The Idea of India in the 21st Century

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Abstract
No Abstract.

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References


3. For example, see http://en.wikipedia.org/wiki/Madhav_Sadashiv_Golwalkar. The Rashtriya Swayamsevak Sangh and the Vishwa Hindu Parishad champion this viewpoint.

4. Rather than keeping away from religion, in India the state gave equal respect to all religions.

5. Anyone who as read Alexandre Dumas The Three Musketeers will recall the power of the Church in Cardinal Richelieu.

6. This can be seen in the Fremen culture in Frank Herbert's classic novel, Dune.

7. In monist tradition, which I discuss below, Brahman is everywhere - in the tree.

8. See http://koenraadelst.bharatvani.org/books/wiah/ch3.htm. I do not think passing these laws means India is a hindu state, as some believe.


11. Amartya Sen in his many writings describes the Muslims of this part of the world, as a distinct group referred to as, hindva muslims. Here in Brazil, I find my Brazilian friends introducing me as a, Hindi friend - the reference is to the country I come from, not religion.

12. In Indian law, a, hindu is defined by exclusion - not a Christian, Muslim... This is a recognition of the fact that it is not a religion in the sense the others are. It is a way of life. See http://www.religioustolerance.org/hinduism.htm for one discussion.

13. Also called, Akhand Bharat, a concept akin to eretz Israel.

14. The most famous is B.R. Ambedkar's argument against a federal dominion, but it must be remembered that he objected to a specific proposal, not to a general federal form of government.


16. Contrast this with the treaty between India and Pakistan on the sharing of the water from the Indus basin, which as stood the test of time.

17. People are born into a caste. The term caste refers to the varna, or four fold classification of society - the Brahmans [keepers of tradition and ritual with a monopoly on Vedanta], Kshtriyas or soldiers, from among whom the kings are chosen, and banias or traders who keep the economy going. These three are the high castes. The fourth, shudras, consists of those whose occupations involve manual labour, like farming. Within this is a range of occupations, jatis, which runs into thousands.
During this week’s podcast I briefly mentioned an idea that I would like to explore a bit further: The striking similarities between the strategic position of India in the 21st century with that of the now vanished empire of Austria-Hungary in the 19th and early 20th century. I’ve published similar pieces looking at this analogy previously at The Huffington Post and China-US Focus, but I thought I would repost some of my observations here as well. To this day, India’s foreign policy, much like Austria-Hungary’s is – more than most other emerging titans – constrained by a quest for internal security.
Entitled A New Era: India-Russia Ties in the 21st Century, the book is an attempt to critically reflect on the current state of Russia-India relations, and give practical advice on how to improve the relationship between the two countries. Printing and distribution of the book in India will be handled by the Times of India Group, a partner of Rossiyskaya Gazeta and Russia Beyond the Headlines. The book serves as an invitation to a discussion about what the relations between Russia and India in the 21st century will be how to maximise the accumulated potential and make it the basis for joint