

## INDIANISATION

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The call for Indianisation has generated much heat, hue, and cry and criticism in the body politic of India. The call for Indianisation which has become the talk of the country and evoked and provoked international interest. Different interpretations by different people are pouring in. It, therefore, becomes a bounden duty to clear the cobwebs of doubts, misunderstandings and misinterpretations over this breath-taking and revolutionary idea which seems to have perturbed and disturbed some of the still waters of Indian society who for ulterior reasons want to raise a bogey of opposition against it. Hence arises the need and necessity to elucidate and elaborate, amplify and expatiate the what, why and how of Indianisation.

India that is BHARAT has been the cradle of a culture and civilization which enlightened and illuminated rest of the world because of her being philosophical, scholarly and superb thinking—a thinking which believed in the concept: “May all be happy without any disease. Let all enjoy prosperity and happiness and none have sorrows or be depressed.” The phalanx of foreign races like the Syrian-Christians, the Jews, the Parsis, the Mohammedans who filtered into the Indian land mass in small groups and numbers and their subsequent development and upliftment in social, economical, political and religious field without any discrimination are a standing testimony to and living example of the catholicity, broadened outlook, tolerant attitude and all embracing character of Indian culture. Tolerance and accommodation have been the pole star and guiding angel of our way of life and living man and milieu. It is why there are hardly any instances in Indian history which point to the fact that our saints and scholars, peers, and prophets, warriors and heroes ever embarked upon or indulged in the process of repression and suppression, extermination and extinction of any alien race or religion, creed or community, dictum or dogma, cannon or conundrum and least culture because culture pertains to the land and not to any particular community or religion. Just for instance the entire Europe follows Christianity but there is distinct French culture, Italian culture and German culture. Similarly the entire Middle East has a preponderance of Muslims but there is distinct Turkish culture, Iranian culture and Arabian culture. And as says Professor Madhok in his revealing book of Indianisation:

“There is no such thing as Muslim culture or Christian culture in India. There is only one Indian culture which is common to all Indians. It is like the Ganga which having originated from Gangotri in the Himalayas carries the water of Jamuna, the Gandhak and so many other rivers in its long journey to the sea: but its water remains Ganga water only all through. To call Indian culture a composite culture or a mixture of Hindu and Muslim cultures is as nonsensical as to call Ganga water as Ganga-Jamuna water at Prayag and Ganga-Gandak water at Patna.”

This lucid simile by the learned author brings home the fact that culture pertains to country. India's greatest contribution to the world thought and philosophy is enshrined in the

aphorism of “Sarva Dharma Sam Bhav ‘ that is respect for all paths of worship and tolerance for all kinds of religion and point of view.

The Indian concept of ‘Dharma’ has nothing sectarian or narrow or choultry about it. It is as universal as the Indian concept of God. It is through secular in the true sense of the term and is miles away from the concepts of religion, belief or faith. This Dharma or i.e. righteous conduct grants full freedom to the people to follow any form of worship and adopt different ways for the realization of God. This lofty idealism was preached and practiced by the galaxy of Indian prophets and religious lights. They clearly differentiated between Dharma and ‘Panthas’ i.e. ways of worship which ultimately finds its fertile and lucid expression.

Writing in The Indian Express, in 1970 Mr. Badr-Ud-Din Tyabji commented on Indianisation by saying, “The Jana Sangh has done a real service by bringing the concept of ‘Indianisation ‘to the fore. What ever may have been the motives of those who first brought it up at the party meeting, its leaders deserve credit for subsequently raising its rights. If they hold firm to this course the party might well succeed in Indianising itself instead of enmeshing itself in an antediluvian strait jacket, which would be abhorrent to the free ranging spirit of Hinduism.’ Again we feel the kindle lighted by Prime minister Mr.Narendra Modi in the heart of Indians.

Indianisation means to Indianise human beings, their emotions, intuitions, ethos, outlook and attitudes, no mechanical rules and regulations can be advanced or prescribed to achieve this. Indianisation, basically being a human being a human problem demands human approach which has least to do with sloganeering, political clichés or camarilla or catch words. It requires a deligent perusal and diagnosis of the malaise with which is afflicted our body politic. Moreover then it should be dealt on different levels viz. political, educational, socio-economic etc. Over and above, the law and medicine, allopathy and jurisprudence, educational system and other things also need to be Indianised. The significance of such thinking is tersely stated by Prof.Madhok: “‘It is well known that laws and jurisprudence of a country reflect its values, civilization and socio- economic thinking. It is therefore essential that legal education and legal system must be Indianised.” Because, “ Not a word of Indian Jurisprudence, which in some respects is even more developed and modern than anything that Roman or Western jurisprudence has to provide, was included in courses of study of Law.”

Regarding medicines, Indian graduates of medicines swear by Hoppocritees, the Greek Physician. But few of them have any knowledge of Dhanwantri, Charak, Shushrat and other masters of medicine and surgery produced by India. Why should an Indian medical graduate not swear by Charak or Dhanwantri instead of Hippocritees and why should some grounding in Ayurveda not form an essential part of medical studies in India.

Indianisation must be considered a conditioning process or form of education that every Indian should undergo, in order to make him a better national. In other words it should be an essential factor for promoting national integration which is really required in today’s sceniro.

### **Workcited**

- a) The Indian Express
- b) The Times of India
- c) India Today