

CROSS-FERTILIZING ROOTS AND ROUTES:ETHNICITY, SOCIO-CULTURAL REGENERATION AND THE CALLING OF PLANETARY REALIZATIONS

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Abstract: Ethnicity is an important part of our discourse and practice in our modern world and it affects our visions and practices of identity and differences. Our conventional notions of ethnicity is linked to our rootedness in a place and culture but it does not always acknowledge the significance of routes—interactions, influences and intertwining pathways—in the very constitution and production of roots. This essay strives to rethink ethnicity and identities as cross-fertilization of roots and routes. Ethnic mobilization in the modern world has taken predominantly been confined to challenging existing state power and capture of power but this calls for the need for socio-cultural regeneration of the cultural resources such as heritage local knowledge that ethnic movements can take up. Ethnic movements can go beyond the facile construction of insider and outsider and develop a new politics and spirituality of mutual blossoming and hospitality what is called sahadharma in this essay. Finally we can reconstitute ethnicity and identities in a connected way—connecting roots and routes—as belonging to our Mother Earth and not only to the territories or cultures we are born. This is the calling of planetary realizations explored in this essay which is different from monological and one-dimensional view of globalization still dominant in our fragile world.

Keywords: socio-cultural regeneration, Sahadharma, planetary realizations, politics and spirituality of hospitality

The Asian maritime networks of the pre-colonial era ... involved a wide variety of merchant communities at different points who did not speak the same languages or trade in the same currencies [] In many ways, contemporary Asian regional interdependence resembles the maritime Asian trade networks, because of the separation of political, economic and military levels and power [...] Although the actual products flowing through the Asian maritime networks were miniscule compared to today's figures, the cultural flows they enabled—packaged in Hinduism, Buddhism, Confucianism, Daoism, Islam—were nothing short of world-transforming. [...] Nonetheless, the older Asian models of cultural circulation without state domination of identity presents us with a historical resource to explore new possibilities.

--Prasenjit Duara (2015), *The Crisis of Global Modernity: Asian Traditions and a Sustainable Future*, p. 277.

But origin always meets us from the future.

--Martin Heidegger, (1971), *Poetry, Language, Thought*, p. 10.

Modern Societies are replete with notions of ethnicity, cultural / religious identity which are often valorized in recent times to the point of unreason, plunging

ethnically different communities into conflict situations. This new awareness of one's distinct ethnic identity often plays a horrendous role in our present-day world; for, your 'difference' is made a special privilege which you would proceed to deny to others who differ from you in terms of clan, creed or color. Remember the Hutus and Tutsis of Rwanda, Burundi who massacred each other in millions, not to mention on the ethnic cleansing that proceed, say from Kosovo to Kashmir.

--T.R.S. Sharma (2014), *Dialogics of Culture in Ancient Indian Literature*.

INTRODUCTION AND INVITATION

Ethnicity is a continued challenge for us for creative rethinking and envisioning and practicing shared lives. As Alain Touraine, the deep sociological thinker of our times, urges us to realize: "We are now living through the undermining of national communities and strengthening of ethnic communities" (Touraine 2007). This process is a multi-dimensional process of resistance, struggle, creativity, destruction and transformation which calls for deeper probing of and meditative co-walking with our existing conceptual categories and modes of engagement. As ethnicity cannot be understood either as a static category or in isolation from other categories and realities such as nationality and citizenship, as T.K. Oommen (1997) argues, we also need to understand the limits of these categories themselves as well as the inner and mutual transformations that these are going through both internally as well as in their interrelationship. All these categories and lifeworlds have a complex relationship to tradition, modernity, postmodernity and an emergent modernity called transmodernity where as Enrique Dussel (2017: 226-227) argues "unsuspected cultural richness" rises up like the flame of fire of those fathoms buried under the sea of ashes from hundreds of years of colonialism." Transmodernity refers to "a process of rebirth, searching for new paths for future development." If the reality and production of ethnicity is linked to both modernity and colonialism leading to what Oommen (1997) calls *ethnification*, transmodernity challenges us to understand both historical and contemporaneous processes of deconstruction and reconstruction, resistance and creativity anew. While *ethnification* is a process of marginalization, ethnicity is not just produced at the disjuncture of home and the world as Oommen argues. Contra Oommen, we do not become an *ethnie* when we leave our home and come to a foreign land. Ethnicity is an aspect of both home and the world and understanding it as a dynamic process as well as the related categories and histories of nationality and citizenship challenges us to understand ethnicity as well as nationality and citizenship not only as nouns but also as verbs (cf. Giri 2012; Giri 2013). As verbs they embody multiple and multi-dimensional processes of genesis, ongoing dynamics and reconstitution. Oommen' phrase *ethnification* points to the verb dimension of the category of ethnicity. At the same time, to these categories of nation, ethnicity and citizenship we need to add the category of soul—self, social as well as cultural—as well as creativity. We need

to bring to our existing discursive and practical landscape dynamics of generativity and regeneration of soul, culture and society. Today ethnic mobilization as it is engaged in struggle with other ethnic groups and the state, is also engaged in a process of socio-cultural regeneration as it fights against both the dominant logic of state and market in favor of more autonomy, control over local resources and sometimes creation of new states. Many a time there is a mimetic reproduction of state violence in ethnic mobilization but slowly violent ethnic mobilizations are being forced to realize and learn, as Rene Girard tells us that “the sacrificial system [of violence] is virtually worn out” (quoted in Fleming 2004: 111). This challenges us to realize the limits of violence and absolutism and calls for the difficult journey of non-violent resistance and transformation in a world where violence presents itself as the tempting easy option for both the state as well as non-state actors (Bass 2013; Daniels 1996; Volkam 2006).

ETHNICITY, CULTURAL RIGHTS AND CULTURAL REGENERATION

In Between Root and Routes

Ethnicity is linked to both territory and culture. The struggle for ethnicity in the modern and contemporary world is a struggle for plural, economic and cultural regeneration and transformation. Ethnicity as it emerges in between culture and location is linked to our need for roots which are invariably multiple (Cf. Weil 1952: 99). Here what Simon Weil (1952: 99) writes in her *Need for Roots* deserves our careful consideration:

To be rooted is perhaps the most important and least recognized need of the human soul. It is one of the hardest to define. A human being has roots by virtue of his real, active and natural participation in the life of a community which preserves in living shape certain particular measures of the past and certain particular expectations for the future. This participation is a natural one, in the sense that it is automatically brought about by place, conditions of birth, profession and social surrounding. Every human being needs to have multiple roots [...]¹

But our need for roots many a time leads to ethnocentric and exclusionary patriotism. Weil calls this self-idolatry. Today both ethnic and national patriotism in their dominant formation reproduces a logic of self-idolatry.²

But overcoming this self-idolatry challenges us to realize that there are routes in all our roots. But being with routes does not necessarily produce rootless histories and modernities. Here our locations are not only bounded locales but are also translocal. Our locations are “an itinerary rather than a bounded site—a series of encounters and translations,” as anthropologist James Clifford (1988) tells us in his important work, *The Predicament of Culture*. Clifford here brings

our attention to the field- work of anthropologist and novelist Amitava Ghosh in Egypt where fieldwork “is less a matter of localized dwelling and more a series of travel encounters. Everyone is on the move, and has been for centuries, dwelling-on-travel. Moreover when travel becomes the kind of norm, dwelling demands explanation. Why with what degree of freedom do people stay at home” (ibid). Anthropologist Timo Kaartinen in his work with Banda Eli, a coastal village in Indonesia, also writes: “[..] the Banda Eli discourse about the past carries two inter-related ideas of social existence in time. In one sense, expressed in songs of travel, society consists of the past and present horizons of lived experience. These horizons come into relief in the circumstances of separation, alterity and alienation created by overseas travel. In another sense society is a place in which social and cosmic relationships are concretized in an external form. Songs of travel thus represent an openness to transforming events while stories of place represent society as an objective, somewhat final outcome of past events” (Kaartinen 2010: 28).³

Understanding self, ethnicity and nation emerging at the cross-roads of roots and routes where routes are not only territorial but also maritime, as of Prasenjit Duara’s reference to Asian maritime networks in the epigraph, calls for new modes of engagement and understanding, a border-crossing between philosophy and anthropology. Both philosophy and anthropology are even now deeply parochial disciplines and are still Eurocentric in their methods and worldviews. But here anthropologists not only need to embody deep philosophical reflections and philosopher to philosophers but also footwork. Both philosopher and anthropologists need to embody a creative trigonometry of philosophical, historical and footwork engagement (Giri 2012).⁴ As J.N. Mohanty would challenge us, engagement with both footwork and histories would help us realize how our life worlds including ethnic life worlds are not only closed within themselves but are in communication with each other. But this history of communication can be more creatively cultivated with what Mohanty building on Husserl calls “apperceptive attribution” and “analogizing apperception”: “The gap between the far and the near is closed by analogizing apperception of the far, ‘as if, it were near [...] The relativity of the lifeworld is to be overcome by making what it is strange, foreign, unfamiliar gradually familiar” (Mohanty 2001).

What is to be noted is that this process of communication, cross-cultural and inter-ethnic, is not only a matter of state and social system but more crucially of actors. For both Alain Touraine and Jurgen Habermas, such processes call for communicative transformations from all concerned including the so-called marginalized ethnicities and cultural groups in which creative selves and actors play an important role. As Habermas tells us, “Yet cultural rights do not just mean more ‘difference,’ and more independence for cultural groups and their leaders [...] They cannot benefit from a morality of equal inclusion without themselves making this morality their own” (2006: 205). At the same time, there is a lingering

universalism in Touraine and Habermas which can be creatively transformed into transmodern and transversal processes as suggested in Dussel's pathways of the transmodern where we build upon resources and possibilities in tradition, modernity and postmodernity to build creative self and institutions in our present day world.

When we are talking about ethnicity and culture, we need to be on the guard against what James Clifford writes about the propensity of culture to assert "holism and aesthetic form, its tendency to privilege value, hierarchy and historical continuity in notions of 'common life'." It is in this context Trouillot's (2004) calls to say good bye to culture and accepting the new duty that arises out of it deserves our careful consideration.

Beyond Culturalist Holism and Ethnic Absolutism

In his work on Gorkhaland movement, Swatosiddha Sarkar (2013) offers us a critical contemporary example of the limits of singular and holistic ethnic representation. As Sarkar writes, "Peace initiatives framed by the state with the vision of homogenizing the actually existing differences between the 'us' and 'them' run the risk of submerging the rebel voice and reinstate the same hegemonic structure which in fact breed the problem [...] An alternative thus could be suggested following a policy that recognizes the different stake holders of ethnic cause" (2013). Even in the case of ULFA, Nani Mahanta tells us:

Organizations like ULFA never bothered to look into the issues of governance and day-to-day problems that the people of the state used to confront on a daily basis. Struggle for land, forest and water have acquired a new dimension after the emergence of a peasant-based movement known as Krushak Mukti Sangram Samiti (KMSS) in 2005 under the leadership of RTI activist Akhil Gogoi. [...] Movements centering on people's issues have become more popular and sustainable in comparison to the armed groups who have perennially neglected these issues for a dream of independent sovereign homeland (2013).

At the same time, Mahanta makes a startling observation:

At a time when other organizations have taken a bold stand against the immigrants, ULFA has tried to broaden the Assamese nationality by incorporating the immigrants from Bangladesh into the framework of the people of Assam.⁵

Both these works on ethnic mobilizations point to the limits of looking at them solely in terms of fixed roots and struggle for power and point to the need for ethnic mobilizations to be open to others in a spirit of hospitality and care.

Creating Cultures, Spaces and Politics of Hospitality

As ULFA realized the need to incorporate the immigrants from Bangladesh into

the framework of Assam, in Assam itself, even in small areas such as Bodoland, ethnic groups are at each other's throats. The whole North-East of India has become a cauldron of ethnic violence and annihilation and State is not the only agent of killing here. This highlights the need to create a culture, space and politics of dignity and respect, one of hospitality. Here we need to realize that we are not helpless between the binary choice of citizenship and total non-existence as an immigrant. Here Seyla Benhabib (2004) argues that nation-states can offer a variety of creative policies and opportunities to the immigrants. They may not be given full citizenship for political and other constraints but they can be given other rights such as the right to vote in local elections.⁶ Similarly ethnic groups can also provide different ranges of rights and hospitality to members of other ethnic groups in stead of subjecting them to torture and torment or killing them. So far nation-state and ethnic groups are used to a politics of taking hostage and now they need to practice a politics and spirituality of hospitality (Derrida 2006).

As our political imagination and practice has a deeper religious and theological root, as the complex trajectory of political theology tells us, we need here alternative political theologies and spiritualities which can transform our politics of hostage taking into a politics and spirituality of hospitality. In Judeo Christian tradition the parable of the Good Samaritan and the command to love ones neighbor as oneself needs to be practiced creatively now (see Ricouer 2000; Vattimo 1999).⁷ The Bhagavad Gita talks about *swadharma* (dharma of the self) and the need to protect one's *swadharma* from *paradharma* (dharma of others). But what is *swadharma*, what is *paradharma*? So far in conventional religion, politics and interpretative exercise these have been given a literal and group-linked categorical meaning. But *swadharma* is not only one's socially given religious identity, it is the dharma of one's being, the path of unfoldment and duty that one seeks and needs to follow. One needs to nurture and protect one's unique *dharma* and mode of self-realization from those forces which are not intrinsically significant for one's self-realization. So for the Hindus, *swadhama* is not only Hinduism and Islam is *paradharma*. This is a very superficial rendering of *swadharma* and *paradharma* at the level of caste, religion and gender, as many deep co-walkers with these themes such as Sri Aurobindo and Gandhi would urge us to realize.⁸

As we realize the deeper spiritual meaning and challenge of existing categories coming from our culture and religions, we also need to create new categories of reality, living and realization. In case of the existing discourse of self and other, *swadharma* and *paradharma*, which has been thrown up into antagonistic battles, we need to create a new category of *saha* (together) and *sahadharma* (dharma of togetherness)⁹ which is an integral part of the other important concern in the Bhagavad Gita, *loka-samgraha* which means gathering of people not only in a political sense of rights and citizenship but also a spiritual gathering of mutual care and world nurturance and world maintenance.¹⁰ We need a new culture, political

theology and spiritual ecology which nurtures spaces of togetherness.¹¹ Language and common natural resources constitute our arenas of *sahadharma* which includes both conflicts and co-operations, and it calls for a new politics and spirituality of *sadhana* and struggle, compassion and confrontation. In the field of languages, today there is a deathlike move towards monolingualism. But our mother languages, be it Tamil or Odia, nurture the soul, imagination and dignity and of all those who speak this language and not only Tamil Hindus or Odia Hindus though they may be numerically dominant. Today as our mother languages are being marginalized all of us have a duty, a *dharma* to nurture and protect this space of *sahadharma*. Here Hindus, Muslims and Christians can all strive together. Similarly as our living environment is being destroyed and our natural resources are getting depleted, protecting and cultivating this is a matter of a new *sahadharma*. This is related to protecting and recovering our commons which also calls for a new mode of being with self, other and the world (Taylor & Reid 2010).¹² This in turn calls for a new politics, ethics and epistemology of conviviality and cross-fertilization where we take pleasure in each other's presence rather than withdrawing ourselves, feeling threatened and threatening others (Appadurai 2006).

CULTURAL REGENERATION AND PLANETARY REALIZATIONS

Dynamics of top-down and unilateral globalization puts cultures under threat and as a response, they are engaged in varieties of movements of cultural regeneration. One important aspect of this cultural regeneration is regeneration of knowledge, one's knowledge tradition (de Sousa Santos 2007; 2014). Modernity has led to the killing of different knowledge traditions what de Sousa Santos calls epistemicide. But we see a slow movement of regeneration of knowledges of our soil and soul in varieties of indigenous movements. In the North East of India where tribals were converted to Christianity, there is a movement for indigenization of Christianity into one's soil (Frynkenberg 2010). Religious and spiritual movements such as Donyi Polo in Arunachala Pradesh create new spaces of cultural regeneration from one's soil.

Ethnic groups are not only bounded socio-cultural groups as the classic work of Frederic Barth tells us, space of ethnicity is also a space of knowledge about local community, geography, and bio-diversity. Ethnic politics unfortunately is confined mostly to socio-political issues of struggle for and distribution of power but it now needs to be part of a new politics of preservation of knowledge such as bio-diversity. In many parts of the world, ethnic knowledge and language is being used in education. For example, in Odisha, in the Srujan programme, knowledge of the local community on various important issues is being used, and as Mahendra Kumar Misrha (2015) tells us, this has made a difference to the lives of tribals. Similarly in Chiapas region of Mexico, both the Zapatista movement as well as initiatives such as University de Tierra (University of the Earth) use local language and knowledge in education.¹³ As part of cultural regeneration, now there is a

movement for regeneration of local history and local museums. Local histories are sometimes used to fight against each other settling scores with each other but now we need a creative engagement with histories and ethnic life worlds where our languages, myths, concepts and preoccupations can become nomadic and bridges of translations and not just remain fixed and fixated (Das 2007; 2011).¹⁴ These become part of creative and critical memory works which involve both work and meditation with our roots and routes and their complex dynamics of cross-fertilization.¹⁵

Such dynamics of cultural creativity and regeneration take us back to our roots but also bring our roots to dance with routes in history and the contemporary world. Such cross-fertilization of roots and routes create an alternative globalization what philosopher Jean-Luc Nancy calls *mondialization*. For Nancy (2007), while globalization is “uniformity produced by a global economic and technological logic[...] leading toward the opposite of an inhabitable world, to the *un-world*,” *mondialization* involves authentic world-forming what Nancy calls creation of the world. Cultural creativity and regeneration is at the heart of such alternative creations of the world (see Villa-Vicencio et al. 2015).

Planetary realization refers to such processes of realization of potential of self, culture and society. For Chitta Ranjan Das (2008), it also involves the generation of people’s power in place of the power of the state to which we can also add the power of the market. We see glimpses of cultural regeneration and planetary realizations in movements such as Ekta Parishad, a Gandhian movement in contemporary India which is also transnational as it nurtures and is supported by any activists and volunteers from Europe and other parts of the world. Ekta Parishad brings together people from different ethnic groups in their struggle over land, water and forest but it is dreaming and fighting for a new world, to create the world as a family as suggested in this primordial aspiration from India, *vasaudheiva kutumbakam* (let the whole world become a family).¹⁶

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Notes

- 1 To this, we can add Gandhi's emphasis on root. As Chatterjee interprets Gandhi's path:

The world was interested in the fruits, not the root. For the tree itself, however, the chief concern should be not the fruit, but the root. It was in the depth of one's being that the individual had to concentrate. He had to nurse it with the water of his labour and suffering. The root was his chief concern (Chatterjee 2005: 98).

In a related way, Wangari Mathai, the inspiring fighter for ecology and the Noble Peace Prize winner, tells us also about the significance of roots in the dynamics of nature as well as for the preservation and efflorescence of both biodiversity and cultural diversity. Mathai tells us that while she was growing up, her mother told us never to cut the fig tree. Later on when she studied biology, she realized that:

[...] there was a connection between the fig tree's root system and the underground water reservoirs. The roots burrowed deep into the ground, breaking through the surface soil and diving into the underground water table. The water traveled up along the routes until it hit a depression or weak place in the ground and gushed out as a spring. Indeed, wherever these trees stood, there were likely to be streams (Mathai 2008: 46).

But colonial rule struck at the root of this ecosystem. Mathai tells us that the colonial government in Kenya "decided to encroach into the forest and establish commercial plantation of the nonnative trees [...] The eliminated local plants and animals, destroying the natural ecosystem that helped gather and retain rainwater" (ibid: 39). But Mathai also tells us how colonization of Kenya and the wider Africa not only struck at the roots of the natural ecosystem, it also struck at the roots of cultural vitality and dignity of people as it also destroyed roots of mother languages of peoples.
- 2 For Simon Weil:

Our patriotism comes straight from the Romans. [...] The word pagan, which applied to Rome, really possesses the significance charged with horror which the early Christian controversialists gave it. The Romans really were an atheistic and idolatrous people, not idolatrous with regard to images made of stone or bronze, but idolatrous with regard to themselves. It is this idolatry of self which they have bequeathed to us in the form of patriotism.
- 3 Kaartinen writes that "songs of travel represent an openness to transforming events." Here we can refer to an interesting anthropological reflection on the travels of the poet and philosopher Rabindranath Tagore by anthropologist Ravindra K. Jain (2010). Jain tells us how in his travels, Tagore experiences an "unbearable softness of being" and goes beyond his identity as a self-confident man. This comes out in his letter to his intimate friend and admirer, the Argentinian Victoria Occampo from the sea:

It will be a difficult for you to fully realize what an immense burden of loneliness I carry about me, the burden that has specially been imposed upon me by my sudden extraordinary fame. [...] My market price has been high and my personal value has been obscured. This value I seek to realize with an aching desire which constantly pursues me. This can be had only from a woman's love and I have been hoping for a long time that I do deserve it (quoted in Jain 2010: 16).

Jain suggests that travel creates a condition for a new realization of poetics of manhood in Tagore which is not one of macho manhood as originally suggested in the work of Michel Herzfeld but a manhood of softness and vulnerability. Such a narration of vulnerability and transformative yearning for intimacy we find in many songs of travel with the sea on the part of those who leave home for faraway land. We find such a narration in the sea travelogue of Chitta Ranjan Das, a creative thinker and writer from Odisha, in his letters from the sea to his younger brother. In his first letter he writes:

Today you all would be remembering me. Also Mother. [...] As much as you are pulling me in the rope of relational affection from your side my heart is equally getting shaken from this side. There is a sorrow in this shakiness but if our heart was made of stone, life would have been so unbearable! I have always gained assurance from this shakiness of heart (Das 1999: 2; my translation from the original Odia),

- 4 I make a distinction between fieldwork and footwork. Fieldwork does involve footwork but colonialist fieldwork was done riding on the horse backs and now present-day field workers rarely go to the field as they assign this to their research assistants and even when they go they rarely walk together with people as a way experiencing life and knowing about it. Footwork involves such practices of being and knowing (Giri 2012).
- 5 Dr. N.K.Das, a long standing.. deep scholar of ethnic movements in the North East India here comments that this is not the stand of the whole of faction-ridden ULFA but only the stand of the Padesh Baruah section of ULFA which has got shelter in Bangladesh.
- 6 We can see here that these rights emerge from what Hannah Arendt long ago had termed the right to have rights.
- 7 Here Chris Fleming interprets Rene Girard's perspective on the Biblical tradition, "The uniqueness of Bible was that it effectively enacted a subversion of the sacred from *within*. It proclaimed "the innocence of victims of violence, beginning with Abel and Joseph, continuing through to prophets such as Jeremiah and Zachariah and the singers of penitential psalms, concluding finally, with Jesus Christ" (Fleming 2004: 114).
- 8 Both Sri Aurobindo and Gandhi walked and mediated with Bhagavad Gita . In his *Essays on Gita*, Sri Aurobindo urges us to realize that *swadharma* here does not mean the so-called *dharma* of caste and organized religion but the path of evolution of soul imbued as it is by God Consciousness or Brahmic Consciousness. As Sri Aurobindo writes: "The 'God seeker' begins with established social and religious rule in the community and 'lifts it up by imbuing it with 'Brahmic Consciousness'" (quoted in Chatterjee 2009: 165). Similarly, in Gandhi, the *dharma* in Gita is a much deeper call for one's righteous conduct in the world, for example following a path of non-violence in the midst of battles of life including inner battles (see Desai 1946).

It is in this context, it is also helpful to meditate on the following interpretation of *svadharma* offered by philosopher Tara Chatterjee:

But Krishna gives a twist, so that many modern thinkers feel that, in the Gita, *varnadharma* is seen in such a way, that the moral duties of this person are determined more by his specific nature than by his identity as the member of a class (2008: 113).

- 9 *Sahadharma* emerges from what Martin Heidegger calls "midpoint of relationships." This is suggested in the concluding lines of Rigveda where there is a call for Samagadhwa,

Sambadadhvam. For Daya Krishna, this path of togetherness is the call of the future and the God to come is a God of togetherness. In his words:

Rta and *Satya* provide the cosmic foundation of the universe and may be apprehended by *tapasa* or disciplined “seeking” or *sadhana* and realized through them. The Sukta 10.191, the last *Sukta* of the *Rgveda*, suggests that this is not, and cannot be, something on the part of an individual alone, but is rather the “collective” enterprise of all “humankind” and names the “god” of this *Sukta* “Somjnanam” emphasizing the “Togetherness” of all “Being” and spelling it out as *Sam Gachhadhwam*, *Sam Vadadyam*, *Sambho Manasi Jayatam*, *Deva Bhagam Jathapurve Sanjanatam Upasate* (Krishna 2006: 8).

- 10 Here what Fred Dallmayr writes bringing Hannah Arendt, Martin Heidegger and the idea of *loka-samgraha* from Bhagvad Gita deserves our careful consideration as it also presents us a glimpse and pathways of *sahadharma*:

As an antidote to the spread of “worldlessness” in our time, Hannah Arendt recommended the restoration of a “public realm” in which people would actively participate and be mutually connected. Digging beneath this public forum, Heidegger unearthed the deeper source of connectedness in the experience of “care” (*Sorge, c ura*) in its different dimensions. From the angle of human “being-in-the world,” care penetrates into all dimensions of this correlation—in the sense that existence is called upon to care about “world” and its constituent features (fellow-beings, nature, cosmos). Differently put: There cannot be, for Heidegger, an isolated “self-care” (*c ura sui*) without care for the world—that includes care for world maintenance (without which *Dasein* cannot exist). In this latter concern, is work does not stand alone. In the Indian tradition, especially the *Bhagavad Gita*, we find an emphasis on a basic ethical and ontological obligation: the caring attention to “world maintenance” or *loka-samgraha*. According to the Gita, such attention needs to be cultivated, nurtured and practiced in order for human life to be sustainable and meaningful (Dallmayr 2016: 51-52).

- 11 Important book, *Recovering the Commons: Democracy, Place and Global Justice Movement*, from this perspective of *sahadharma* (Taylor & Reid 2010).
- 12 For Taylor and Reid (2010), we need folded ontology in place of flat ontology of modernity.
- 13 University of Earth is an initiative of a local priest in San Crystobal of La Cassas in the Chiapas which creates a learning environment using local means and needs.
- 14 Here what Ayesha Jalal writes in her recent work on Pakistan also provides us a glimpse of difficult work of cultural regeneration and cosmopolitanization:

The burgeoning of a popular culture in the midst of State-sponsored Islamization and terrorism is a remarkable feat for Pakistan. It draws on rich and vibrant poetic, musical, and artistic traditions that are well manifested in the country’s diverse regional and sub-regional settings [...] If military dictatorships have not stunted the creative impulse, the unending waves of terror and counter terror are being resisted through imaginative recourse to local, regional, as well as transnational idioms of a cosmopolitan humanism that celebrates rather than eliminates the fact of difference. [...] But the misery and human degradation that has sprung from the effects of external wars on Pakistani soil have been an equally powerful factor in raising the popular interest in the rich cultural repertoire of the mystical traditions of the country (Jalal: 2014: 393, 394, 395).

- 15 The following poem by the author explores these pathways of memory works, route works

and route works as well as meditations:
 Roots and Routes: Memory Works and Meditations
 Roots and Routes
 Routes within Roots
 Roots with Routes
 Multiple Roots and Multiple Routes
 Crisscrossing With Love
 Care and *Karuna*
 Crisscrossing and Cross-firing
 Root work and Route Work
 Footwork and Memory Work
 Weaving threads
 Amidst threats
 Dancing in front of terror
 Dancing with terrorists
 Meditating with threat
 Meditating with threads
 Meditating with Roots and Routes
 Root Meditation
 Route Meditation
 Memory Work as Meditating with Earth
 Dancing with Soul, Cultures and Cosmos

[UNPAR Guest House, Bandung Feb. 13 2015 9 AM]

16 One of the animating songs of Ekta Parishad is:

Jai Jagat, Jai Jagat, Jai Jagat Pukareja..

Which means victory to the world, victory to the world

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