

# Logical Rationality & Awaken Nationalism in India: Insights from the Indian Knowledge System and NEP 2020

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**Abstract:** *This paper examines the tension between blind nationalism rooted in ancient myths and a progressive national identity driven by logic. The author critiques the tendency to rely on pseudoscience and the caste system, arguing that such “mental slavery” and “cultural lag” obstruct India’s modern development. To overcome these hurdles, the source advocates for the rejuvenation of traditions that prioritise reason over superstition and social division. The National Education Policy (NEP) 2020 is highlighted as a vital instrument for this transformation, aiming to foster holistic development and civic responsibility in higher education. By integrating cultural heritage with critical thinking, the policy seeks to cultivate a sense of nationalism that is both self-reliant and ethically grounded. Ultimately, this study calls for a mental revolution to build a unified nation capable of addressing contemporary global challenges.*

**Keywords:** Nationalism, Mental Revolution, Social Division, Indian Knowledge, Pseudoscience, NEP 2020

## INTRODUCTION

### The Paradox of an Ancient Civilization

Understanding how a nation’s ancient heritage can become a “bond of mental slavery” rather than a source of strength is critically important for postcolonial societies. For India, a civilisation defined by its antiquity, this paradox lies at the heart of contemporary social discourse. The author of the source text posits that this mental servitude is the single greatest impediment to progress, creating fertile ground for a nationalism that is more performative than substantive.

The older the civilisation of the fellow, the greater the bonds of mental slavery. India’s civilization is old; there is no doubt about it and therefore there are more obstacles in the way of its progress. Mental slavery is the biggest obstacle to progress, and our sufferings and economic and socio-political problems are so many and so complex that we cannot think of any solution to them unless we try to think about them clearly and freely. At the beginning of the 20<sup>th</sup> century, there was a flood of nationalism in India, at least among educated youth. This national heat continued to run in many degrees, but in many degrees, there was blind nationalism or rather this nationality, despite being scholarly, was a blind nationality in many other ways. In whatever way is the truth, to prove the most innocent and glorious history of our country, that is, go to our sages, writers & thinkers, and see the things of the greatest political importance of the twentieth century in the democracy and state institutions, was a part of our nationalism.

The core problem identified is “mental slavery”, a state that prevents clear and free thinking about the nation’s myriad challenges. This blindness is characterised by an obsessive need to project modern political concepts, such as democracy and state institutions, onto the distant past, thereby proving an “innocent and glorious history” at all costs.

### Introducing Key Theoretical Concepts

This analysis is structured around four central concepts drawn from the source text, which together diagnose the condition of modern Indian society.

- **Cultural Lag:** “Refers to the notion that non- material culture (beliefs, ideas, ideals, values, norms etc.) takes time to catch up with material culture like technological innovations, and the resulting social problems that are caused by this lag.” (Ogburn, 1922)
- **Piecemeal Culture:** “A gap in Social knowledge transferred from one generation to other leads to social conflict and

encourages social change for future generations.” (Singh, 2019)

- **Falsified Historia Socio-Culture:** “A phenomenon where ego or the group start’s comparing past social practices in present social structure and considers those practices as, an evil to the society without finding the rationality behind the origin of these practices.” (Singh, 2019)

- **Blind Nationalism:** An uncritical devotion to proving the “most innocent and glorious history” of the nation. It is marked by a tendency to interpret ancient texts and traditions as containing the greatest political wisdom of the twentieth century, thereby avoiding engagement with contemporary reality.

These concepts form a framework for understanding how an uncritical obsession with the past fosters the social ills it purports to transcend.

### **The Anatomy of Blind Nationalism: Past Glory vs. Present Realities**

To comprehend the societal impact of blind nationalism, it is essential to deconstruct the specific behaviours and beliefs that characterize it. This section analyses the psychological and social mechanisms that systematically prioritise a glorified, often mythical, or without scientific evidence and explanation, past over a challenging and complex present. This substitution creates a profound cultural lag, wherein societal values fail to keep pace with material and political needs.

The obsession with antiquity and supremacy inspired by the malaise of proving that ancient India and its inhabitants are above all the nations of the world forever, whatever we write in the name of frivolous historical discovery, if Western scholars do not accept it, then immediately pass the criticism that here all Western historians, English and French, German and Italian, American and Russian, Dutch, etc. are all dishonest, all conspire, and write lies about the history of our country. They do not allow our revered Vedas to be more than 3500 and 4000 years old (although they were created exactly one billion 92 crore years ago). It comes to the mind of these good men that if we somehow prove our civilisation, our books, and our sages as the oldest in the world, then our work has become, perhaps, seeing the antiquity of our rights, and the world can liberate (consider us global leaders) us without quarrelling. Let it be so, otherwise our youth may get drunk in the pride of having the blood of the builders of that ancient civilisation in their veins, and then even the biggest sacrifice for the progress of our nation becomes the game of our left hand.

### **Cultural Lag and the Hypocrisy of Progress**

The author identifies a central hypocrisy in a society that celebrates a mythical past while neglecting the pressing present-day needs. This disconnects, which can be understood through William Ogburn’s concept of “cultural lag”, reveals a stark contrast between non-material cultural pride and the lack of corresponding material progress in the Philippines.

Today, we may not have fire weapons in our hands. Today, even if we do not have firearms in our hands, we should not have machine guns, submarines, and airplanes

that fly over the sea and above the air and can shower disaster, but it is alright. What is more important is whether we have the flying horse of King Bhoj or Pushpak Vimaan. If we prove this, then all is done. Is there any call of stupidity for these thoughts, and that we should not be blown away by the glory of our forefathers, where half our enthusiasm gets spent praising their deeds and we do nothing constructive? India was a world leader (Vishwa Guru), but to regain that position, one needs to deliver leadership. By quoting the past, we cannot hide present challenges which need solutions and definitely cannot create a safe future. The campaign against the Purdah System remained successful in terms of material culture, but the hypocrisy in the name of past glory is still a hurdle in the path of progressive Indian non-material culture, which needs to be rejuvenated with logical rationality. This cultural lag between material-culture and non- material culture needs to be reduced, especially by working on non-rational beliefs and rituals in current phase.(Ogburn, 1922)

Because of our ancient pride, we become rigid in the affection of our past, and in this, we get excited to be ready to blindly obey the religious words/rituals of our ancestors which may have been interpreted and fabricated hundreds of times in different decades and centuries for the falsification of social order and understanding for personal benefits. Piecemeal culture and falsified socio-cultural history flourished due to our indifferent attitude towards understanding the roots of social practices and their origins. Such unknowns are the crooks, who have created a sectarian cult by mixing their skills, money, fraud, and other types of bribes which added some greedy/ selfish blind followers, and then thousands of small and big educated and stupid black and white sheep started nakedness. By playing with beliefs throughout their lives, they kept having fun and were worshipped in the world as gods and deities, and after their death, their followers started raising them higher. If that group is successful in its propaganda for a few centuries, then these sly great men and holy spirits will become famous. Leave the things of the old times, we have seen some such men with our own eyes in which some died and some are still alive, their life inside was so selfish and saintly, but the devotees outside started to consider themselves lucky from their touch or glimpse.

This hypocrisy highlights a society where quoting the past becomes a way to “hide present challenges”, preventing the development of the solutions needed for a secure future.

### **Exploiting Beliefs for Personal Gain**

The societal conditions of “piecemeal culture” and an aversion to critical reasoning create an environment where “crooks” can thrive. The author argues that these figures establish sectarian cults for “personal benefits” by skilfully mixing “skills, money and fraud.” They attract followers through various bribes and build a following of “educated and stupid” devotees. Over time, these cult leaders are deified and worshipped as gods and holy spirits, thus perpetuating a cycle of uncritical belief that stifles rational thought and social progress. This culture of uncritical belief provides a direct pathway for the normalisation of superstition and the rise of pseudoscience within mainstream society.

A closer look at these religious monasteries and ashrams of Mahatmas (Mahan-Atmas - a term of respect for a person who is regarded with reverence; a great spiritual being, a great soul), shows that they have opened schools for the promotion of pretence and religion propaganda as an employment of hundred percent profit. Most people are engaged in this with the idea of their business. There was a person at some place, and God was so pleased that he himself came and took water from him. Yes, you got it right 'from his hands', that is, took water from him! Such kinds of dysfunctional phony information are rolled in societies to get more followers cum clients and investors.

This is the sanctification of superstition by using pseudo-science, leading to institutional decay. When a society venerates the past without critique, it becomes vulnerable to normalising superstition and pseudo-science. This section explores the author's argument that this normalisation is not a harmless cultural quirk but a corrosive force that corrupts intellectual standards, hollows out public institutions, and distorts national priorities.

A new opinion has been going on here for 25-30 years, that all the foolishness around the world, ghosts, phantoms, and magic are bent to prove everything with science. Fools think donkeys don't come out of Oxford and Cambridge, and all Williams and Edwards don't do anything other than science. Based on their incomplete knowledge, these half-informed personalities started to prove everything from the scientific principles that came just-100-150 years ago. This co-option of 'Science' is a key trend critiqued as the use of "rotten street-science" and incomplete knowledge to lend legitimacy to ancient foolishness. This co-option of scientific language serves to reinforce these irrational beliefs.

Although 70 percent of these have been proved wrong in those theories, for the blind devotees, the texts prepared by the old science are becoming final words to follow. The history of India is very long and wide, in view of both the time and the country; our list of foolishness is also very long in the same way. Blind nationalism and its clairvoyant have instilled great devotion to its past, and theories from rotten street science are ready to nurture all those stupidities. Why are they not ready to sell and eat this wisdom?

Where not only aircraft, but horses also fly in the sky, where there is no gunpowder and firearms but crores of enemies are burnt to ashes in a moment in the flame emanating from the mouth, whose micro- philosophical discussions can have stunned the world, can they write something as a lie?

Ghost calling over table, Mesmerism, Hypnotism, etc., were first scientifically used to take us back to our forgotten idiotic beliefs, and the worst is that now science prize winners in open started assisting concepts of paranormal activities. After all, when the Nobel laureate Oliver Lodge writes a book about ghosts - phantoms, and swears and preaches people about it, then what is the fault of those foreign brothers? The author points this as a prime example of how scientific authority can be used to legitimise superstition.

## **The Case of Astrology: A Critique of Institutional Failure**

The author presents the growing acceptance of astrology as a prime case study of institutional and intellectual decline. Once dismissed by the educated, it is now increasingly considered a "sure science."

Till now educated people used to think of astrology as a lie, but now many of them have become supporters and number is keep increasing, they consider it to be a sure science. Our newspapers compete with each other to print the predictions of astrologers. Astrologers' meteorological predictions are placed on the main page. What is the need to have instruments and experts for this by spending lakhs of rupees on weather forecasts and climate change departments? Should we keep season prediction instruments, earthquake seismographs, etc., and experts who earn lakhs of rupees a month on it?

The author satirically proposes that because astrological predictions are given such prominence, the nation should dismantle expensive scientific bodies, such as weather forecasting and earthquake seismology departments. Astrologers can do their work with great success, they don't need instruments and they will tell all the things sitting at one place and there will be no need to ask for information from outside. Then, it will be appreciated that the same person also tells that there will be high rains or will face shortage of rain. If there are delays in the arrival of state instalments even after the earthquake, then it will also be told after seeing the birth certificates of the leaders, what the reasons and their justification are.

## **Satirizing 'Aatmnirbhar' (Self-Reliance)**

The author employs deep irony in his use of the concept of aatmnirbhar (self-reliance). The text frames the promotion of astrology as a "100% indigenous" business, where "the heart, mind, body and inputs all things are 100% indigenous." This is a scathing critique of how the noble vision for a self-reliant India-one built on self-respect, morality, and principle is being distorted to promote superstition over genuine scientific and industrial progress.

Atmanirbhar Bharat which translates to 'self-reliant India' is a phrase the Hon'ble Prime Minister of India Mr. Narendra Modi and his government used and popularised in relation to the country's economic development plans. To be aatmnirbhar is a vision to create a new and healthy India. Indian citizens were looked upon as people with self-respect, morality, values, principles, and a self-dependent identity. However, where is the wind blowing?

From these pervasive societal ills, the analysis turns to what the author considers the most profound structural barrier to a unified and progressive nationalism: the caste system.

## **The Caste System: The Ultimate Obstacle to "Pure Nationality"**

In the author's critique, the caste system represents the deepest and most resilient form of "mental servitude" in Indian society. It is not merely a social issue but a fundamental obstacle that makes a unified, "pure nationality" impossible. As long as caste identity remains

primary, any national identity will be superficial or compromised.

Take the caste and regionalism system, which is among the great inventions of sages, on which many are very proud. Along with the awakening of national feelings, some countable leaders started speaking against caste, but most of the high-ranking leaders are still ready to focus on this wonderful feature of their sages. Leaders have seen that this caste system is becoming one of the biggest reasons for increasing discrimination and division among themselves. These leaders' efforts are aimed at keeping both nationality and caste intact. However, many of them began to understand that this was impossible.

There's incompatibility of caste and nation as author puts forth the unequivocal argument that "Pure nationality cannot come until you are ready to break caste system." If you are not a caste breaker, your real world is within your caste. Your relationship with others will be merely an agreement. When you reach any position and want to be honest, your opinions will be influenced mostly by your caste members. You will be compelled to take care of your caste in jobs, appointment in committee, sub-committee, and writing recommendations leading to favouritism, nepotism, corruption, and lack of trust for other caste members. The author articulates this psychological incompatibility with a powerful metaphor: "There are thousands of chambers in the heart of a man, but there is no such option in which the sense of caste is taught in one and nationality remains untouched by it in the other."

Just as the wise people who come to the peasants' movement come prepared in advance, they have to enter or set foot in the path of communism. Similarly, nationalists should understand that they must break down the caste wall. If a man wants to be a national leader and simultaneously maintain the loyalty of his caste brethren, he will either not be honest or he will have to remain unsuccessful. How can someone be a confidant of another caste while maintaining strong relationships with their own caste? Ministers must be especially careful. Close relations with caste brothers can easily defame them with allegations of corruption, favouritism, and nepotism. Faced with this intractable problem, the author prescribes a radical and demonstrative act of "mental rebel." He calls for every principal national leader to prove their commitment to breaking caste barriers by arranging at least one inter-caste marriage within their immediate family, whether it be their "son or daughter, niece or nephew, granddaughter or grandson." This is not a mere suggestion but a challenge to prove that their loyalty lies with the nation rather than with parochial caste interests.

### **The 'Bare Sword of Change' and Organic Analogy**

The author envisions this change not as a gradual reform but as a swift and decisive one. This vision is articulated through powerful metaphors: the revolution is a "raging fire" that will burn all the old houses of tradition, requiring a "new foundation" upon which the "new palace of nationalism" can be built.

This process is framed using Herbert Spencer's organic analogy, which posits that society is like an organism

in which all institutions are interdependent. A change in one institution—in this case, marriage and caste—will inevitably trigger changes in all other social institutions, such as kinship, family, health, religion, and education. To navigate this revolutionary change constructively, the author cites the work of sociologists Yogendra Singh and D.P. Mukherji. Prof. Singh's book "Modernization of Indian Traditions" and Prof. Mukherji's conceptualisation of 'Imperial Culturalism' clears the path to be followed. Their work suggests that the correct path for progressive nationalism is the "Upgradation of traditions... and not the imitation" of external models, a path that requires understanding one's roots while continually updating them with rational thought.

This call for a social revolution is complemented by a proposal for structural reform through the national education system.

### **The Path to "Awaken Nationalism": The Role of the National Education Policy (NEP) 2020**

The author pivots from diagnosing societal ills to prescribing a cure, positioning the National Education Policy (NEP) 2020 as the primary institutional mechanism for cultivating a constructive "awaken nationalism." This section now analyses the specific educational reforms the author champions as the antidote to the "blind nationalism" critiqued earlier, examining how the policy is framed as a blueprint for forging a new generation capable of critical thought and genuine pride.

In 2020, the Government of India introduced The National Education Policy (NEP) 2020, which serves as a blueprint for the transformation of the country's education system. Beyond its educational objectives, the NEP 2020 plays a significant role in awakening nationalism by fostering a holistic approach to learning that nurtures pride, identity, and responsibility towards the nation. This article delves into the various dimensions of the role of NEP 2020 in shaping nationalism, supported by detailed reasoning and analysis. At its core, the NEP 2020 seeks to transform the Indian education landscape by prioritising holistic development, flexibility, multidisciplinary learning, and skill enhancement. However, woven into these educational objectives are elements that contribute to awakening nationalism among citizens. According to the author's analysis, the NEP 2020 is designed to cultivate a positive and informed national identity through several key mechanisms, thereby replacing blind devotion with healthy pride.

First, the NEP 2020 places a strong emphasis on integrating Indian culture, heritage, and values into the education system. By promoting cultural awareness and preservation, the policy aims to instil a sense of pride and attachment to one's cultural identity. This integration is crucial for fostering a shared sense of belonging among citizens, thereby strengthening national unity. By including Indian cultural elements in the curriculum, students are encouraged to appreciate the richness and diversity of their heritage, fostering a deeper connection to the nation. In addition to cultural integration and linguistic diversity, the NEP 2020 places a strong emphasis on fostering a comprehensive understanding of Indian history. By providing students with a nuanced view of the nation's past,

including its cultural and intellectual heritage, the policy aims to develop a sense of historical continuity and national identity. Awareness of history serves as a foundation for understanding the present and shaping the future, fostering a collective memory and identity that are essential for nationalism.

Furthermore, the NEP 2020 underscores the importance of ethical and civic values in education. By promoting qualities such as empathy, respect, and integrity, the policy aims to cultivate responsible citizenship and a sense of duty towards the nation. Ethical and civic values are the cornerstones of a healthy society, fostering cooperation and solidarity among citizens. Through the integration of these values into the curriculum, the NEP 2020 aims to nurture a sense of collective responsibility towards the welfare of the nation, thereby contributing to the awakening of nationalism. Moreover, the NEP 2020 encourages critical thinking, problem-solving, and enquiry-based learning approaches. By empowering students to analyse and engage critically with social, political, and historical issues, the policy aims to foster a sense of agency and responsibility towards the nation. Critical thinking skills enable individuals to evaluate information and participate actively in public discourse, contributing to informed citizenship and national development. By promoting these skills, the NEP 2020 nurtures a culture of active engagement and participation among citizens, thereby contributing to the awakening of nationalism. Additionally, the NEP 2020 emphasises environmental education and sustainability. By instilling a sense of responsibility towards the environment and future generations, the policy aims to foster a broader sense of nationalism rooted in ecological stewardship. Environmental sustainability is essential for the long-term well-being of a nation, and fostering environmental consciousness instils a sense of collective responsibility among citizens towards the nation's ecological health. Through the integration of environmental education into the curriculum, the NEP 2020 seeks to nurture a sense of care and concern for the natural world, thereby contributing to the awakening of nationalism.

## CONCLUSION

### From Mental Slavery to a New Foundation

The ancientness of a civilisation, while a source of pride, can forge powerful bonds of “mental slavery” that obstructs societal progress. This article deconstructs a critical argument asserting that in India, this phenomenon manifests as “blind nationalism”, a condition that hinders the nation's capacity for clear and free thought about its complex economic and socio-political problems. This critique examines the roots of this blind nationalism in deep-seated hypocrisy, the proliferation of a “piecemeal culture” born from generational gaps in knowledge, and a “falsified historia socio-culture” that unthinkingly condemns past practices as evil without rational enquiry into their origins. By analysing these social pathologies, this article illuminates the author's call for a radical shift from uncritical devotion to the past towards a future built on logical rationality and authentic national unity.

The arc of the author's argument presents a powerful sociological critique of a nation struggling under the weight of its history. The core problem is identified as

a “mental slavery” rooted in an uncritical worship of an ancient past, which in turn gives rise to a “blind nationalism.” This condition manifests through debilitating symptoms: a deep-seated hypocrisy that praises past glories while ignoring present failures, the normalisation of pseudo-science that decays institutional integrity, and the stubborn persistence of the caste system as the ultimate barrier to national unity. Faced with this diagnosis, the author proposes a two-fold solution. First, a radical social revolution, symbolised by the breaking of caste barriers through inter-caste marriage, is needed to shatter the old structures of mental servitude. Second, this revolutionary act must be supported by holistic educational reform, embodied by the NEP 2020, designed to cultivate a new generation of citizens capable of critical thought, genuine pride, and responsible action. Only by laying this new foundation can the nation transition from a state of blind devotion to an awakened, progressive, and truly unified nationalism.

Ultimately, the goal of NEP 2020 is to equip students with the knowledge, skills, and values required to build a “strong and vibrant democracy rooted in a sense of shared identity and purpose. “Through these proposed reforms, the education system is presented as a crucible for forging a new kind of citizen and, by extension, a new kind of nation.

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