



## Redefining India in Search of Identity; From Globalization to *Glocalisation*

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### Abstract

The present paper studies about the impact of diverse cultures leading to the multiple personality disorder in contemporary India. It explores how the imbalanced and forced introduction of far-fetched cultures in Indian native culture acts as a social enigma that finally ends into riots and revenges. The paper further explores how real Indian Culture and Literature has been pushed into background under by the enforcement of incompatible custom and conventions in British rule. The paper also explains how badly the imposed and imported cultures have occupied our sub-conscious mind and collective consciousness even today. The paper further analyses these confused cultural amalgamations as whys and wherefores of confused national identity. The paper thus, after exposition of such bitter facts studies about deformation caused in Indian society by the absence of strong and unified national Identity. It further tells how lack of strong national identity slows down the pace of national growth.

The paper in its final stage explains, how by moving from *Global* to *Glocal*, India can gain Strong National Identity and how native literature and Scriptures can help in realization of true Indian ness. It further suggests how native Indian Literature and life sketches of the great Indian personalities like Gandhi, Aurobindo, Tagore and Vivekananda, shall serve as right medium to relocate the factual identity of India. In fine, the paper works out on the distortions caused in the right reflection

of our national identity and finds out its solution in *Glocalism* to reconstruct and regain the ancient pride of India.

**Keywords:** *Redefining India, National Identity*

## Full Text

India is suffering from multiple personality disorder. On the one side, we claim that we are the ancient most culture of world with a strong philosophical, psychological and scientific ability, but at the same, we do not accept our own cultural values, national language and lifestyle. The slavery of three hundred years has de-rooted our cultural strength and we suffer from cultural paralyses. On the name of our national and cultural identity we have nothing else to show than our ancient literature, monuments and values. In the present era, when we live in a globalized world, being global is strength but following the *Global* at the cost of *local* is very unfortunate. Following the global standards blindly, unmindful to their adverse consequences on the local, by no means, is justifiable. The blind vision for the external influences is further harmful to our national and cultural identity. For the lack of unified national spirit and native consciousness, the global standards shall burden the local and the right identity shall get suppressed. Contemporary India is suffering from multiple problems and the root cause of all these problems is the loss of identity. For the want of identity and culture and due to unwanted external influences, India cannot grow at full pace. The time has come when India requires redefining itself to gain true identity by turning back from global to local. To analyze the causes of loss of identity we shall have to peep back in to the history of ancient India when our nation was a *Golden Sparrow*. In the reign of Asoka India was enjoying its golden and glorious days but the intensive involvement of the rule in non- violence religious movements pacified our army strength. Consequently; people were unable to bear the violent invaders like Ahmed Shaw, Nadir Shaw, Mohammad Gauri, and Mahmood Gaznavi who came to India, looted it and went back. Later on, the British rule on the name of development, exploited India and tried to shake off its culture from its very origin. After slavery of Mughals and the British, India lost its real flavor. Actually the things did not change naturally. A thorough conspiracy worked behind it. As per history of ancient India the libraries keeping the knowledge of India were intentionally set on fire by the invaders. Thus quotes an Indian historian:

Nalanda continued to flourish in India for many centuries till it was destroyed towards the end of 12<sup>th</sup> century by Mohammad Bin Bakhtyar Khlji one of the lieutenants of Mohd. Gauri. Its libraries and building were

set on fire and thus vanished the great sects of ancient Indian learning and culture under the hammer of this brute invader. (Chaurasia 191)

The Englishman, like other invaders, knew very well that to keep India slave forever they will have to de-root Indian culture first. Consequently, our weavers were ruined and replaced with mills. Cultural ethos was replaced with British regulation. Under the pressure of this rule, Indian fields started growing tobacco and tea in place of rice and wheat. The religious, economic, and political condition of India turn out to be very sensitive. People in India were starving to death and missionaries were converting Hindus to Christianity. Swami Vivekananda in his address at the *World's Parliament of Religions* thus criticizes Christians for this act:

In India, during the terrible famines, thousands died from hunger, yet you Christians did nothing. You erect churches all through India, but the crying evil in the East is not religion —They have religion enough—but it is bread that the suffering millions of burning India cry out for with parched throats. They ask us for bread, but we give them stones. It is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics. (Vivekananda 1: 20)

The Englishmen, even then, kept on playing with Indian culture and ethical system. Though it was not possible to eradicate such a deep culture yet under the cruel influence of Aurangzeb and Warren Hastings Indian culture became an imbalanced mixture of various thoughts and ideas. It was an imbalance mixture because the influences came forcefully irrespective of their compatibility with Indian cult and environment.

Though India got freedom in 1947, yet independence proved to be political independence only. Otherwise, our work style, habits and dress-up sense are still in old aged slavery. With the passage of time, the effect of the slavery is rather rising on the name of *Modernization* and *Globalization*. As a result, our nation has become an imbalanced and illogical amalgamation of mismatching, temperaments, opposite religions, and repelling cultures. Though we claim for Unity in Diversity, yet the real situation behind these ethical representations is very horrible. Where is the unity? Do we have one nation one constitution? Do we all accept Hindi as our National language? Is our center government able to resolve the land and water disputes among its states? Is our country free from religious riots? If answer comes no then where is the unity? Unity does not lead to disputes. Actually, the unity we observe is just that platform which indicates a general compromise. Rather than becoming a participant in National growth, various religions of India have become a trouble in national growth. Had there been a reflection of natural acceptance of each other, we would have never suffered from the position of chaos in our country. Marred by this illogical imbalanced and forced mixture of diverse cultures, we have

become deformed idiots. Even after 69 years of Independence we have no system. We are suffering from unemployment, insecurity death and disease.

Gandhian thought of Non- Cooperation and Civil Disobedience though convinced the public with spinning wheel, *Khadi* and Truth yet all such movements proved short lived. Independent India failed to follow Indian-ness. The irony of the loss of culture can be visualized in the tragedy of *Panchsheela* as whole of our country is burning in the fire of terrorism. Where from we are independent? Mixed Economy, Indirect Democracy, Education system all are dummies of Western systems. We often observe schoolchildren wearing tie around their neck in scorching heat of summer and girls dressed up in skirts in the chilly winter of December. Is it not an illustration of an imbalanced mixture? Wearing western dress is not a bad thing. It is rather our broadmindedness to communicate with foreign culture. But the problem is that our children are wearing ties and skirts irrespective of our climate and conditions. Is it wisdom or folly to have such dress up on the name of modernization? Is it not superstition and ignorance to wear such dresses as harmful to our body?

The native culture has been affected in such a manner, as even today, after 69 years of independent, we feel proud to become a gentleman in pent and coat. It is very tragic and unfortunate that some of professional institutes have strictly imposed western dress up style and put a restriction on local dresses. Can India observe real growth by using such imported and copied modals? What we have gained till now by such modals? Keeping in our mind the present picture of our society it is quite clear that India cannot grow until we re-achieve our ancient wisdom and pride. It seems very difficult for India to grow positively in in this state of multiple personality disorder. Hence for the balanced growth India will have to come out of cultural dilemma first. First we will have to differentiate the *local* culture and the *global* culture. Then we will have to filter away the uselessness of the Global culture to refine the true Indian culture.

Our native culture is very deep it is based on a refined philosophy and logic. May it be deity worship, astrology, snake-worship, wearing turban or paying obeisance. All have proper significance on our cult. For the holistic development of society, the collective consciousness of Indian culture and literature amongst Indians shall serve as a key to the progression of our society. Culture, being a reflection of cult, has inseparable relation with the psychology its native people. If the citizens lose their culture, they lose their collective consciousness. The loss of consciousness is loss of identity. Numbness occupies all without consciousness. We Indians are in a position of unconsciousness. To come back into consciousness our reunion with native ethos, taboos and values is necessary. The gain of culture is gaining identity. Self- identity and culture gives us pride and self-respect. Max Muller was also in

favour of *Glocalisation* of India rather than Christianization of India. For the right growth of India in 1868 he wrote to George Campbell, the newly appointed Secretary of State for India:

Much has been done for education of late, but if the funds were tripled and quadrupled, that would hardly be enough (...) By encouraging a study of their own ancient literature, as part of their education, a national feeling of pride and self-respect will be reawakened among those who influence the large masses of the people. A new national literature may spring up, impregnated with Western ideas yet retaining its native spirit and character (...) A new national literature will bring with it a new national life, and new moral vigour. (Muller)

If we compare our contemporary social system with Western social life, we are far inferior to them. Western level of health, education, justice and security is far advanced to our system. The reason for their superiority is only one—Western life did not lose its culture. Similar is it in case of Japan and China. Japan and China did not lose themselves to foreign influence, as they did not leave their language and culture.

To come back to home, we will have to go back to traditional system of education first. As traditional education system has a capacity to reform the social system. Ancient Indian education system had never been commercialized. It never considered education an industry. It reflected itself rather a holy relationship between the pupil and teacher. Teacher was Guru who took the student from ignorance to light and thus gave him the second birth. The all rounded and holistic development was the base of the Ancient education system of India. Uniformity in teaching methodology was the strength of the system. Son of king or of a commoner lived in the same environment. They all slept on earth together, served in the hostel and received knowledge altogether. The world renowned universities Nalanda and Taxila depicted the perfection of education system of that time. Destruction of such universities brought corruption to our social life. Since education is the system of systems, disturbance in system of education caused disturbance in all our systems. The lost values thus can be retained by retaining our native education system.

If education is the system of systems, literature deals with the collective consciousness but only if it is native literature. If we read foreign literature it fails to convince. Foreign literature thus serves as a message communicator but fails to reach in the core of the heart. It is only native literature that can bring emotions to catharsis and treat the collective consciousness. Thus for the achievement of holistic growth study of Indian literature should be preferred. Shall literature concerned with freedom struggle of India not inculcate the nationalist and patriotic spirit in

our citizens? There may be a view that selecting Indian literature and ignoring the global literature shall be a narrow-minded idea. But here we must remember that even plants of one place refuse to grow at the other place. How then the imported literature shall lead to the emotional growth of our people? Adopting Indian literature shall rather protect our society from the western theories of *gay criticism*, *lesbian literature*, and *absurdism* those directly stand in contrast with our culture and values. Should we not study first *The Ramayana*, *Prithviraj Raso*, *Bharat-Bharati*, *Saket* and *Yashodhra*?

Shall the biographies of Shaheed Bhagat Singh, Swami Vivekananda, Subhash Chandra Bose, Rani Jhansi, Shivaji and Maharana Partap not lead our society to the holistic growth? The plays of Shakespeare and Versus of Milton shall be proved dim in their effect when they stand in comparison to Kalidasa and Tagore. Shakespeare and Milton, no doubt, are great poets but the Indian brain setup shall be more receptive to the greatness of Kalidasa and Tagore. Reading of the aforementioned subjects and authors may or may not be possible in the native language because of socio-cultural-geographical constraints in India but let the Indian consciousness be expressed in English or any other acceptable language. By any mean or medium let the Indian consciousness, culture and cuisine be flourished.

Among the various richest cultures of the universe, Indian culture is one. Having its origin in Vedas, Epics and Indus Valley Civilization it reflects holistically in each field of life whether it be ecology, health, science, religion or justice. All are treated in excellence but this excellence does not cross the limits of holism. It rather believed in universal Prosperity and peace. Max Muller obsessed with the internal strength of India thus writes:

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow – in some parts a very paradise on earth – I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, ... which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life – again I should point to India.

Indian literature, culture and ethical system is so rich that we hardly shall have any need to go outside; the ancient most epic of the world *The Ramayana* was contributed to world by India. The largest epic of the world *The Mahabharata* also comes from India Indus valley civilization and its architect flourished in India. Indian family system as told by Vedas is far more superior to that of Western family

system. The relationships in our cultural system remain alive even after person's death. Marriage is considered a material union of two spiritual souls. The consideration of marriage in this way thus leads to holistic manifestation of family culture that corresponds to holistic society. There shall hardly be an area in which India did not excel. May it be the *Yoga, Ayurveda, Music* or *Eco-system*. Though the golden days of our past are gone, we still are loaded with the wealth of knowledge and wisdom endowed on us by our ancestors. The only requirement to achieve the ancient pride is awareness towards 'self', towards local. Let us bid farewell to the imposed, artificial and injected influences and welcome native custom and culture with open arms to gain our national identity reflecting our true image to the globe.

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