

Embracing Liberation: An All-Encompassing Approach to Comprehending and Resolving Global Challenges

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Abstract: *This paper explores four major approaches to understand modern Indian political thought, including Desi, Derivatives, Beyond, and a new approach-Liberation. The analysis delves into Gopal Guru's essay "The Idea of India: Desi, Derivative and Beyond," highlighting how Liberation provides a comprehensive perspective. It discusses how the struggle for liberation has been a recurring theme throughout history, addressing exploitation from various power structures. India's diverse traditions, from Bhakti poets to modern leaders, have all emphasized the concept of liberation, making it a crucial lens for comprehending modern Indian political thought.*

Keywords: Liberation, desi, derivative, beyond, Guru, Chatterjee, Begumpura, Frankfurt School, Bhakti Marg, 4th world, etc.

1. Introduction

This paper endeavors to critically examine four principal methodological frameworks with the objective of facilitating a nuanced comprehension of contemporary Indian political thought and engendering a productive dialogue thereof. The endeavor encompasses an analytical scrutiny of the initial three paradigms, namely Desi, Derivative, and Beyond, elucidated within the seminal work "The Idea of India: Desi, Derivative and Beyond" by the renowned political scholar Gopal Guru. Additionally, this inquiry extends to incorporate an alternative vantage point, namely the 'liberation' approach. The central contention of this study pertains to an exploration of the inherent limitations characterizing the aforementioned trio of approaches in their capacity to explicate the intricacies of modern Indian political thought, thereby advocating for the ascendancy of the 'liberation' paradigm. The discourse on liberation, while concurrently affording a comprehensive overview of the pre-established Desi, Derivative, and Beyond frameworks, is substantiated by a global historical trajectory marked by recurrent struggles for emancipation from various manifestations of exploitation and hegemony. This phenomenon is palpably evident in the annals of world history, wherein the pursuit of liberation has manifested in diverse forms ranging from resistance against dominators, feudal overlords, and colonial powers to contemporary manifestations of capitalist influence. Significantly, within the specific context of India, the discourse on liberation finds resonance within the ideological tenets espoused by Bhakti poets, modern versifiers, social reformers, and visionary leaders, thereby enlisting multifarious branches of Hindu philosophy, including but not limited to Buddhism, Jainism, and Charvaka, in the pursuit of emancipation. In light of this multifaceted historical tapestry, the emergent 'liberation' approach assumes a pivotal role in comprehending the underpinnings of contemporary Indian political thought.

2. Major Content

Now we will try to understand the important arguments of the three major approaches respectively, the Desi approach considers itself autonomous; it believes that it does not need to depend on western philosophy for its legitimacy. It tries to declare itself supreme over the West. According to this, historically ancient India's culture has been very rich and developed, due to the shortcomings of people and some external invasions, some evils have spread, which can be corrected by adopting the philosophy of its past glory. So it tries to find historical means for the solution of its present problems and on the basis of that builds modern logic. Similarly, if we talk about derivative approach, it seems euro centric, although it must have been woven from the experiences here, but overall it feels imported. Thinkers like Partha Chatterjee also put the idea of nationalism in this category. It is more concerned about contemporary problems, it connects itself with the experiences of anywhere around the world and tries to learn the same and favors the solution of its problems on the basis of those learnings. But he argued that it is not wholly imitated as some are more 'autonomous'. It is not desperate for any kind of supremacy but is more concerned about the solution of the contemporary problems. At the same time, the Beyond approach presents a sharp contrast to the "derivative" and "desi" discourses driving nationalist thought and the "idea of India". This discussion considers liberation as the most appropriate or relatively appropriate. The discourse goes "beyond" in offering a fiction based on a "negative" language, which however turns into an idealized form of thinking. It goes beyond both derivative and indigenous as it foregrounds itself in the local configuration of power, which opposes the hegemonic orders of capitalism and Brahmanism. It advocates a new social order based on equality based on the ideas of Phule, Periyar and Ambedkar.

After Derivatives, Desi and Beyond, now comes the most important point on "Liberation" which is also our main concern. In addition to the above three approaches to establish a dialogue with modern Indian political thought, an

attempt is made to understand the logic behind how the liberation approach can be extremely effective. As already mentioned, the voice of liberation against various forms of domination has been heard in societies and human civilizations all over the world. To get rid of domination and to realize the dream of emancipation, societies around the world have devised their own ways of fighting and grappling with it, so emancipation itself appears as an attitude. In this approach there is no distinction of being foreign, imported or indigenous etc. Talking about the vision of history, it connects itself with the liberation struggles of human civilizations around the world. Now if we talk about domination and ownership, then as human civilization became stable due to agriculture and various inventions, some powerful or clever people captured the excess wealth and resources and then domination arose, due to the struggle of the exploited people. Later the social system changed, but the domination remained one-sided or one-sided in some form or the other. Later liberal thinkers like John Locke tried to philosophically legitimize private property, after which whole Marxist philosophy comes to the fore and calls for struggle against this capitalist domination and tries to socialize the mode of production. After this, as the capitalist system and the state became stronger, the fight became more widespread. The tendency to centralize the surplus wealth inherent in capitalism gave birth to colonialism, as a result of which the struggle for liberation started on two fronts. Where the struggle of neo-Marxist thinkers originated against the specific structure of capitalist state in which thinkers like Gramsci Althusser Marcus saw the dream of liberation. Frankfurt School thinker Marcuse argued in An Essay on Liberation that the development of advanced industrial society had rendered traditional notions of human freedom obsolete. Social theory could no longer be satisfied with repeating the formula "from each according to his ability, to each according to his needs", but must now examine the nature of human needs themselves. Marcuse claims that even if production is determined by the workers, the oppressive system will not allow any improvement in their condition – unless the workers themselves have the needs and aspirations of free men. Simultaneously Marcuse's "Essays on Liberation" attempts to outline the most effective and lasting new possibilities for human liberation from philosophical anthropology to aesthetics. Marcuse believes that it is necessary to create a field of freedom, both physical and mental, that does not currently exist: freedom from an exploitative system in the form of welfare-the freedom that must precede the creation of a free society, which requires a historical break with the past and the present. Simply put, Marcuse believes that the capitalist system has made man one-dimensional, due to which the laborer is separated from the satisfaction derived from his production. If we talk about Gramsci among other socialist thinkers, he takes forward the struggle for liberation by pitting organic intellectuals against traditional intellectuals. Now coming to the discussion of the struggles against colonial power, thinkers like Gandhi are struggling to get rid of colonial power through non-violence tactics. Gandhi in his "Hind Swaraj" selectively criticizes the institutions created by the colonial powers and the people serving in them, Gandhi is hitting the root of colonialism through tactics like minimum consumption. Overall, in every society, in every system, wherever the situation of domination has arisen, the struggle for liberation has been

created in its own way. Apart from this, if the liberation approach is found, the elements of Liberation are found in some form in other perspectives of the dialogue including the above three approaches. The questions of salvation in desi, derivatives or beyond are stubborn. Liberation approach is also important that it is relevant to eternity and continuous collide and contemplate as a subject. The number of rules, law practices, thoughts, assumptions that operate the society is at the center of the idea of liberation. Now, it is a different matter that it expresses the reality of anybody's salvation and the second slavery, but even if this is the question of salvation against him. Law practices, thoughts, pave the path of struggle to eliminate the assumptions and to create a new society system. Based on the said logic, the liberation approach may be highly important to communicate with modern Indian political contemplation.

3. Conclusion

In conclusion, the liberation approach holds significant relevance as a means of engaging with modern Indian political thought. The dispersion of civilizations across the globe, accompanied by the establishment and transformation of social and governance systems, underscores the pivotal role of liberation. The comprehension of this concept becomes paramount, particularly in the context of India, where various philosophies, religions, and sects are deeply concerned with the notion of liberation. The verses of modern Indian Bhakti Margi poets, exemplified by Ravidas' assertion, "aisa chahun raj main, jaha mile saban ko ann, chhot-bado sab sam base, ravidas rahe prsann." (I want such a state, where everyone gets food, rich and poor all settled together, Ravidas remained happy) "exemplify a fervent aspiration for a society characterized by equitable distribution of resources, elimination of caste distinctions, and contentment for all. This poetic expression serves as a rallying cry against the prevailing caste system and poverty, advocating for a nation-state founded on equality and essential provisions. Simultaneously, the spectrum of modern Indian political thinkers and social reformers, from Raja Ram Mohan Roy to Swami Vivekananda, Jyotirao Phule, Mahatma Gandhi, and B. R. Ambedkar, grapples with the pursuit of liberation. Their discourses traverse the realms of colonialism and casteism, encapsulating the diverse range of challenges confronted by Indian society. Consequently, the liberation approach broadens the scope of comprehension surrounding modern Indian political thought, providing a unified platform for various struggles against the burgeoning modern-day forms of oppression.

Evidenced by the recent Oxfam report revealing wealth concentration and the retreat of neoliberal capitalist states from public welfare initiatives post-COVID, the imperative to address these dire circumstances necessitates a global alliance of human liberation endeavors. This movement draws from a compendium of strategies employed by societies worldwide, serving to consolidate and amplify both minor and major contemporary movements. The liberation movement becomes a means of combating the afflictions that beset the "4th world" aligning with the needs of humanity at large and safeguarding its well-being. In essence, the liberation approach emerges as an all-encompassing framework for comprehending and addressing

the challenges that confront humanity. By championing liberation as a cornerstone of understanding and rectification, it aspires to provide a holistic solution to the multifaceted predicaments afflicting our global society.

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