

NATIVISM IN INDIAN LITERATURE

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Abstract:

This study examines the complex history of 'Nativism' and its link to Indian literature in English. Understanding the nuances of Nativism is essential, as it reveals its complexity. This chapter acknowledges the ongoing debate surrounding the concept's elusive nature and offers a periodization of the nativistic movement for clarity. The movement unfolded against India's cultural and political awakening in the early 20th century, followed by the surge of nationalism and the intensified struggle for independence.

This article also acknowledges that previous writers unwittingly accepted nativistic characteristics by relying on their local environment and incorporating Indigenous subtleties into their literary works. Nativism, on the other hand, is not a new concept and does not define Indian creative expression. It is a modern construct that develops as a multidimensional and nuanced idea, frequently juxtaposed against the perceived Western cultural domination resulting from colonial legacies. This study digs into the complex history of the term "nativism." It investigates the origins of Nativism in cultural nationalism and its relevance to Europe's reaction to industrialization. Nativism is crucial to English-language Indian literature. In post-colonial civilizations, colonization combines all concepts under colonizer influence, making distinguishing local and foreign ideas difficult. Nativism, according to Yogesh C. Mishra, is a conscious return to indigenous style, thinking, substance, and essence. While nativism is a modern concept, older writers accidentally accepted nativistic features by reflecting on their surroundings and infusing their literary works with local characteristics. However, this was not an intentional movement or theme selection. It is critical to understand that Nativism does not dominate Indian creative expression; rather, it is a purposeful effort to develop a sense of self-affirmation, pride, and cultural confidence by preserving Indian traditions, values, myths, and legends. Nativism is typically contrasted with the imagined Western cultural domination resulting from colonial legacies, revealing a diverse and nuanced idea.

Understanding the subtleties of Nativism exposes its complexities. Periodizing the nativistic movement provides some clarity, as it occurs in the context of India's cultural and political awakening in the early twentieth century, followed by a surge of nationalism and an intensified campaign for independence. Despite differences in form and substance, the corpus of art created throughout these movements has one common thread: creating a renewed Indian identity, which encapsulates the overall idea of Indian Nativism. The study looks into the long history of the concept of "nativism," investigating its beginnings within the context of cultural nationalism and



its relationship to Europe's response to industrialization. Nativism appears as a key topic in the historical framework of English-language Indian literature. It is difficult to distinguish between local and foreign ideas in a postcolonial society since colonialism automatically combines all concepts influenced by the colonists. Yogesh C. Mishra describes Nativism as a deliberate attempt to reconnect with indigenous components in style, thinking, substance, and soul. This definition serves as the paper's operational foundation while reflecting the ongoing discussion about the concept's elusive character. Although nativism is a modern concept, older authors unintentionally adopted nativistic components by referencing their local environment, which resulted in the incorporation of Indigenous subtleties into their literary works. But neither the movement nor the theme was intentional. It's important to understand that nativism does not monopolize Indian artistic expression; rather, it is a conscious effort to promote pride, self-affirmation, and cultural confidence via the preservation of Indian customs, values, myths, and heritage. Often compared to the alleged Western cultural supremacy resulting from colonial legacies, nativism is a complex and multidimensional idea. The subtleties of nativism expose its intricacy. The nativistic movement may be better understood by periodizing it: it takes place during India's early 20th-century cultural and political awakening, nationalism's rise, and the country's heightened independence drive. The development of a revitalized Indian identity, which embodies the main idea of Indian Nativism, is a unifying thread across the body of work created during these movements, despite differences in form and substance.

Key Words: Nativism, Desivad, Indian literature, internationalism, acculturation, multiculturalism.

Introduction:

Nativism strives to fight any attempt to assert domination. Throughout history, minority groups have frequently tried to achieve supremacy over the majority by asserting intellectual superiority and influencing the masses via religion or other methods. Nativism, on the other hand, challenges the foundations of dominance via logical inquiry and truth-seeking, while also rejecting the Westernised influences that have pervaded Indian intellectual discourse since colonial times.

Deshivad (Nativism) was first established by Bhalchandra Nemade in 1983. Since then, it has been analyzed by a variety of critics from various perspectives. Some critics have accused Deshivad of being declarative, confusing, confounding, and deceptive. On the other side, researchers have attempted to investigate its ramifications in a more favorable light. This piece seeks to develop a theoretical foundation for future research on the issue by diving into the differing perspectives of these critics. Harishchandra Thorat, Vilas Sarang, and Anand Patil are among the critics who have attacked Deshivad for what they see to be its declaratory, ambiguous, confusing, and deceptive character. Scholars like Makarand Paranjape and G.N. Devy, on the other hand, have attempted to investigate its ramifications in a more favorable light.

By analyzing these critics' viewpoints, this segment aims to develop a theoretical foundation for future studies on the topic. Bhalchandra Nemade's support of nativism, as expressed in his influential work "Nativism in Literature," must be acknowledged. When non-native, foreign, or imported influences threaten native values, languages, and cultures, Nemade highlights the need for nativism. He compares nativism to the natural self-expression seen in trees and plants that are rooted in and flourish in their natural environments. He does, however, highlight crucial times when marginalized cultures need to take an active stand to protect their identity.

Nativism is a discourse that questions the basis of dominance via logical inquiry and truth-seeking while rejecting Westernised influences that have penetrated Indian intellectual discourse. Further research on the issue necessitates a theoretical framework that takes into consideration the divergent perspectives of critics such as Harishchandra Thorat, Vilas Sarang, Anand Patil, G.N. Devy, and Makarand Paranjape. Nativism is a discourse that rejects any attempt to subjugate others. It questions the foundations of dominance via logical inquiry and truth-seeking, but also rejects the Westernised influences that have pervaded Indian intellectual discourse since colonial times. Before delving into the numerous interpretations and theoretical views on Nativism advanced by various critics, it is critical to recognize Bhalchandra Nemade's support for Nativism, as stated in his key work 'Nativism in Literature'. Nemade emphasizes the need for Nativism in situations when native values, languages, and cultures are threatened by non-native, alien, or imported influences. He compares Nativism to the natural self-manifestation of plants and trees that are established and thrive in their soil. However, he emphasizes important periods when marginalized cultures must take a strong position to protect their identity.

Nativism as a discourse opposes any inclination that seeks to dominate. Throughout history, many minority groups have attempted to exert their domination over the majority, frequently asserting intellectual superiority and influencing the masses via religion or other methods. Nativism challenges the foundations of dominance via logical inquiry and truth-seeking but simultaneously rejects the Westernised influences that have pervaded Indian intellectual discourse since colonial times.

Another critic G.N. Devy in *After Amnesia* defines Nativism as:

It (Nativism) understands writing as a social act and expects of it an ethical sense of commitment to the society within which it is born. It rules out the colonial standard of literary history as a series of epochs and the 'Marga' claim of mainstream literature as being the only authentic literature. Nativism is a language-specific way of looking at literature. It rejects the concept-specific way of universal criticism. As such, it gathers its main critical issues and themes from within the tradition of the literature it examines, instead of approaching it with preconceived notions of good and bad literature. (120)

One of the major voices for Nativism, K. Satchidanandan in his "Defining the Premises; Nativism and Its Ambivalences" published in *Nativism: Essays in Criticism* (1997) views it as:

Nativism in its positive and progressive aspects is a celebration of pluralism that is at the very core of Indian culture and literature, an interrogation of the existing canons that are most often a continuation of the Orientalist notions of Indianness as governed by wrong premises like the



privileging of high-textuality, the Marginalization of the non-canonical, per-formative and counter-hegemonic texts and trends. Simplifications of our over-estimated literary contents and movements, aesthetic reductivism and revivalist nostalgia, trying to retrieve a supposedly lost metaphysical past, and an exploration of the possibilities of alternative genealogies that take into account the indigenous elements of our popular creativity, or what A. K. Ramanujan calls our 'little traditions. (14)

In a seminar on Nativism in his welcome speech (1997) Indra Nath Choudhari opines:

Desivad (Nativism) is not an obsession with roots. It is a concept that has come to challenge the very idea of Euro-centric modernism and internationalism, the tendency to compare every literary text/trend with 20 some Euro-American products. Now one realizes that by borrowing things from the West one cannot bring about change and enter the realm of modernity. The elements of modernity are to be sought in our roots and traditions -in our realities. Our failure to bring about true economic development, technological changes, and modernization is to be understood properly. (02)

Makarand Paranjape's opinions on Nativism are equally exploratory and valuable in clarifying its complexities. His thoughts in the preface to Nativism: Essays in Criticism are worth quoting since they rationally explain Desivad (Nativism) and see it as a proper method to look at Indian literature-

In India, I believe that Nativism has an important role to play not only in the field of literary criticism but in other areas of our intellectual endeavor. It seems to me that nativist positions have begun to emerge in Indian philosophy, sociology, political theory, science and technology, architecture, textile design, and so on. Those who are anti-imperialistic, those who believe in the value of indigenous and local cultural resources, and those who are opposed to centralizing and homogenizing authoritarian structures whether traditional or modern, may broadly be called nativists no matter what their vocation or discipline. (xvi)

Genesis of Nativism:

In 1983, Dr. Bhalchandra Nemade gave a talk on the subject at a conference called 'Nativism in 21 Modern Literatures'. The work was then published as "The Concept of Nativism" in New Quest (45, May-June 1984). G. N. Devy's book After Amnesia: Tradition and Change in Indian Literary Criticism, published in 1992, was the first to bring Nativism to the national level. The book attempted to recreate history while also subverting historiographic approaches. In 1995, IIT Kanpur hosted a symposium on Desivad (Nativism) in collaboration with the Sahitya Akademi. Makarand Paranjape edited the papers and speeches presented at this conference, which were later published as Nativism: Essays in Criticism by the Sahitya Akademi in New Delhi in 1997.

The phrase 'native' is the English equivalent of the Marathi or Hindi word Desi. In English, the root 'native' alludes to one's birthplace. The term 'native' can be used as a noun or an adjective. As a noun, 'native' refers to a person born in a given location, nation, or territory. As an adjective, it refers to attributes that are inherent in a person's personality or character and cannot be gained by education, training, or experience.



In his paper, The Concept of Nativism, Dr. Bhalchandra Nemade defines concepts like 'native', 'Desi', '-ism', '-vad', and so on. In everyday situations, both 'native' and Desi relate to anything of Indigenous origin, but the former emphasizes 'birth', and the latter emphasizes 'locus' or 'space'. Both phrases emphasize what a person or object naturally possesses rather than what is gained. Nativism and Desivad (Nativism), on the other hand, denote a more aggressive version of native principles when the suffixes '-ism' or '-vad' are added.

Nativism is multicultural: The Indian way of life is multicultural by nature, and nativism celebrates its diversity. Religions, castes, sub-castes, sects, sub-sects, languages, systems, and subsystems are all deeply entwined within Indian culture. The intricacy of this multiplicity is embodied in the Indian way of life, where the many elements are occasionally complementary and other times antagonistic. Each culture and system promotes its values and ideas within this intricate fabric, frequently merging them. According to nativism, literature should embrace the diversity and complexity of Indian society while reflecting these multicultural principles.

Naivism is inherent in judgment: Nativism opposes evaluating products, including art, via the prism of other cultures and supports the creation of native standards of judgment. It believes that assessing a work of art based on India's unique culture by applying European criteria is improper. Some Indian critics and academics evaluate artworks using Western standards because they believe that Western critique is superior. This tendency frequently leads to a misunderstanding of the artwork, leaving out Desi parts. Adopting such stolen norms of judgment is opposed by nativism.

Nativism is assertive: As Nemade himself states in his work "Nativism in Literary Culture" (2009), nativism by its very nature represents a forceful discourse. Nativism (Desivad), according to Nemade, is a term that, when suffixed with "-ism" or "-vad," changes the native's passive and static character into a more forceful form. This claim is essential to nativism, which has a history of tolerance and passivity but today demands aggressiveness to avoid repression, as was the case in the past.

Features of Nativism: In addition, Ashok Babar's 2005 Marathi book "Desivad (Nativism)" deftly explains some noteworthy aspects of nativism. This groundbreaking work is the first of its type to provide a unique analysis of nativism. Babar identifies these qualities as the tenets of nativism, each of which has a measurable value. Additionally, he gives each canon plenty of illustrations. The canons include:

- 1 Desi or Native Tradition
- 2 Native Modernity
- 3 Native Culture
- 4 Vernacular Language
- 5 New Morality
- 6 Action
- 7 Truth



8 Nativisation (trans. 83-150) Dr. Babar has formulated these canons from Nemade's writing. These canons are fruitful in evaluating a literary work based on Nativism.

Basic tenets of nativism:

1) Tradition: The way that Desivad (Nativism) handles tradition is one of its noteworthy features. Although Bhalchandra Nemade hasn't offered a clear theoretical foundation for this idea, it's now vital to extract its implications from the author's sporadic critical works. Nemade's views on tradition initially emerged in two of his academic works in 1980. He criticizes the dominance of Brahmins in the British government-instituted educational system in his article "Marathi Kadambari: Prerana va Swarup" (Marathi Novel: Nature and Inspiration) (1980). Nemade argues that because of this domination, just one aspect of social life was reflected in literary language, while other aspects were ignored in educational settings.

2) Native Modernity: A progressive stage in a civilization or culture is indicated by modernity. One description of it is "marked by a significant departure from traditional values" (435), as stated in The Illustrated Oxford Dictionary (2011). However, because of the misunderstandings and misinterpretations of the concept that persist even in the post-colonial era, as well as the confusion caused by its basic assumptions, especially since the colonial period in India, intellectuals around the world have realized the need to define modernity. Visionaries like Bhalchandra Nemade, Ngugi wa Thiong'o, and Edward Said have been important players in restoring the term modernity's culturally unique meaning.

3) Neo-Morality: Bhalchandra Nemade's passionate defense of morality as an essential component of literature is a defining feature of his literary philosophy. In contrast to traditional ideas, his understanding of morality has developed into something unique and creative. It is frequently referred to as new or neo-morality as a result.

4) Orality: Nemade sees orality as an important source for reconstructing native styles in his idea of nativism. Many areas of Indian languages still practice the oral transmission of literature and knowledge, which has long been a defining feature of Indian civilization.

5) Nativisation: English dictionaries do not contain the term "nativization." Deshikaran, a Marathi word that refers to the process of absorbing cultural influences, is translated accordingly. According to Nemade's "Nativism in Literature," culture is a web of interconnected systems. Every living, breathing culture has the innate capacity to absorb and incorporate all outside influences into its structure. One name for this integration process is nativization. The local culture will benefit more from this process the more successful it is.

6) Acculturation: The term "acculturation" describes how cultures interact or conflict. Two or more civilizations will inevitably affect one another when they come into contact. There would be no need for conflict if this acculturation were reciprocal, with both cultures accepting and respecting one another's ideals. However, the reverse happened in India during the colonial era. The English language and English-based education were the main tools used by the colonizers to



establish their domination, demonstrate their superiority, and force their cultural norms on the colonized.

7) Cultural Relativism: Nativism recognizes the originality of each culture. Every culture has values that are unique and differ from those of others. In his book *Udaharnarth Kosla (For Example)* (1999), Dr. Vasudev Sawant defines cultural relativism as "understanding the values created by a culture through the perspective of its constituents and assessing the significance of these values within the same cultural context." In keeping with this, Nativism emphasizes the complicated fabric of Indian culture, which is made up of many different cultural aspects. This focus on cultural relativism reflects Nativism's hostility to cultural hegemony or centralization, which sees such efforts as tactics of cultural domination.

8) Multiculturalism: The coexistence of several cultures and subcultures within one area is referred to as multiculturalism. There is a lot of cultural cohabitation in India. In India, many different systems and subsystems are frequently related but occasionally antagonistic. Over time, this network in India has grown more intricate. With populations that are Hindu, Muslim, Christian, Sikh, Buddhist, Jain, and Parsi, India is a religiously diverse nation. There are several castes, sub-castes, sects, and sub-sects within every religion, but Hinduism is particularly prevalent. Each caste and sub-caste has its language, adding to the diversity of languages.

9) Historiography: According to the *DK Illustrated Oxford Dictionary*, "historiography" is "the study of the writing of history and written histories." (325). In India, historiography is not a new field of study. The inhabitants of this continent have been recording history from prehistoric times. In his thorough analysis of "Indian Historiography," Dr. Bimal Bihari Tripathi highlights how renowned scholars such as U. N. Ghoshal, A. D. Pusalkar, R. C. Majumdar, R. C. Dutt, Radha Kamal Mukherjee, and Romila Thapar have demonstrated beyond a reasonable doubt that the Indians possessed a true sense of history, which was preserved in historical and quasi-historical writing, as well as in epics, puranas, biographies, historical chronicles, historical treaties, and Hindu, Buddhist, and Jain texts.

Literary Instances: Bhalchandra Nemade is well known for his literary and critical abilities, which demonstrate his extraordinary commitment to advancing, practicing, and advocating nativism in India—a goal that is unmatched in the contemporary day. This essay explores the ramifications of Nemade's investigation into nativism, as presented in "Nativism in Literary Culture." It aims to understand why nativism is so important in our society's larger social and cultural fabric as well as in literature and the arts. Our goal in this research is to draw attention to Nemade's perceptive observations on the fundamental elements of nativism and their continued applicability in light of the world's changing environment and its effects.

Among modern Indian writers, Bhalchandra Nemade is a towering figure whose extraordinary creative ability is unrivaled. His impact on India's literary and intellectual scene is unmatched in recent memory as a writer, poet, and eminent critic. His notion of Nativism, which has had a



lasting impact on Indian literary criticism, is his most noteworthy contribution. Nemade's passionate support of nativism is evident in both his artistic and critical writings. The novels 'Kosala,' 'Bidhar,' 'Hul,' 'Jhul,' 'Jarilaa,' and 'Hindu' are experimental expressions of his nativist beliefs. The breadth of his intellectual contributions is demonstrated by his critical views, which were collected in the Marathi book "Tikaswayamvar" and translated into English by the IIAS (Indian Institute of Advanced Studies), Shimla.

Nemade offers a groundbreaking criticism in "Nativism in Literary Culture," which is regarded as one of the most important and innovative claims in the Indian literary debate of the 20th century. Nemade's intervention takes on greater significance given that Indian literary criticism has stagnated for centuries, dating back to the heyday of Sanskrit. The article outlines Nemade's idea of nativism, highlighting its importance and need in writing. First, it criticizes the shallow internationalism that Indian writers have accepted, and then it defines Nativism, or "desivad." The breadth and constraints of nativism are examined in the second section, which establishes it as the fundamental idea that underpins all classic literature from all eras and civilizations.

This article aims to analyze Nemade's theory of nativism as it is presented in his essay, exploring its fundamentals and assessing its applicability in the larger framework of literature, art, and social and cultural dynamics. We hope that our research will highlight the lasting significance of Nemade's observations as well as the critical role that Nativism had in influencing the conversation about creative and cultural expression.

Nemade on bogus Internationalism: Nemade begins with a harsh indictment of the shallow and fake internationalism that Indian authors and critics, both before and after independence, have embraced before exploring his idea of nativism and its applicability in literature and criticism. He recognizes the widespread impact of cultural imperialism, which erodes our society's, our country's, and our culture's confidence and progress. Nemade bemoans the propensity of Indian authors and intellectuals to naively idolize the West while highlighting the persistence of Western cultural imperialism in the East.

These days, there is a widespread tendency in India to associate Westernisation with modernity, standards, and progressivism, which results in the blind acceptance of Western standards in a variety of fields, including media, fashion, politics, art, literature, and culture. Indigenous traditions are denigrated as a result of this incorrect trend, which is sometimes misunderstood as promoting global consciousness. Supporters of this West-centric perspective unfairly accuse those who advocate for the importance of indigenous arts and culture of being dogmatic and retrograde.

Nemade argues that nativism is the antithesis of fundamentalism and calls for a reconsideration of our faulty ideas of internationalism and modernism to recognize the inherent value of indigenous arts and culture. He satirically criticizes the priorities of pseudo-internationalist writers and thinkers who place lesser-known English or American writers above renowned Indian literary luminaries like Tukaram and Dnyaneshwara. Citing Chinese leader Mao's criticism that Nehru failed to recognize India's natural Asian character rather than European,



Nemade blames a Westernised Nehru for sustaining the myth of bogus internationalism. Notably, Nemade argues that Mao's statements highlight the significance of accepting and appreciating indigenous cultural heritage and function as a broad definition of nativism.

Nativism in Literature: The word "nativism," which is equivalent to the Marathi word "desivad," refers to an effort to understand literature from a cultural perspective and promotes cultural confidence. Nativism is ingrained in the larger cultural fabric and goes beyond simple literary or analytical discourse. Nemade strongly supports the creation of national standards to evaluate the caliber and merit of literary works. The distinctive cultural settings of many nations throughout the world are ignored when evaluating art and literature solely based on European or American standards. Since literature is a reflection of societal and cultural processes, it must be analyzed within its cultural context to fully recognize its inherent worth. Each society has its own unique culture.

Accordingly, the spirit of nativism permeates the writings of great authors from a variety of eras and locations, such as Shakespeare, Tolstoy, and Premchand. Nemade emphasizes that nativism is a basic concept present in both excellent and subpar literary works rather than a subjective assessment.

Every civilization has an ongoing struggle between tradition and modernity, which is made worse by the skewed connotations that shallow internationalism has given to these concepts. It is common to wrongly demonize traditions as being backward, whereas modernism is associated with mindlessly copying Western values.

Nemade aims to dispel this myth by claiming that a strong sense of cultural identity is inextricably linked to nativism. One must have a deep awareness of one's cultural heritage in order to produce writing of high quality. However, because of their propensity to copy Western concepts and language, which is a sign of their disengagement from their cultural heritage, many Indian writers have failed to construct nativistic literature. Nemade's deep awareness of his cultural background is seen in his writings.

According to researcher Dileep Chavan, Nemade opposes the excessive influence of Anglo-Brahminic ideology in defining nativism. He distinguishes between two different Indian traditions: the Bahujan tradition, which is enhanced by individuals such as Buddha, Mahavir, Tukaram, and Ambedkar, and the Brahminic Sanskrit heritage, which is controlled by a tiny but powerful minority. The struggle between these two traditions is a defining feature of Indian literary history, with literature being created under the moral rule of Brahmins. Nemade rejects Brahminical morality and identifies with the non-Vedic Shudra heritage. His conviction in India's multifaceted and dynamic character, highlighting its multi-centric, multi-axial geographical continuity, is the basis for his support of the Shudra heritage. Nemade's nativism is based on this notion.

The essence of nativeness is present in literature from every age and place, yet it has been noticeably missing from the majority of scholarly discussions on literature. Because nativism contradicted colonialism, which was the foundation of Europe's wealth, Europe purposefully



ignored it in pursuit of its colonial goals. This purposeful omission was used to hide the evil colonial activities of Europe. Curiously, a persistent colonial mentality also prevented many Indian writers and academics from engaging in conversations on nativism. Nevertheless, it is indisputable that nativeness has always been a major theme in literature, appearing at different points in time. The Elizabethan and Romantic Periods in English literature, the Shivaji Period in Marathi literature, and the Yadav Period in 13th-century Maharashtra are a few examples.

Literature is inextricably linked to the period and location in which it was produced. Every age creates unique literature and art that reflects the social mores and geographic context of the time, according to linguists, stylists, anthropologists, archaeologists, and art historians. As a result, the nativeness principle may be used to determine the location and date of an artwork's creation.

Literature's medium, language, is a complex reflection of the social, historical, and geographic circumstances in which it was created. As a result, the place and time of a literary work's development are closely related. This explains why some works, like the Iliad in ancient Greece and the Mahabharata in ancient India, appear at particular dates and places. Nemade emphasizes the straightforwardness of the process of determining nativeness in literature by comparing it to matching wild creatures with their natural surroundings.

But for individuals who are not familiar with Indigenous customs, this seemingly easy activity becomes difficult, much like urbanized toddlers connecting zoo animals with their zoo cages. Unfortunately, Westernised researchers' limited understanding and disrespect for indigenous customs prevent them from seeing this clear relationship. They are oblivious to the universality of indigenous customs because they are obsessed with Western ideals.

Nemade emphasizes that the term "nativeness" refers to a geographical and cultural continuum that includes the entirety of the earth as well as the diverse range of castes, ethnic groups, religions, customs, and historical periods. He contends that neither creativity nor modernistic methods can make up for the lack of nativeness in artwork. Nemade laments how the dominant values of stolen modernism and fake internationalism have marginalized nativist tendencies in many facets of national life, both before and after independence.

Nativism is a tool to fight internationalism: Nemade admits that nativism and regressive conservative forces might occasionally coincide. Nonetheless, he argues that nativism is the main weapon used by marginalized communities to fend off outside forces that want to topple native institutions. Similar to so-called progressive internationalism, Gandhi's spiritualism and Ambedkar's resuscitation of Buddhism are notable examples of nativistic behavior in the Indian setting that has made a substantial contribution to the larger Indian civilization.

Nemade also claims that nativism upholds the age-old conflict between tradition and modernity, which is a sign of a vibrant society. According to him, contemporary Indian society has yet to achieve the balance that is necessary for its well-being and advancement between tradition and modernity, religion and science, and local and global viewpoints. "I believe that as members of



the world's oldest living civilization, we Indians are best positioned to establish nativism as a fundamental aspect of human existence," he concludes, expressing optimism and confidence.

Nemade, who is well-known for his directness and persuasive reasoning, presents his idea of nativism with his usual clarity and candor. He emphasizes the necessity of nativism in literature and the arts, not only for bringing uniqueness and authenticity to artistic expression but also for enabling the country and its people to boldly declare their independence and free themselves from the lingering effects of colonialism and its legacy of cultural dominance by the West.

Nemade makes a strong case, backed up by powerful examples, that universality must develop naturally from the inside, originating in one's cultural context, rather than being forced externally through conformity to Western norms. He argues that outstanding writers from all ages and places have a nativist spirit in their writing. He makes it clear that nativism does not mean hatred of the West but rather admiring and acknowledging the intrinsic beauty and value of Indigenous literature and art without using Western standards.

Nemade fiercely opposes and exposes the goal of academics who promote mindless devotion to the West, characterizing everything Indigenous as fundamentalist or backward. He warns against the dangers of excessive nativistic self-admiration at the same time. He highlights that the most effective tool available to marginalized communities to fend off outside forces attempting to subvert their methods of expression and knowledge is nativism.

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