

Cultural Nationalism

The Basis of our National Identity

Samskruti Foundation

Loss of Culture is Loss of Identity

CULTURAL NATIONALISM

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BACKGROUND

VASUDHAIVA KUTUMBAKAM

A unique feature of the Bharatiya way of life is that it has always focused on the holistic approach and all round development of the individual and society. As Swami Vivekananda said, the emphasis is on "man making" - spiritual, cultural not merely material. Taking the Mahopanishadic exhortation of "Vasudhaiva Kutumbakam", we see the whole world as one family; as branches of the same tree. The society that we live in, as such is an extended family. And thus, there emerges the imperative need to reiterate and strengthen the relationship between society and the family; a relationship that is fostered through service and sacrifice.

LOSS OF CULTURE IS LOSS OF IDENTITY

Bharat has been the cradle of every philosophy, nourishing it, embellishing it and absorbing it within itself. This ability to adopt and adapt the best of everything is what distinguishes the Bharatiya way of life from all others. And yet, it has witnessed 'ism' after 'ism' - socialism, communism, secularism or sectarianism but these have not helped to meet challenges of the nation. For, this is a culture rooted in 'humanism' or better as Pandit Deen Dayal Upadhyaya expounded, 'putting the human at the centre piece'.

It is a way of life that does not bring about change, by force. It is an ideology that is a harbinger of the best things in life; it is a beacon of hope of metamorphosis. It intertwines within itself the dual concepts of culture and nationalism. In fact ours is an ancient nation which has evolved into a nation on the basis of the culture which is unique. Loss of culture is loss of identity. To paraphrase the

words of Rishi Aurobindo, 'a civilisation that does not learn from and take pride in its past and culture, does not flourish'. Our social aim is the betterment of all irrespective of caste, creed, sex or region or language.

It is in this background that the Samskruti Foundation has taken upon itself the onus of reaching out to people in society to awaken the spirit within society. Shri Dattatreya Hosabale, all India Joint General Secretary, RSS is a lifetime dedicated ideologue and thus is eminently suited to provide a direction and guide us on the path of our hoary, pristine culture.

EXEMPLARS

This programme is aimed at and directed towards the cream and intelligentsia of society or those who can impact on the thinking and thought process of the society - the leading industrialists, professionals, bureaucrats, educationists, journalists, artists and others who are celebrities in their own right. It is session intended to those people who have been exemplary by themselves - on the lines of what the Supreme Lord Krishna says in the Bhagawad Gita. As such, the focus of the event is on the intelligent cream of our society, the decision makers and moulders who can set standards and create benchmarks for the society so that the latter can emulate them in the noble task of nation building.

IMPACTING THE SOCIETY

There is an imperative need to chanalize and harness the positive power and youth of this nation. What better persons and living examples can be there than those who command a stature and status in society to do this?



PROGRAM REPORT

Samskruti Foundation organized a talk on "Remembering Cultural Nationalism -The Basis of Our National Identity", on 31st May 2015 in a serene atmosphere of Hotel Marriott, Hyderabad. The main objective of this talk was to encourage the intellectuals to take up projects for restoration of the Indian Culture. It is our responsibility and duty to protect, preserve and pass on our rich and noble cultural heritage to the next generation.

The eminent personalities and noted achievers from different areas were invited as the Chief Guest and Guests of Honour. Professor Palle Rama Rao Padma Vibhushan Awardee, Chairman, Governing Council, ARCI-Hyderabad, presided the event as the Chief Guest.

Kala Thapasvi Dr. K. Viswanath renowned film director, writer, actor and Padma Sri Awardee; Dr. K. I. Varaprasad Reddy Chairman & Managing Director - Shantha Biotech, and Padma Bhushan awardee were the Guests of Honour. Sri Dattatreya Hosabale, Joint General Secretary, Rashtriya Swayamsevak Sangh was the principal speaker.

The distinguished guests were invited and seated on the dais by Sri DRSP Raju, Chairman, Vayhan Coffee Ltd and Managing Trustee, Samskruti Foundation. They were welcomed by the presentation of the flower bouquets.

The program commenced with traditional "Jyothi Prajwalana" followed by the singing of Vande Matharam. Sri G. Yoganand, Chairman, Manjeera Group of Companies introduced the guests on the dais to the participants. The invitees to this programme were intellectuals, experts in various fields and renowned personalities from different walks of life. The invitees comprised of Academicians,

Entrepreneurs, Professionals, Medical Practitioners and Consultants, Taxation, Banking, Finance, Legal and Management experts along with Software and Social Science specialists. Sri DRSP Raju introduced the Samskruti Foundation's Vision & Mission viz.:

“Educating and emancipation of society by spreading awareness about our Indian culture and traditions.”

He emphasized the importance of bringing back the cultural foot prints to make Bharat "Vishwa Guru". He also expressed concern about the attacks on our culture by targeted media groups and vested interests. He reiterated that the aim of the talk is to bring the intellectual and influential personalities under one roof and to create awareness about Indian Cultural values. This can be achieved through Study Circles, organizing seminars, debates etc. on Dharma and Culture and by publicizing important aspects of our rich heritage.

He provided the details about the achievements of Samskruti Foundation on sensitizing Gond, Lambada and Chenchu tribes about their culture which is their identity and affords them distinct recognition. Sri Raju appealed to all the invitees to join in the efforts to preserve and propagate our rich heritage, culture and value system by sparing their valuable time, energy and material resources for furthering the great cause.

Dr. Varaprasad Reddy has started his talk in Matru Bhasha Telugu, which was much appreciated by the guests and invitees. He commended that 'we, Indians are blessed with rich heritage and culture. Indian nation has bestowed the world with wisdom and knowledge'. He expressed that Hinduism (Hindu Dharma) in India is a way of life and it is adaptable for the whole of mankind.

He stated that since last three to four decades, external forces are aggressively working to destroy Hinduism. Though statistically Christianity was able to penetrate or convert only 2.7% in India, the Christian conversions by foreign missionaries were of great influence

in other Asian countries. The foreign missionaries are entering and forcing conversions in India with the help of UNO (United Nations Organization) under the pretext of service to the poor and downtrodden. He asserted that the conversion rate was lower in India only because of our rich heritage and culture. India is the only country which has tolerance towards other religions and races thus the phrase **"Unity in Diversity"** is very much visible in this land. He expressed concern about certain groups who are denigrating Hinduism as uncivilized and of promoting terrorism, since Hindu Gods and Goddesses are adorned with Aayudhas (weapons)!

Untouchability is another blot, providing a distorted image of Hinduism. He vehemently criticized the Governments for diverting the temple funds (offerings of devotees) for Sarkari programs instead of utilizing them entirely for the development of the temples and for providing facilities to the devotees/pilgrims. On the other hand, the income of Masjids is exclusively utilized for the development of Muslim community and for providing facilities to the them. Dr. Varaprasad Reddy strongly demanded that governments should not allocate any State funds to the religious organizations, such as aiding the Haj pilgrims. In this context, he mentioned that many politicians from the State of Andhra Pradesh have suggested that temple lands shall be allocated to build state capital!

Dr. Varaprasad Reddy concluded his talk with a clarion call for protection of Hindu Dharma for which everyone should be a Vivekananda in spirit.

Dr. K. Vishwanath stated that for him culture is something which he learnt from his family in his childhood and believes in the Sanskrit quotes:

"Matru devo bhava, pitru devo bhava...",

"Gurur Brahma Gurur Vishnu Gurur devo Maheshwara..." and

"Yatra naryastu pujoyante ramante tatra Devatah,

Yatra itaastu napujoyante sarvaastatra a falaahkriyaah"

(Wherever women are given due respect, even the deities like to reside there and where they are not respected, all action remains unfruitful.).

He emphasized on the importance of family and the role the grandparents and mothers have in preserving the tradition and culture. He praised Dr. Varaprasad Reddy for the Pooja he performs to his mother on his birthday (Matru Vandanam) and promised to further promote our culture through the movies as a director, writer and actor which he has been trying to do sincerely all the time.

Prof. Palle Rama Rao the Chief Guest, known for his contribution in the field of physical and mechanical metallurgy has provided the details of India's metallurgical heritage in a chronological order.

He stated that metallurgical heritage requires process to realize product and process requires characteristics which enables product building. He enlightened the group that these were existent in India prior to Indus Valley Civilization. He also provided the chronological order as to how the ancient Indian metallurgists made major contributions in the development of metallurgical studies. Early gold and silver ornaments from the Indian subcontinent are found in Indus Valley sites such as Mohenjo-Daro. Production of metallic zinc is from India, Wootz steel-(ultra-high carbon steel with 1.5% carbon), is believed to have been used to fashion Damascus blades. Wootz steel was exported to Europe from southern part of India. Thus, he explained the richness of our culture, innovations and contributions of our country to the world. He stated that innovation is the primary key for the development of the nation. He expressed concern that Indians, though enjoy more freedom than any other nations around, are not into innovation.

He quoted John Nash (a mathematical genius and inventor of theory of rational behaviour, for which he was awarded a Nobel Prize in 1994) that "Richness of mind" is what makes Indians proud. He

concluded with English translation of Rabindranath Tagore's poem and his knowledge of science and culture, we Indians should take great pride in.

Vaiyaktik geeth was rendered followed by the speech by Sri Dattatreya Hosabale, Principal Speaker.

Sri Dattatreya Hosabale thanked Samskruti Foundation for organizing a seminar on the subject of Cultural Nationalism which is gaining much importance due to the turn of events all over the world. He also brought to the attention that the day (May 31st, 2015) Jyeshtha Shukla Trayodashi was the coronation day of Chatrapathi Shivaji who conquered Raigarh fort in 1674 AD. (Full text of the speech is given at page no.)

Jignyasa - Samadhan (Question and Answer session) was followed where in Sri Dattatreya ji invited views and questions from the invitees.

The program was concluded by Shanti Mantra, which was followed by lunch.

Please follow the youtube link Dr. Palle Ramarao Speech
<https://www.youtube.com/watch?v=XoYgHkWESQg>

Please follow the youtube link Dr. K. Viswanath Speech
<https://www.youtube.com/watch?v=5vzLom-ZsFE>

Please follow the youtube link Dr. K.I. Varaprasad Reddy Speech
<https://www.youtube.com/watch?v=0PRLNxKfK8>



INTRODUCTION

- It is imperative that we should not only keep an eye on what is happening around us, but also to develop a systematic mechanism to overcome the challenges.
- To understand about our (Indian) perspective on Cultural Nationalism, the Indian languages are only appropriate. It is to be appreciated that the meaning of English words like 'culture', 'nation' and 'religion' doesn't actually match with our (Indian) meaning of '*sanskriti*', '*rashtra*' and '*dharma*'.
- Cultural Nationalism is not similar to any type of 'ism' because 'ism' is a closed concept and doesn't adapt to the place and time. Our sense of cultural nationalism is rooted in truth and yet adaptive to the time and place.
- The western definition of word 'culture' relates to the life style attributed to a religion, whereas 'culture' (*sanskriti*) in our view is not rigidly connected to religion. There may be different religions and life styles in a culture (*sanskriti*). It is rather related to '*samskaras*'.
- Similarly, the word nation in western view denotes State where a group of people come together to serve a common interest. If this common interest is challenged, then the nation weakens.
- For example, four states Scotland, Wales, Britain and half of Ireland came together to form United Kingdom. The common interest was to stay together against French invaders and having English as common language. So if English weakens; then it weakens the United Kingdom.

Likewise, Arabic clans were brought together on the name of Islam by Prophet Mohammad. So, their common interest is Islam and hence if Islam weakens then those nations weaken.

Power also can be one of the reasons. For example, China is holding because of a powerful centre. If the power of centre weakens then it may disintegrate. Likewise is the case of Germany.

In case of United States of America, different States did not want to do business under English empire, hence for having their own business freedom and for pursuit of happiness they all got together to form USA.

- We need to understand that people may come together for common interests but to maintain them together they need some binding force, which comes in the form of State. Soviet Union used to be there and when the state weakened it disintegrated.
- Our concept of Nation (Rashtra) is not the same as that of western's. Ours is an ancient nation (Rashtra) and it is there since the origin of history itself. According to our scriptures, as the shloka says,

***"Om bhadram icchanth rishayah swarvidah tapo diksham
Upaseduh agre | tatho rashtram balam ojascha jatam."***

Concept of a nation (Rashtra) is result of hard austere practices and Sacrifices of the great sages who thought about the good of the world. So, as per the Indian view our nation came into existence for the good of the world. Therefore, our concept of nation suggests that the good of the world is our common task and duty.

***"Etat Desh Prasutasya Sakasat Agrajanmanah, Swam Swam
Charitram Shiksheran Prithivyam Sarva Manavah"***

We, as an ancient nation, shall elucidate and enlighten the world by the ideals practiced in this land over the ages. This is one of the goals of having the concept of our nation (Rashtra). To strictly

put it, our concept of nationhood goes much beyond the man-made boundaries.

"Vasudhaiva Kutumbakam"

the whole world is a family.

To accomplish this, we needed to organize and hence the concept of nation (Rashtra) came into existence.

- As per Swami Vivekananda, the purpose of our nation (*Rashtra*) is to impart ‘*dharma*’ to the world. ‘*Dharma*’ does not mean ‘religion’. In religion there is one prophet, one god and one holy book. If one doesn’t believe in these three, then he/ she can’t belong to that religion. There are many religions in the world and some are born within India. But *dharma* is different; there may be many religions in *dharma*. *Dharma* can be used to indicate the nature (swabhav). In Physics there is a topic called “General properties of matter” for which in Hindi the heading is “*Saamanya Vastu Dharma*”; so this is about the nature (swabhav), e.g. for water ‘to flow’, for fire ‘to burn’.
- Another meaning of *dharma* denotes ‘duty’. A king has ‘*rajadharma*’ that is king’s duty; likewise duty of a son is called ‘*putradharma*’ and so on.
- It is also said that *Dharma* is one which sustains all.

“Dharanat Dharma Ityahu, Dharmo Dharyati Prajah”

where praja here means all creation in the world.

- It also said that, *yato abhuyudaya nishreyas siddhihi sa dharmah*”, -that which leads to material welfare together with spiritual bliss is *Dharma*.
- So after contemplating various definitions, we may put forward the following definition of *Dharma*: “That one which sustains all creation and human society and that one which leads every individual to material welfare together with spiritual bliss.”

The first one is Dharana aspect and the second is Sadhana aspect, put together can be termed as 'Dharma'.

- A question may arise, what is the need of having a concept called 'Dharma'?

In general, everyone wants happiness in life. Happiness comes out of fulfillment of desires (*kama*). To fulfill desires, one needs various means (*artha*). Most of the world recognizes these two aspects for attaining happiness.

Now, many would agree that happiness whose source is outside to us, has a limitation. For example, if one likes to eat a rasagulla, he/she would enjoy first few but with each rasagulla added, the next would not give the same amount of happiness. It keeps on diminishing and there comes a point where the same rasagulla would no more bring happiness.

So, a realization comes that happiness is not in the world outside; rather it is in the world inside us. So every human wants to attain this inner peace which is called salvation, eternal peace, *moksha*, *mukti* or *nirvana*. But most in the world do not know how to balance these three (*kama*, *artha* and *moksha*) aspects.

- Usually, those who are in pursuit of *kama* miss on *artha* and *moksha*, likewise others pursuing *artha* don't experience *kama* and *moksha*. Those striving for *moksha* are likely to keep aloof from *kama* and *artha*. So, usually one has to dwell deep to attain any one or the other type of fulfillment.
- Whereas the man is a whole of body, mind, intellect and for those believers, 'Atman', as well. Each aspect needs to be taken care of to attain absolute and permanent happiness. And the idea to attain such divine bliss, is not found elsewhere in the world.
- Our ancestors found the factor which connects all these components, body, mind and intellect. If these are conjoined with Atman then it provides a solution for fulfillment of all.

The thought that the same Atman permeates through the whole universe as Parmatman, gives us a principle by which everything gets streamlined by itself.

- Therefore it is to be realized that in order to fulfill ‘one aspect’, we have to take care of ‘all’, because the same Atman permeates through ‘all’ as well.
- Now, it can be concluded that happiness of one can never be permanent without striving for happiness of all. Hence if we want happiness of all, we have to follow the principle of *Dharma*.
- All must do their own duties; rights of all would automatically be taken care.
- To put this idea of *Dharma* into practice, the great sages came up with the concept of *Rashtra*, which is translated as nation as there is no better word in English, since there is no concept of *Rashtra* anywhere else.
- *Dharma* says that, even though every thing in the world appears to be different from the other, all have originated from the ‘One’. The underlining is that there is a unifying factor among all these apparent diversities. This ‘unity in diversity’ is the uniqueness of our nation.
- All other philosophies which originated outside this land have a fragmentary approach. They see things as ‘different’ parts. They do not believe in relationships but only in lawful contracts.
- The alien concept of unification is based on the theory of contract and not on the foundation of relationship. For example, marriage is a contract in those societies which can be cancelled if one of the parties doesn’t feel comfortable. Whereas in a relationship, one thinks of sacrificing self-interest for the larger good.
- When there is thought of contract there is also a sense of competition even among close family members. Hence the belief in ‘survival of the fittest’. On the other hand, we believe that since each individual is related to all, his/ her wellbeing is also

related to all. And one can't remain happy at the cost of others misery. Even the science today has accepted that any event anywhere in the universe impacts the rest of the universe.

- Therefore, according to our culture, one has to progress in the life keeping in mind his relationship with all that is living and non-living around to him.
- *Unity in diversity' is the first value of our culture.*
- We believe in Tyaga (sacrifice). It doesn't mean one has to live in deprivation but it suggests to keep in mind the larger interest. Any thing which is not good in the larger interest, should not be done to serve individual interest and any such individual interests should be abandoned.
- One should use this planet just for his genuine needs and not beyond that. Exploitation by any one would be a cause of deprivation for others.
- We must remember that, each individual life is dependent on many others' sacrifices and hard work. Parents who gave us birth and brought us up, the society which provided us with Sanskaras (etiquettes and manners) to live, the things which we need for daily life, all come out of many people's hard work. Therefore we ought to keep this in mind and rightly give back what is expected out of us. We must hold a feeling of gratitude towards all who directly and indirectly make our living possible.
- This is the reason why we call cow/ tulasi/ rivers etc. as our mother. This is nothing but a way to express our gratitude. Recognition of their contribution in our lives and an understanding to give it back in whatever way possible, shall be the guiding principle.
- Now we must understand that these values are not proposed just for this land but are applicable universally. The very nature of this culture is universal. It doesn't exclude anyone, as it believes in 'unity in diversity'. Therefore different religions,

sects, languages, places, food practices, customs etc. are recognized and respected in this culture. It is not just about tolerating others but accepting, respecting and giving them a chance to flourish. Only condition is that, all should practice their own way of living and respect others as well, with a feeling of growing together.

- Based on these principles, our ancestors made certain guidelines for everyone to serve the larger interests. For example, the king has to sacrifice to take care of the people in his kingdom. The story of Emperor Shibi, who was prepared to sacrifice himself to save a pigeon in his kingdom from a vulture, is a metaphor, which highlights that every one shall strive to live up to those guiding principles.
- Similarly when Swami Vivekananda was asked by an English lady about her desire to have a son like him, replied that she better consider him as her son rather than thinking of him to father her son. The incident suggests that our people lived by the value that sees a woman primarily as a mother. In this culture we believe woman is '*Jagatjanani*' (mother of all) and not an object of gratification for men. That is why in the beginning of any speech, the expression given in Indian language is 'Sisters/ mothers and brothers' and not 'ladies and gentlemen'.
- Even today, whenever a needy is at the doorsteps of a home asking for food, people of our country invariably give them something to eat. Often, the kids in the home are also encouraged to do the same, in order to inculcate the values of sharing and helping the needy.
- Such type of little acts in a day to day life formed the basis for the customs of this land and became part of our culture.
- Here, the question is not about the religion one practices or the wealth one has acquired or the kind of home one lives in, but does he/she practice these cultural values or not?

- The fundamental values of our culture shall manifest in our day to day life and we shall be a living example for the world to emulate them. This is the motto of our nation since ancient times.
- Whenever we kept our lives in alignment with this great culture, our nation had flourished and whenever we ignored and drifted away from these values, our nation suffered.
- The nationalism of India comes from its cultural foundation and not from any religion, language, life style or external features. These aspects may be indicative of customs but not of cultural values. Customs change with time but fundamental cultural values don't.
- We should understand that these cultural values are eternal and do not solely belong to us. We are custodian of these great values and it is our duty to pass on these values to the world for the larger good of mankind. Today's world needs them more than ever.
- Many thinkers and intellectuals world over believe that the key for sustainable peace lies in Indian cultural values. Our cultural values provide a way for the world to live in harmony. Hence, it is our moral and national duty to display this aspect to the world by our conduct.
- For us, the concept of nation is the manifestation of these underlying cultural values and not merely a geographical entity. People do not change by physical changes of the border. Even today, acceptance and respect to others is the undercurrent of people living in India.
- Some sections of people look nationalism as an underlying feeling of anti-internationalism. This is certainly not true as our concept of nation is fundamentally based on good of 'All' at large. Therefore cultural nationalism needs to be understood in a correct perspective and it is the need of the hour for a better world order.



CULTURAL NATIONALISM

DATTATREYA HOSABALE

Respected Chief Guest of today's function Padma Vibhushan Sri Palle Rama Rao Garu, Respected Guest of Honour of today's program Padma Bhushan Sri Varaprasad Reddy Garu, Padma Sri Kala Thapasvi Dr. K. Vishwanth Garu, the chairman of Samskruti Foundation Sri DRSP Raju Garu, distinguished guests, sisters and brothers!

I am really honoured to be in the midst of you all, and particularly on the dais with such stalwarts and eminent people, who have contributed remarkably in their specialized areas.

Respected elders!

From the bottom of my heart, I pay respect to you and touch your feet for the remarkable contribution that you have made to both culture and nation, in your field of activity!

I said it is an honour to me, but I know how difficult it is for me to be here on this dais and address you, when such towering personalities have spoken. In Hindi it is called "*gagad mein sagar*" that means in a small pot you have filled the whole ocean. You know that homeopathy pills are very small pills, but with high potency; so these three guests today what they have prescribed to us are such homeopathy pills with high potency.

I don't think I will be able to add much more to what have already been told. And you have already noticed that all the three guests are Padma awardees, I am an ordinary social worker and they are the specialists in their chosen fields. I am a wanderer in this country going from one place to another, and as you all know, the rolling stone gathers no mass.

LANGUAGE DILEMMA!

I thought I will be able to speak in my mother tongue; I am from the neighboring State. What an unfortunate scene today in India! I am from Karnataka and I speak Kannada because it is my mother tongue. I fairly understand Telugu, '*chalabaga arthamavuthundhi kontha kontha matladuthanu kuda!*' but I can't express thoughts continuously and fluently in a language which does not belong to my family. We live in a State for years and years, but do not pick up the language and thus, we have to take shelter in alien language and the language which is understood by 2% of this land or less than that. Of course, I have been a student of English literature, I could have spoken in Hindi or Kannada or even broken Telugu. But I should not be heard insulting people whose mother tongue is Telugu, so this is our problem. Our education has not empowered us to speak in a language which is essentially a Bharatiya language, so that it is understood in any part of the country. Where we have failed? I don't understand! This is not the subject of the day that is why I don't dwell upon that much.

YES, I WILL ESTABLISH AN EMPIRE!

Today, we have been discussing Cultural Nationalism. I wrote to the organizers that regarding remembering Cultural Nationalism, no doubt, the people you have invited as guests and guests of honour are eminently suitable to this thing.

Today is a very special day, not because of 31st May, but because it is "*Jyesta Shukla Trayodashi*" and today is the day, when in 1674, at the fort of Rayagadh in Maharashtra, Shivaji became Chatrapati and it is the coronation day of Sri Shivaji Maharaj. How many students of today's generation who are going to schools, colleges and universities will take pride in this fact that in the most difficult times of our history the young man stood up to declare

'yes, I will establish an empire'!

He did not want to become a King to sit on a throne, but he wanted to play a role in the national life of this country; to pay his debt back to the society; to create an invisible confidence in the people that we can live as an independent nation and not to be trampled under the feet of foreign invaders.

But this country's history books have taught us that he was a Maratha king. Shivaji in no way expressed himself that he was a Maratha king, but it is the British who told us that he was a Maratha king.

Again, I am not going into much detail of those things because the topic is Cultural Nationalism; but these things are essential ingredients that we should understand.

YCULTURAL NATIONALISM

Cultural Nationalism' naturally provokes us to discuss the terms nation and Nationalism.

Friends!

The term nationalism is considered to be a modern one, it is of modern origin. It is said that concept of modern nation state is developed after the French revolution in 1789.

Whether the nationalism as a concept of social development or political Ideology is modern... may be a matter of historic interpretation,

Nevertheless, the basic proposition to be appreciated here is that nations have existed since ancient times. Nationalism as a concept may be of modern origin, but the nations have existed.

Then what is a nation?

What ingredients constitute a nation? There is no common definition for a nation!

The political scientists, the historians and the scholars, all differ!

Recently, when I referred to some of the great scholars of west who can be called the authorities on the subject like J. S. Mill, Robert Grace, Gilbert, CD Bahaman, Garner, Stalin (not that Stalin!), John Helmsley, Gibbons, Jimmerin Fisher, Schneider, Dongell, Cohen, I tried to collate the definitions for the nation these scholars have expressed.

Except for one or two sentences, nothing is common, because they belong to various periods in the history and they lived in different parts of the world and different socio-cultural setup, their expressions or their definitions about nation also differ.

IS IT UNO OR USO?

There is a one Body called United Nations Organization (UNO). Is it really a Nations' organization? If it is a Nations' organization, whether UN has given any particular definition to the term 'nation'? No where! What is a nation according to United Nations Organization and who are the member countries? In the modern times, what we call as nation is a state, a government, a sovereignty, a political set up, and may be having its currency and army. So this becomes a nation in today's parlance!

That's why, when UNO refers to a nation, it means 'a state with political boundary, territorial demarcation; it is a political sovereignty, with a administrative setup; it deals with a currency of its own.

And, any such entity becomes a nation according to UN, because the day it becomes member nation it is in reality, a member State.

Then, UNO should in fact be called 'United States Organization' USO and not Nations' Organization!

DEFINITIONS GALORE!

What is the nation then? Scholars, as I said, have given different definitions.

Anthony D. Smith who was a political scientist, says the definition, or the concept of nation is “a human community occupying home land having common myths in shared history, common public culture, a single economy and common rights and duties for all members”.

Rupert Emerson another scholar, defines nation in terms of a sense of belonging to community of people who share the same heritage and would like to share the common future.

Ernest Renan French writer in 1882, has elaborately explained the definition in modern terms as that, “to have common glories in the past and to have common will in the present to have performed great deeds together, to wish to perform still more, are the essential conditions for being people and these people are nation and the nation is a soul and spiritual principle of the people living in a particular land”.

Here comes French scholar **Renan** who says: Nation is a soul of people, “nation is a spiritual principle”; a westerner says this!

The second Sar Sanghachalak of the organization to which I belong the RSS, Sri Guruji Golwalkar used to describe the attributes of people to constitute a nation: “Common history, common tradition, common feelings of friendship and enmity, common aspirations about future and common set of heroes; the society having these in their home land as the Putrarupi Samaj. There is a land and the people who feel that they are the sons and daughters of that land and such people with such homeland constitute a nation”.

THE ESSENTIALS!

So there are three essential ingredients to make a nation: the land, the people and the culture. In other words, the value system they follow and practice, Janma bhoomi and Samskruti. These three are the essential ingredients, or components that form a nation.

The territorial, religious and political connotations on the definitions of a nation are of modern origin because in the modern times after the invasions of one country by another and for various reasons, with immigration and agendas, the nation-states have emerged with a definite demarcation of the land and sovereignty, as I have already explained.

I will give an example; Indonesia has been a nation for many years. In 1991, a small part of Eastern Indonesia and its East Timor got separated from Indonesia and it was recognized by United Nations and it became a member State of the United Nations. And today, from 1991 onwards, East Timor is a nation. So any part of a nation if it gets separated tomorrow, suddenly it becomes a nation!

That is not a real concept of a nation, but that of nation-state. Today nation and nation-state are not separately understood; there is either a confusion or mix up of things. That is why the students of today think that the country, the nation, the state, the sovereignty, all together is a nation. Hence, clarity of the concept is the need of the day.

As brought out from various definitions, the basis for any nation is culture which is being practiced by the people and those people are living on a particular land which they consider it to be their mother land or father land,

“mata bhumih putroaham prthivyah”

It is Atharvana Veda which said, that Pruthvi is my Mata (the land is my Mother) and I am the son of this mother.

This concept of people looking at the land where they are living as their mother is because of immense resources they obtain from that land and because of this nourishing and sustenance they get, they uphold the feeling that it is their mother.

Because of this mother-child relationship, people develop a special affinity to the land and these children of that mother land are

ready to sacrifice to any extent to safe guard the sanctity of their motherland.

Why such a relationship, such attachment, takes birth? It is inexplicable, but it is there and it is there in all parts of the world, through all the time of history.

This inexplicable experience of the people from times immemorial has given birth to the concept of a nation. When we see the history of the world, we find a large part of it, is the history of dynasties and empires; we don't find nations and independent sovereign political entities.

But nations as a cultural entity did exist and during the last five hundred years these have started asserting their identities. In the modern times, it is the France in the western part of the world, which asserted first and separated from the Holy Roman Empire. After prolonged war and bloodshed, an MOU emerged between the Roman Empire and the people of France or rather the king of France. France's assertion was that they practice a different religion, they speak their French language and that is why they are a different nation.

That means, people who speak different languages constitute or different groups and call themselves to be different nations. That is why the French and the English people in those days have their own kings called the King of French and the King of English. Later on, they experienced that the affinity to the land is much more than the affinity to the language.

AFFINITY TO LAND IS PRIME!

If you permit me I will take a recent example of Andhra and Telangana. Affinity to language would not have separated you, the affinity to land has separated you. It is the same language you all take pride.

The language is Telugu in both Andhra and Telangana but of course, they are not two different nations.

It is very interesting that in Telugu, word Rashtra is used for Rajya and Jati is the word for Rashtra. In other parts, Rashtra means the nation. That is why some times when I speak in Hindi among Telugu people and use the word 'Rashtra', it gets confused, so it is better to say nation.

Although the words nation and culture do not exactly mean the same as Rashtra and Samskruti respectively, we use them because of the limitations of a language.

You cannot exactly express what is essentially in English language in our Indian languages and vice-versa. I am not telling this language is great or that language is great. That is not the case; the thing is every term has its own cultural component and cultural roots, that is why you cannot efficiently, fully, totally comprehensively translate the term into another language. For our convenience today we say culture is Samskruti and Rashtra is nation or Jati as it is in Telugu.

France became a nation after they entered into an MOU with the Holy Roman Empire and later on they themselves started calling France as their native land. Earlier, they were moving all the time from one place to another but they were speaking one language. When they started living on particular piece of land and started agriculture farming, eating from produces of the land, an affinity developed and ultimately they felt that they are the children of that land; you call it mother land or father land as the case may be.

BUT NATION IS NOT JUST TERRITORY!

As we understand, the cultural specialties of a group of people is known as the ethnicity. People having common public culture, common social norms, common ideals, common aspirations, common understanding of the past, belonging to one history, one past, common problems, common understanding of the present and future aspirations, when these are common, those people are called a nation.

That is why a nation is not just a territorial connotation nor a political connotation but a cultural connotation because it expresses that **Rashtra or nation is people**.

In Telugu, I have heard that there is one popular quotation,

Deshamante mattikadoy deshamante manushuloy

that is what I am telling. The nation is not land only, nation is the people.

THEN, WHAT IS THE SOUL OF NATION?

Culture is the expression of the soul of a nation; it is not only just dance and drama. The soul has its past; it has aspirations, a dream to fulfill and that soul exists in people whom commonly you feel mana vallu! that is, our men!

When you go to Maharashtra, a Telugu will become our man, when you go to England any Indian becomes our man, So, that identity gets expanded. This sense of belonging to other persons is because of the existence of the same part of the soul and when that soul gets expressed, that is culture.

In case of Bharath or India, the soul of India is spirituality that is what Vivekananda, Mahatma Gandhi, Rabindranath Tagore and all great scholars, scientists and sages of this country emphasized again and again from times immemorial.

From Vedic times to freedom struggle, unequivocally they have come to one conclusion that this nation's energy is spirituality and that is why this land is worshipped.

SACRED GEOGRAPHY!

Diana Eck a western author has recently authored a voluminous book about India and its geography and she has explained in detail about the Shakti peethas, Dwadasha Jyothirlingas (Sauraashtre Somanatham and chatur) and chatur Dhamas.

This book is titled as ‘A Sacred Geography’ Places of peace and power. In this book the author Diana Eck says that India is a sacred geography.

Our people have always worshipped this land with that sacredness in mind. The land is sacred that is why everything on this land is also sacred, the flora and fauna, the river is holy, the mountain is holy, stone is sacred etc.

Every part of this land becomes so sacred for ordinary people as well as scholars. This has been the case for centuries and millennia with people visiting these geographical areas with devotion, all the time.

One Shankaracharya starts from Kaladi in Kerala by foot and visits all four corners of the country. There was no sovereignty declared, there was no Union or Central government of the day, but people have understood that South to Himalayas and North to Hindu Mahasagar that is, Indian Ocean, this land is Bharatha Varsha and these people are the children of this land called Bharatiyas!

*“Uttaram yat samudrasya, Himadreshchaiva dakshinam!
Varsham tha Bharatam nama Bharati yatra santatih!”*

The concepts of *Mata bhomihi putroham pruthivyaha* and the Bharatha Varsha and their children is reflecting in the modern day expression of Bharath mata Ki jai or Vandemataram!

This is the cultural heritage that has come down to us from times immemorial and that is why there is an affinity towards this land and it is the cultural expression of the soul of this land.

MANIFESTATION OF CULTURAL HERITAGE!

Here, Kalatapasvi Vishvanath Ji will agree with me that all art, music and other art forms, are looked as worship of Saraswathi or Shiva or Parvathi.

Why?

This is how our nation has understood it; Learning (knowledge) or Gnana sadhana is the Saraswathi aradhana in this land. Dealing with wealth is worshipping of Lakshmi. Just now in Vandemataram, we have said,

*“Thvam hi durga dasa praharana dharini
kamale kamala dhare Viharini vani vidya dayini”*

Vandemataram was composed by **Bankim Chandra Chatterjee**. Though it was in Bangla, people resonated from Punjab to Kerala, from Andhra Pradesh and Maharashtra and stood as one people with one voice.

It is possible because every individual felt that the Vandemataram is not just about Bengal but Bharath as a whole. This feeling is the Cultural oneness that is manifested through our literature, language, art, music and other faculties and this is the cultural heritage of this country. Territorially, geographically you may not have particular land with political sovereignty or a king ruling over 560 Sansthans, but always there is one nation.

LEFTIST OUTLOOK- AN ABSURD NOTION!

There have been some intellectuals, particularly professing the leftist Ideology who have always been telling us that this was never a nation.

Reasons?

Number one: Because the concept of nation is altogether modern one and that is why, India has never been a nation.

If it is not a nation then what it is?

It is one single State only, because there is a government, there is a sovereignty, there is law and there is a constitution.

Number two: Because there is so much of variety and diversity in languages, living styles, customs and traditions, gods and goddesses, norms of worships etc., that is why this is like a subcontinent. They further say that, this is a multi nation State, it has many nations under one State. Thus goes on their argument!

But the concept of cultural nationalism clearly proves the absurdity of the above argument and strikes out the ‘one state and many nations’ theory.

It has been ‘one nation with many states’ as it can be seen that Sages and Saints like Shankaracharya, Gurunanak have travelled length and breadth of the country from time to time arousing the cultural and national perspective among masses wading through a variety of kings and kingdoms.

Wherever they are, the people of this country always chant,

*“Ganga cha yamune chaiva godavari saravati
narmade sindho kaveri jale ‘smin sannidhim kuru”*

A Parvathi being a Kanyakumari, stands on a leg with the penance for Shiva who is at the other end i.e. on Himalayas.

Such tales which are said and heard through out the ages prove one thing: the cultural oneness of people.

What is the concept from one corner to another corner is: **This is one land, this is one nation, this is one culture and this is one people.**

WHEN IT COMES TO CULTURE, WE ARE ONE!

I remember an incident related to Sri CM Annadurai the founder of ‘Dravida Munnetra Kazhagam’ party and who was the Chief Minister of Tamil Nadu. He was also Rajyasabha member for some time earlier during Chinese invasion on our country in 1962.

In those days, D.K. and D.M.K. movement leaders generally have been telling that we have nothing to do with northern part, Hindi,

is not our thing, Hindustan is not our thing we are a separate nation, Tamilanadu is separate from all these things. Now days, it has changed, that is a different thing,

So, in those days, C.M. Annadurai was a Rajyasabha member and when China invaded, there was a unanimous resolution against invasion in the Raja Sabah arousing the people's patriotic feelings.

Here comes Sri Annadurai, who made an eloquent speech on the oneness of India and Himalaya being the abode of Lord Shiva. He roared, "we are Shaivas from south and abode of Shiva should be protected at any cost!"

After that eloquent speech, when Annadurai was coming out into the Central Hall of Parliament somebody quipped:

"Annadurai ji! you have been opposing northern thing all the time!"

Pat came from Annadurai:

"No! no! that is a different thing, when it comes to culture we are one."

RAMAKRISHNA SHIVA!

Dr. Ram Manohar Lohia was a socialist as we all know, a great socialist at that.

He wrote a beautiful article with the caption 'Ramakrishna Shiva'. The essay is literally an excellent piece. I plead you too go through that essay.

Dr. Lohia says in the article that it is the Rama who has united us from North to South, as he moves from Sarayu bank and comes down to Rameshwaram. Thus he had united this great ancient nation from North to South.

And as the entire history says, it is Krishna who has moved from Manipur to Dwaraka, from the east to West, thus united the East and the West culturally and psychologically.

Of course, Shiva is present in all parts of this country.

What Rama Manohar Lohia says is, **Ramakrishna Shiva** represent the concept of the unification of this land culturally.

If you go through poetic lines of **Ram Manohar Lohia** without seeing the author's name, I am sure, you will feel that it is Swami Vivekananda who is speaking.

But when we say that it is Ram Manohar Lohia, a confirmed socialist speaking about the Lord Shiva, Rama and Krishna as unifiers of this great land, it is nothing but the facts getting reasserted.

ONE NATION, ONE CULTURE!

Bharat is one nation not because of the territorial unity, not because of the government, not because of the constitution, not because of the sovereignty, not because of one currency, not because of one language, not because of one religion as there have been shaiva, vaishnava, Ganapathya, shaktha (shaiva samupasathe shivaithi, brahmaithi vedanthino, bouddha buddhaithi ...), many people many religions, but **because there has been one culture**, which can not be expressed through some religious accent practices of worship. But people have expressed it and asserted it in different fashions and different manners from time to time.

So friends!

Now, without taking much time, because I know, although as a principal speaker I could have taken the combined time of the three earlier speakers, I should now dwell upon one or two things and end there.

THE FUNDAMENTAL BOND!

To support my proposition of this cultural Nationalism, I would like to quote Justice PN Bhagavathi who had made a few observations in Pradeep Jain's case.

Justice Bhagavathi observes an interesting fact of history that India was posited into nation neither on account of common language nor on account of continued existence of single political regime over its territories, but on account of common culture evolved over the centuries. It is cultural unity which is something more fundamental and enduring than any other bond which may unite the people of country together and weld it into a nation.

When I read a sentence by Sir **Vincent Smith** who has been a historian, you will feel how it resounds in the verdict of Justice Bhagavathi.

Sir **Vincent Smith** a historian, says “India beyond all doubts possesses deep underlying fundamental unity far more profound than which is achieved by either geographical isolation or political sozerainty. This unity transcends all diversities of caste, creed, race (he even says race but we are one race, that is a different thing), colour, language and custom.”

So this underlying unity transcends apparent diversities of caste, creed, language and custom.

ANYWHERE, IT IS RAM AND LAKSHMAN!

Many of the social scientists and political scientists who have been writing text books have tried to say the Adivasis, the Janajathis and the tribes of this country do not belong to this culture and are of different nations etc. This machination and this sort of distortion of history has been going on as Sri Varaprasad Reddy tried to put it in different words, but supporting my understanding and presentation.

For Khasi people of Meghalaya if there are two sons in the house first one is Ram the second one is Lakshman. In tribal language, the names are different; they may not call Rama but the story is same, the Ramayana story. Ram and Lakshman, these are the names you find in any caste, in any language and in any part of this country.

How was it possible?

Because it is one people, one culture and that is why it is one nation. We can go on giving such examples.

FALLACY OF TWO-NATION THEORY!

But the thing is, in modern day, the concept of nation is meant nation-state which has been confined with the territorial demarcation or the geographical boundaries.

Because of the geographical boundaries and sovereignty combined with it, people think that East Timor person is not of the nationality of Indonesia today, as we also think Pakistan, Bangladesh and Indian people belong to different nationalities.

The Hindus and Muslims of this country as of today's India do not belong to two nationalities. The very thought of two nation theory has given rise to the unfortunate partition of this country because we started thinking that the Muslims and Hindus are of two different religions and hence they are two different nations. This very foundation was malicious, fallacious and intentional. It was a machination.

BE CLEAR ABOUT CITIZENSHIP VS NATIONALITY!

It is to be understood that citizen ship and nationality are different. Now I will give you an example: nationality is a socio-cultural or socio-political status whereas citizenship is of politico-legal status. Citizenship is granted because of the law of the land as the constitution of the country provides. Natural citizenship is there; if you take a particular nation, you are a natural citizen that too because the constitution or law of the land provides for that; otherwise no!

Citizenship is different from the nationality but these have become interchangeable today because of the nation-state concept.

I will give you one example, can one person have one nationality in his life or more nationalities?

You may say that if he is in India and he goes and accepts citizenship in America he becomes an American citizen or in England English citizen or British citizen.

Does he become a British national? Do you become American national? This question has to be asked, even if he doesn't move.

Let us say he lives in his own house. Even then the nationality can change if you accept the nation-state concept or you accept the geographical or territorial or the politico-religious nationalism or any of these, other than the cultural nationalism.

What will happen, I will tell you! A person living in Dhaka in Bangladesh today took birth in 1935, up to 1935 to 1947 what was his citizenship and nationality?

Indian.

From 1947 to 1971 what is he? He is a Pakistani. 1979 onwards what is he? He is a Bangladeshi!

So he lives in old house; he has not gone anywhere but nationality has changed three times! His state citizenship has changed.

He speaks same Bangla,

He sings the same Bangla sangeeth.

He worshipped the same god and goddesses

He practices same customs same social norms;

His relations, his affinity to the land have not changed.

But because political sovereignty and political changes are there, you say that his nationality has changed.

Here is a question for the modern political scientists, legal experts and the constitutional experts!

What does a nation constitute of?

Justice Bhagavathi has clearly stated that. It is because of the cultural unity, that underlying oneness of culture and not the common language or the political identity, a nation is formed.

So this is what cultural nationalism is all about!

I would not like to take more time than this. During the question answer session I may dwell upon certain other things which I had thought of speaking to you. Samskruti Foundation has done a very commendable job by organizing such program where stalwarts and eminent people belonging to these specialized areas have come here to address us.

This is Samskruti Foundation, but I say “for this nation, foundation is Samskruti!”

Namaste.

Please follow the youtube link Sri Dattatreya Hosabale Speech
<https://www.youtube.com/watch?v=5HOggx8YFvA>

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QUESTIONS AND ANSWERS

How to promote Cultural Nationalism? Why are we feeling ashamed of our own traditions? Why can't we introduce lessons in cultural nationalism? How do we reach out to masses?

Let there be debates, public education through programs such as this one conducted on cultural nationalism. In spite of the many proclamations about changing the education system in India, there is no visible change after independence.

Our understanding of our history, society, culture and religion is inadequate and is in the danger of being forgotten. No society is infallible and claim that it has not committed any wrong in the past. Our religion and our past have seen their share of fallacies. We also have committed our share of mistakes; we agree. But the biggest mistake of all is the fact is that we have not taught to our children, to our students the rich Indian culture and history. The borrowed ideas of the western scholars and writers in addition to falsified history have been thrust upon us. The need of the hour is to change our mind set.

Decolonizing the minds of our people is the priority to day. This is a continual and long term exercise, possible only through education. The emphasis shall be on the truth; in the text books, in the media, in articles and in public discourses. These should go on and on; that is how we can promote cultural nationalism.

Why are you feeling ashamed of traditions? Because that is what British have taught us.

Swami Vivekananda said about the education at his time, “what education taught us is that – you are a fool, your father is a greater fool and grandfather is the greatest fool” and hence we are ashamed of our traditions.

Why should we be ashamed of our traditions? If anything is wrong, we shall correct it. Let us be humble enough to say that these are the things we have committed wrong in the past. For example: untouchability, which is undoubtedly, is a mistake and is a stigma. This problem shall be tackled vigorously in proper perspective.

But there are also great things to be proud of; why should not we be? Those are the things that can come up through social climate and education of this country and shall be promoted.

Do you think it is possible to infuse confidence and self-respect into the minds of the Dalits in the present situation, where the other communities are enjoying the charm and cream of the efforts of the country by and large?

Definitely!

It should be a national mission to infuse and inculcate confidence and self-respect among dalits, oppressed and suppressed classes of this country. As you may be aware, for last 100 (hundred) or more years, people belonging to different strata of society including our national leaders during the freedom struggle and the post-independence era, have been honestly trying to do the same. But the stigma is so deep that we have not been able to eradicate it completely. That is why inferiority, if exists amongst some sections of the society is because of the treatment they have been meted out. Such feelings must be removed through social intermingling so that they gain confidence. Certain well intentioned economic measures that have been taken to reduce disparities are welcome. However, those alone will not change the social atmosphere.

What happened to Dr. Ambedkar? He was not less educated. He was empowered both politically and economically. How was he treated during his days? It is not the question of infusing confidence among dalits only, that is only one part of the story that has to be taken care of. But the other part of the fact is that, how others are also to be educated about these things so that their behavior should be improved. So, both things have to take place simultaneously.

How do we work out for the message of cultural nationalism to reach rural masses? Is it not appropriate for the intellectuals to work out a mechanism for this goal?

I have answered this in the very first question itself.

Of course, it is not the question of intellectuals alone. Even other people, who are kathakars, musicians etc. those who do not fit into the intellectual framework can also contribute in this effort. People who are involved in social activities, cultural areas, films and literature have to take up this and reach out to the masses.

‘Cultural nationalism’, is composed of culture and nation. These two terms have to be understood in Indian context and disseminated to others. Unfortunately, the western concept is being thrust upon us – we should say “Good bye” to that.

The manner in which we view the world depends on the perspectives that emanate from the education imparted to us. Each one of us has our own way of seeing the world and our view depends on the way we have been taught and the things that have been taught to us.

Why are there religion conversions? I have seen Christian preachers using Sanskrit Shlokas to proselytize. How can we counter this?

Proselytization is an agenda; if somebody wants to change his/ her own faith that is welcome. If somebody wants to change others’ faith, it is a problem. If it is self-motivated, no problem then; it is only the question of change of worship or a particular God.

You may see the God, the Almighty, the Lord in a particular fashion or way and if you want to worship in a particular mode, then there is no question.

But the thing is when it becomes an agenda to change others’ faith through some means, then the problem starts. I think Dr. Varaprasad Reddy has slightly touched upon that subject earlier and may like to elaborate.

The religious conversion is the problem.

Recently, when the Gharwapsi debate took place, the challenge that was thrown to the other side is – well! We will bring a law to stop

conversion. All the people who heckled Gharwapsi program became silent as they do not want a law to stop conversion.

What they want is a law to stop reconversion!

It just cannot happen!

As we all know caste plays a dominant role in India. Moreover, we are dominated by our ethos and etiquettes. Under these circumstances where do we find the space for knowing the meaning of culture, nation and heritage?

All castes are practicing the same culture which I have spoken of. Castes are not practicing different cultures. Customs might be slightly different, but 'culture'-the expression of the soul through various customs, is the same.

Every caste in this country looks up to river Ganga as Holy River, cow as holy animal and nature as almighty/ God/Brahman.

It is only because of the occupation or professions they practice, there might be some customary differences which are apparent. However, caste is provisional phenomena. Example: Brahmin working as a manager in Bata, Dalit being a vice chancellor.

We have to accept our cultural values; Varnas are interchangeable, likewise caste also could have been interchangeable.

These feelings will be good as far as they are helpful to the empowerment of a group or contributing knowledge, wealth and other services to the society.

But when the animosity takes place or when there is wedge between the castes, then the problem starts with respect to – which caste is superior or inferior!

No caste is superior or inferior. This caste feeling is not good for the society and exists because there is political agenda, and a feeling of one-upmanship.

This caste feeling has to go lock, stock and barrel and that is what we are professing in Sangh.

Referring to Hanuman Chaudharyji's question, in our country one set of people consider Shivaji, Bappa Raval, Rana Pratap as

heroes while Aurangzeb, Md. Gazini, Md. Gori are not portrayed as heroes.

This is all because of the text books and distortions in our history.

It is not the question of Muslims and Hindus. People may belong to different religions. Because some religion had taken birth in different land, it is a wrong premise to claim that a person practicing it belongs to different nation.

Muslims of this country culturally belong to our culture. Do not see only the religious part; also do not look into political and international machinations, as we have to go beyond these barriers.

We have to make a fervent appeal to the Hindus and Muslims of this country to understand that Muslims are our kith and kin/brothers and sisters.

Muslims have the same DNA and they are not a different race. Only thing is either they have forgotten or their leaders wanted them to forget or the so called social scientists want them to feel that they are minority etc.

Once this minority psyche is removed, then the things will be alright.

Second, the Muslims of this country follow the same rituals, like tilling or ploughing of the land, it is how they look up to the land.

If there can be great musicians like Bade Ghulam Ali Khan, scientists like Abdul Kalam, revolutionists like Ashfaqulla Khan, saints like Ras Khan, war heroes like Abdul Hameed who fought against Pakistan and became a Paramvir Chakra holder, this only proves that Muslims are part and parcel of this land.

There are certain machinations and political agenda that are working to keep them away psychologically.

A ghetto mentality has been created and this has to be removed from the minds of the Hindus and Muslims. They have to understand that they both are from the same racial stock and DNA.

Culturally they belong to the same land.

Md. Kareem Chagla who was a judge, Union minister and a great scholar told once, "I am a Muslim by religion and Hindu by culture".

Md. Kareem Chagla is not one isolated person to tell such things; we have hundreds of people in India, who think like this. However, their voices are feeble whereas others' have become stronger, because of various other agendas.

When English ruled us they could not destroy our culture. When we are an independent country how our culture could be destroyed?

I do not totally agree with this; English when they ruled, they tried to destroy our culture, not that they did not.

It is the greatness of the culture of this land that could remain inspite of the many disruptions. Who says English did not try? It could not get destroyed; that is true. They tried and tried like hell otherwise how could they have changed the education system, stopped grants to the Sanskrit schools, temples etc., and played havoc to fray the rich Indian culture.

They knew all these things, not that they did not try; they did. Only thing is, during the freedom struggle one of the strong components of the stream of freedom movement was cultural Renaissance and cultural awareness.

Right from Sri Ramakrishna up to Dr. Ambedkar, Subhash Chandra Bose and scores of other great souls, every one of them has contributed not only for the political emancipation of this land but also for the cultural awareness.

Sri Aurobindo, Mahatma Gandhi, Lokmanya Tilak have contributed to retain the cultural identity of this country, otherwise it could have been evaporated.

In the post- independence India, as I have already mentioned (I should now take the name which I wanted to avoid), it is because of the Nehruvian socialism and secularism that has created the problems in this country.

Had it not been so, things would have been different because, feeling proud about my culture, my tradition and my past is not wrong.

Understanding the past in proper line is also necessary but we should not remain in the past only. We should think about the future and better days that are better than the past better than our history. For that we have to prepare our people with modern science, technology, advancement of education and many other things.

The feeling and the flow of the nation will always be there, it cannot be stagnant water-it flows. So we will have to take new things across the journey.

These things, as a living nation should be re-build, our culture also has to be enriched with present day things as rightly said by our Chief Guest Prof. Palle Rama Rao garu.

Science and technology are part and parcel of our culture. Culture doesn't mean only dance, drama and music. Culture is also education, weaving, science and technology, politics etc.

Why not?

What Lord Krishna did was great politics!

Is it not part and parcel of our culture?

But, what type of politics you play is the question.

That is why, the culture of this country has to be protected, safe guarded, enriched and furthered not only for the benefit of Indians but for the entire humanity.

Because we feel,

*Vasudhaiva Kutumbakam and
Krinvantovishwamaryam*

because that is the basic thing. The songs recited this morning on vaishwik darshan ke and vasundhara parivaar hamara-these are the things that have to be taught to everyone. If we can implement this, then the all that is temporary will vanish from our life style.



STATISTICAL REPORT ON PARTICIPATION

In all 530 invitees attended the function. Out of which about 140 were our Karyakartas, and 390 prominent people..

The occupation/category wise participation details:

1) Bureaucrats (IAS, IRS, IFS, IIS, IPS):	19
2) Sr. Academicians (Vice Chancellor, Dean, Professors):	26
3) Heads of Leading Educational Institutions (Chairman, Directors, Secretaries):	17
4) Scientists (Chief executive Officers, Directors, Dy. Directors of Research Labs):	26
5) Journalists (Chief Editors, Editors, Columnists):	09
6) Cast Leaders of State Level:	04
7) Information Technology (CE/F/TOs, Directors, Sr. Mgmt. Level of big companies):	37
8) Banking and Insurance Sector (Chairman, Directors, CGM, and GM):	14
9) Industrialists (Medium & Large Scale industries):	22
10) Businesses men:	59
11) Political Leaders across parties (MP, MLA, MLC, Ministers, Present /Past):	07
12) Film Industry (Directors, Producers, Lyricist, Actors):	12

13) Judiciary (Justices of High Courts, Law related academician, bar council):	08
14) Engineering Sector (Engineer-in-Chiefs, Chief Engineers):	28
15) Doctors (CEO, Heads of Super Specialty Faculty):	36
16) Chartered Accountants:	11
17) Company Secretary:	03
18) Corporations Head:	12
19) Other Prominent People:	37

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