

Gandhian Response and the Neo Brahminic Discourse- Enquiring a Structural Model of Religious Development

K M Vishnu Namboodiri

Assistant Professor and Head, Department of History, Mar Thoma College, Thiruvalla, Kerala

ABSTRACT

The religious sphere is the subject of analysis. Sanskritic, Smartha, symbols, images and rituals are the modes of infliction, the mystification of the past and the reiteration of folklores, legends, hearsays and similar elements for the union of distinct elements in an isolated entity is considered. Normalization, generalization and manoeuvring of traditions, traditions, mores, communities, groups and cultures follow adherence to thematic coherence and stipulation. The dangers and negative effects of the genesis of the discourse on the production and permeation of sophisticated delivery knowledge

Keywords: Gandhi, Discourse, Tradition, Hindu, Neo-Brahminic

INTRODUCTION

How neo-Brahmanism takes the character of a speech. Michel Foucault believes that discourses are "a structure of thought that occurs when statements of scattered statements begin to merge into more concrete conceptual frameworks." Try to understand the conditions that make this "coagulation" possible and present the training rule that translates these statements into language. The four essential prerequisites for this are that you have a common research object. You have a common way of speaking that unites all these statements. You use a coherent system of concepts and finally. A coherent theme unites them. Neo-Brahmanism fulfils all prerequisites for a speech. In fact, it is a coagulated conceptual framework consisting of scattered statements pertaining to social formations in India after independence and transformations within the pre-independent "Hindu" structure of society.

MATERIALS AND METHODS

The religious sphere is the subject of analysis. The Sanskritic, Smartha, symbols, images and rituals are the modes of infliction, the mystification of the past and the reiteration of folklores, legends, hearsays and similar elements for the union of distinct elements in an isolated entity is envisaged. Standardization, generalization and manoeuvring of traditions, traditions, mores, communities, groups and cultures follow in adherence to thematic coherence and stipulation. The dangers and negative effects of the genesis of the discourse on production and the permeation of knowledge of sophisticated delivery (speeches, writings, advice, preaching, etc.) prevent the production of certain knowledge and impose obstacles and exclusions. Discourses produce truths, which are considered truths rather than being true or empirically true. It forces the speaker to place himself in a position of subject in relation to his which undermines the traditional notion of ideas and beliefs. According to Gandhiji "Brahmanism, which

can tolerate untouchability, virginal widowhood, spoil virgins, stinks in my nostrils. It is a parody of Brahmanism. Brahman is not known. There is no true interpretation of the scriptures. It is a preserved breeding. Brahmanism is made of harder material”.

RESULTS AND DISCUSSION

The notions of relaxation in purity and pollution at least for non-Brahman Renaissance communities and others can be visualized in this regard. Interesting to note in this regard is Gandhiji's notion that “Hinduism is the most tolerant creed because it does not proselytize and one finds it capable of expansion today as it was found in the past. He succeeded, not to hunt (as I think he was wrongly held), but to absorb Buddhism. Because of the Swadeshi spirit, some Hindu refuses to change his religion, not necessarily because he considers it the best, but because he knows he can complement it by introducing reforms.” Megan Vaughan says that customs and traditions were created face-to-face with colonizer and colonized encounters. Homi Bhaba, place the term interaction at the meeting place for this process. The interaction between non-Brahminic customs and the practices of the Smarthas tradition can be placed in the same direction.

Franz Fanon believes that "the adaptation of the language and the form of representation of the colonizer has other negative effects on the indigenous subject in the representative stereotypes that are constructed, which tend to infantilize, to primitivize, to decivilize and to the assimilated cultures of the neo-Brahminic system, the subjectivities and distinct systems are indeed disturbing. The lower system has now been reduced to the status of secondary systems. This creates a division and alienation in the identity of the reworked sections of society. Foucault evaluates the position of the subject and considers that it determines a whole set of disqualified knowledge as adequate to their

task of sufficiently elaborated: naive knowledge, located at the bottom of the hierarchy, under the required cognitive or scientific levels. The two central preoccupations of postcolonial theory in this respect are identity and representation. Hybridity, ethnicity and cultural places are the main problems problematized.

The con (textual) analysis and the generation of knowledge without evaluation of the conventional set in the borders enriches the whole of the activity and the reason itself makes the study of the neo-Brahminic subject discursive and worthy of interest. In this regard the Gandhiji's opinion on the state of affair of Hinduism is unbelievable which goes, “A man does not even believe in God and can still call himself a Hindu. Hinduism is a relentless pursuit of truth, and if it has become moribund, inactive, and unwilling to grow today, it is because we are tired, and as soon as the fatigue is over, Hinduism will bounce off the world with perhaps a previously unknown brilliance.” But ironically Culture for the Awakener not only meant a spiritual escalation against the growth of external effects, but also human needs associated with religion, lingua franca, descent, and the pursuit of territorial domination.

The leadership of the new movement upheld the patriarchal norms and the Varna caste system but was essentially non-interchangeable and went so far as to behead a Panchama to preach renunciation and seek heaven. They oppose the concept of secularism and rate religion as the culmination of Indian cultural identity. The "imagined community" of the Hindurashtra model moved from a religious to a cultural issue in national identity. A large number of patch works have emerged to codify and let go social expansion in the intellectual, philosophical, mystical, scientific, humanitarian and aesthetic domains. This is indeed the new discourse discussed in the proposed document. Neo Brahmanism was in line with the design of institutional spirituality to form an organizing content among various groups within the particular

religion. This hegemonic discourse turned out to be very alienating in the disorientation of the Brahmins and in the ritualization of the non-Brahman Hindus of India.

Smarthas should now be placed as supposedly legitimate representatives of the nation, patrons of rituals, symbols, pujas and yatras for the Unity of Sanadhana Dharma. These gimmicks, for a fundamentally Hindu society and humans, may represent the modern manifestation of the psychic polarity between disciplined control and violent power embedded in the influence of Brahmanism on mass culture. This study of "cultural identity is an unconscious human achievement that consciously becomes silent only when a threat to its integrity has been perceived."

REFERENCES

- Homer. A. Jack "The Wit and Wisdom of Gandhi"
- Suvira Jaiswal, Semitizing Hinduism; Changing Paradigm of Brahmanical Integration
- T.N Madan , Secularism in its place
- Asutosh vashney , Democracy,Development and countryside
- Chetan Bhatt, Liberation and Purity
- Jukka Jounki, orientalism and India
- Sudhir Kakkar, Colour of Violence
- Wyrick Deborah, Fanon for beginners
- Malcolm Bowie, Lacan, fonan
- John Stratton Hawley, Vasudha Narayanan, The life of Hinduism
- Ashcroft, Tiffin,Griffiths , Postcolonial studies reader,
- Michel Foucault, Archaeology of Knowledge,
- Cary Nelson, Lawrence Grossberg (Ed), Marxism and the interpretation of culture

How to cite this article: Namboodiri K MV. Gandhian response and the neo brahminic discourse-enquiring a structural model of religious development. International Journal of Research and Review. 2018; 5(5):133-135.
