nature. The presence of all of them is, however, not necessary at one time. Some of them are found to contribute to the process of moulding nationality at a certain stage or in case of certain people, while some others may be found playing an important part in certain other stages or in case of certain other people. The famous five 'Unities'—Geographical (country), Racial (race), Religious (religion), Cultural (culture) and Linguistic (language). The part played by such factors is elaborated below:

Community of Race

People who think that they belong to the same stock feel a unity among them. Such people generally like to live together under the same administrative set-up. This is a racial unity. In the modern world, of course, no race can claim purity of blood because every country has now become a union of different races. Moreover, in the modern age, a feeling of racial unity or unity of kinship has lost much of its former importance.

Common Residence

Geographical unity is also one of the factors of nationality. People, who live together for a long time within a particular area, feel united because of their long association. The experiences of common pleasure and pain inspire them to live together for the future also. If a group of people is once inspired with the idea of living together, they are found to cherish the idea permanently. It is for this reason that the Jews

¹. Golwalkar M S (1939), We or Our Nationhood Defined, Nagpur: Bharat Publications. P. 57-58.

did not forget their common identity, in spite of having spread out all over the world for centuries.

Common Language

Community of language is another factor of nationality. The people speaking the same language feel alike; unity of language helps establishment of common idea, tradition and culture. A common language is, however, not an indispensable factor of nationality.

Common culture and tradition

Culture and tradition are to a great extent dependent on language. People who speak the same language develop the same kind of literature and culture and feel alike.

Common Religion

In primitive society, religion exerted significant influence in maintaining unity among the people. In those days, religion was inextricably interwoven with politics and it exerted influence on the state. Thus, it could aptly be considered as a force behind national unity. But, as a result of growth of the spirit of tolerance and rise of freedom of worship, religion has lost its former position in society as a dominating force in creating unity.

Common History

Historical unity based on certain important events of the past may be a useful instrument for generating a sense of unity among people. People who are aware that their ancestors were co sufferers of common difficulties or partners of some powers or prestige, may feel alike and united. Such a feeling is an important element of nationality.

Common Administration

People who live under the same administrative set-up become partners in many things. As a result, they become sympathetic to one another. Foreign domination and dictatorial rule contribute substantially to the growth of national unity. History is full of instances of popular revolutions through which people irrespective of religious and linguistic differences, came together to overthrow the tyrants. Again, the foreign rule of the British in India generated so much unity among the people that such unity had never existed before the British rule.

Common Interests

People who have common interests feel close to each other. Common economic and defensive interests are very important factors in strengthening the bonds of unity. People are found to work unitedly, neglecting all differences among them for the safety of their economic interests and defense of their motherland.

Common Political Aspirations

The will to have their own state or to have autonomy in the matter of administration is a good tie, which binds people together in spite of many differences among them. The memory of political unity of the past and the aspiration for future political unity bring people closer and make them forget many of their differences.

The concept of Hindu Rashtra

The concept of Hindu Rashtra conceived and understood as, *'The philosophy based upon a broad agreement that the majority should set the goals of Indian state'*. It believes in 'Vasudhaikabakumbakam' (the whole world is one great family). Proponents are of the view that Indian Territory is known as the 'Hindustan'. .. (the land of Hindus); secondly, the race is Hindu and so is the case with religion, culture and language. Therefore, India fulfils all the five basic requirements of any modern concept of nationalism namely: (i) Land, (ii) Race, (iii) Religion, (iv) Culture, (v) Language, which is in their essence 'Hindu'. Golwalkar writes *"Apply the modern understanding of nation to our present conditions, the conclusion is unquestionably forced upon us that in this country, Hindusthan, the Hindu race with its Hindu 'Religion', Hindu language (the natural family of Sanskrit and her offsprings) complete the nation concept, that, in fine, in Hindusthan exists and must need exist the ancient Hindu nation and nought else but Hindu nation* ^[2]." Hindu culture is the basis of 'Hindu Rashtra'. Golwalkar says, "We have a current of life, which we call 'Sanskriti' (culture) which instills sublime qualities of (a) Purity, (b) Character, (c) Fortitude and (d) Self-sacrifice in the individual, enabling him to attain the highest goal of human existence. That stamp of culture is the manifest even in our day-to-day life sublimating the mundane into the transcendent".

The concept of 'Hindu Rashtra' is regarded as ideal, one, unified, monolithic, and based on socio-cultural identity of a particular religious majority community. This religious majority has to be transformed into a political majority. Historically and in its practice facts speak for themselves. The Hindu society is completely fractured, fragmented, hierarchically organized with well defined status and role by the accident of birth, purity and impurity, high and low, touchable and untouchables faced against racial, ethnic, linguistic divisions and identities of their own are being ignored. Concept of Hindu Rashtra is mainly dealt with the following assumptions---

- That all people are or should be members of nation;
- That membership of a nation is a beneficial good;
- That nation is the most important cultural and political collectivities;
- That all states have the right to determine their form of self-government and, relatedly,
- That all states have the right to self-determination; and, lastly,
- That the activities of states should, in general, be subordinated to nationalist principles.

Hindu Rashtra & Contemporary Age

It is clear that nationalism is explained by its beneficial consequences (functionality) for modern society. A strongly functionalist version of his argument would go as follows:

- Nationalism is an effect of modernization.
- Nationalism is beneficial for modernizing states—because a highly specialized division of labor requires a unified high culture, which is underpinned by a highly developed

². Golwalkar M S (1939), *We or Our Nationhood Defined*, Nagpur: Bharat Publications. P.44.

and specialized educational system.

- Nationalism is unintended by the actors producing modernization.
- The causal relationship between nationalism and modernization is not recognized by the agents operating in modernizing societies.
- Nationalism functionally maintains modernization by a feedback loop operating through the actions of modernizing states.

After independence, India has established the new republic on the basis of equality, liberty, fraternity and secularism. Independent India envisages a new social order in which Hindus, Muslims, Sikhs and Christians, Assamese, Bengalese, Punjabis and Keralites may enjoy equal status with freedom of movement to, and freedom of residence in, any part of India with complete liberty to worship in whatever manner they choose. All citizens of India irrespective of race, religion, language, sex and place of birth have been given equality and every one of them is determined to live with amity and work for the betterment of the state. If psychological and spiritual unity is considered important for nationhood, India must be called a nation because India has enough of it. Besides, the differences of religion have been losing ground along with the advancement of modern civilization. It may be expected that in future these diversities will be regarded as the different colors of India's multi-faceted culture instead of being considered as the causes of disunity. Independence has given India a sovereign status, which is one more important element of nationhood.

Hindus have no central organization, no single religious text and don't share the same rituals and practice, deities or beliefs. What Hindus across India shared was a distinctive structure, composed of hereditary occupational groups or "castes" that were ranked according to various criteria. However, this social structure was as much as a source of division as unity, as local "caste systems" varied considerably and lower-ranked castes were in the process of challenging it, in any case. That's why a Hindu Rashtra is the need of modern time. In a broader view, the concept of Hindu Rashtra is a strategic task, which might cover---

- The support for modern forces within an entity,
- The creation of a certain educational level,
- The promotion of women,
- The improvement of the societal role of women,
- The support in creating modern infrastructure,
- The support for a democratic landscape of political parties,
- The support for free elections,
- The support of a freely elected government,
- A peaceful regime change from inside.

In addition to above, the following are also covers predominantly---

- Ensuring Right to Legal and Political Equality.
- Ensuring Right to Religion.
- Ensuring Right to Local Laws and Customs.
- Ensuring Right to Language.
- Ensuring Right to Exist.
- Ensuring Right of Self-determination.
- Ensuring Right to Language.

The Concept of Hindu Rashtra is not a Hindu fundamentalism as some scholar blames. It is pure constitutional, secular and democratic model of all field development of all the nationals of country. It is not based upon Brahminical hierarchy, or something like that; It is a communion of members elected through universal adult franchise, infused the spirit of nationalism, not fundamentalism. India is country of vast varieties of cultural, geographical, religious, linguistic, and socio-political. Hindu Rashtra is not a dominating entity that suppresses to anyone: it is full of spirit of fraternity, brotherhood, and spirit of national love. Hindu Rashtra is not primarily a matter of religion. Common territory (Rashtra), common birth (Jati), and common civilization (Sanskriti) are the three shared essentials of Hindu Rashtra. Concept of Hindu Rashtra is included in the public debate, such as with respect to sustainable development, social cohesion, solidarity, migration and integration. The goal of Hindu Rashtra arising from the co-ordination of religions has to do with respecting people's own initiatives and bringing good change in their lives. Reducing people's multiple deprivations, ensuring their access to knowledge, health care and employment, and realizing an inclusive society are among the more specific goals envisioned by Hindu Rashtra. Lastly, "*Sarve Bhavantu Sukhina, sarve Santi Niramaya Sarve Bhadrani Pashyanti, Ma Kaschit Dukhbhag Bhavet.*" (Everyone may be happy, everyone may be healthier, all nobles may be happy and none may be suffer)

Conclusion

Present age is the age of ration and reason; science and technology; where everything is truth upon criteria of Logic. Concept of Hindu Rashtra is not a state of Theocracy or Brahminical ruled government. It is a system of management of social resources and environment. '*Vashudhaiv-Kutumbkam*' is the utmost base of the Hindu Rashtra i.e. All field development of the all its nationals. Today globalization is being challenged around the world. In effects of globalization, to the path of development at a more rapid rate than ever before. It is true that globalization brings in its wake great enquiry, mass impoverishment and misery. Hindu Rashtra is necessary to all human being, nation and collectively whole world. Hindu Rashtra mainly emphasis upon the upliftment of all sentient beings of this world. Concept of Karma and Dharma is backbone of the Hindu Rashtra. This is essential for the development of all kind.

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