

## Transcript of Zoom Meeting at 5.00 pm on January 21, 2026

This transcript is mostly uncorrected and has machine-made errors. For example, the Hindi words लोकविद्या (lokavidya), बहुजन (Bahujan), ... are rendered variously! But much of it is understandable. Request all to go through their own parts and send me corrections. The docx file is available in the shared Google Drive sub-folder 2026-01-21 in the shared folder [Lokavidya Debates](#). – Girish

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**Girish Sahasrabudhe:**

Hello, am I audible?

**Avinash Jha:**

Yes ...

**Girish Sahasrabudhe:**

You have that book ... uh...Knowledge Systems book on Kerala ....

**Avinash Jha:**

No, I don't have one.

**Girish Sahasrabudhe:**

Okay. Uh, no, no ... see, and I think GSRK would have... GSRK, you...

**Sivaramakrishnan Ganesh**

I've seen that book. Yeah, I have read it. I have read it. I think Suresh must have also. maybe ready to... I mean, not in detail, maybe he has gone through it. We had a meeting also on that. some, uh, 26 people.

**Girish Sahasrabudhe:**

Okay.

**Avinash Jha:**

You have got the book?

**Girish Sahasrabudhe:**

No, I have asked for it ... We can discuss that for a while... because, uh, as I said, Gandhi may not be there right from beginning, so... GSRK ... maybe you can say something about that ...

**Sivaramakrishnan Ganesh:**

Mm-hmm. You know, as a textbook, it has the same problems that all textbooks have. I mean, but I thought it somewhat a decent job. by your state board, you know? We have put together

several, yeah. I mean, it is a work of several people. So it doesn't have the... normal style of a textbook, because if it is written by one author or two authors. It will have a kind of a continuity, and... a certain kind of focus, etc. This is... This is just informative. And it has interspersed with that information. Certain, uh, statements, certain... You'll find, which can be taken... I mean, some people can object to it. They can say this is something... CPM point of view, or some sort of thing. They make some statements against Brahmin or Brahminism. certain things like that, you know. Uh, but that's about all. But that is... it's a very small, uh... kind of a problem with a textbook like that. I mean, it's informative. Because student wants to know something about... the knowledge systems of care, right? One can get it there. I mean, it's not very informative, because it's not a big research work. It's just basically a... yeah. I expose at an undergraduate level, this is more than enough for a student to know. the radio systems, yeah. I did not have many problems with that, but certain others were having Questions about its ideological orientation. and even Girija. they thought that it is very useful. it has a certain... ideological orientation. I didn't see that, because... There are some people who have written one or two statements, just one or two statements here and there. Which sound is somewhat ideological, or etc. But otherwise, it doesn't have any... I don't think it was a CPM kind of an ideological work or anything. Though the editor of that talk, man who was in charge is known as ... some CPM affiliation ... theater teacher, Rajan Gurukan. He's a historian. Modern historian, etc. Well known in intellectual circles. I thought it's a decent job. Hmm. I wouldn't It takes... it takes a slightly... I mean, it tries to present to mostly the... What is generally not presented, the non-Vedic or... non-Sanskrit kind of, aspects of Kerala tradition. It doesn't say so in so many words, etc, that we are trying to look at it in that. But the various articles there, they try to bring it out, because that is also the truth. I mean, there were several traditions in Kerala, and all over India. That did not have a Sanskrit kind of a root. from Vedic and textual kind of thing, etc. These are practices of... Various groups, etc, etc, associated with the event. Trade, or their, occupation, and so on. So, in that sense, you know, it is some kind of a good attempt. What she and Christian tried to call it is, some bottom Approach, you know, from bottom to top, instead of always looking at from the top, you know. the Sanskrit texts, and Vedic tradition, and this and that. That is what the usual thing is. There are several texts in the market. They talk only from the Vedic and the textual and traditions like that, etc, which are also true. But this tries to give it from the bottom up, kind of. I mean, it's not a very, very well done work in that sense, you know, one doesn't... It's not to be rated that way, it's a textbook to be informed. The student should be informed of various things, etc. If they are interested, they would pursue it. There can be other questions as to what is the purpose of this kind of a textbook, you know, what do we want the students to know? If it is merely information, that is all right, but what else out of this knowledge tradition are we going to inquire into? Why some of these knowledge traditions have not continued? What happened to them? That all becomes a very big exercise. So, we... We can raise all these questions, but then... as a textbook, it is fine. I mean, one can replicate it in various other states also. Some similar exercise can be done. In Tamil Nad, in Karnataka, etc. One should make an attempt if one wants to. seriously pursue this, how it is done in... how... what are the traditions in K? What is Shab, for instance, are you? Some other regions which are not usually spoken about. I mean... One doesn't even know what was... what was existing in Gujarat ones. I don't know, I have no idea. Except that all these, I mean, all India kind of texts are there,

translate texts are there. It must have also been practiced in Kerala. I mean, Gujarat, or wherever, Ayurveda, and so on. But beyond that, we don't know what was specific to Gujarat. Or what was specific to what is or some other places? So, if that kind of an inquiry gets done, it's good. And there must be sources, material. Some people can put them together. But if one asks, what is the purpose of all this, I am not very clear. I don't know. This is... in exercise, in itself, it may be worth doing, an academic exercise, scholarly exercise. Beyond that, I don't know what can be... It's purpose, or goal, or whatever.

**Girish Sahasrabudhe:**

Ok, I mean, so ... they talk about, basically, artisanal knowledges and agriculture...?

**Sivaramakrishnan Ganesh:**

Not so much agriculture, but then other things, you know, agriculture is also there, but then... I think agriculture is taken as something which is present all over India and Europe. It is not to be greatly spoken about, but then Nothing special toeral agriculture. But they talk about the boat-building kind of thing, or some martial arts there. certain other... I mean, architecture. Kerala has a style of architecture, which is very unique. So it's spoken about. There is something about, yeah, something like that, where other lower castes are involved. So this is some take by some people that This gives an emphasis to the contributions of, People from the lawyer, I mean, cars, and people who are not generally given the credit for producing any knowledge, or preserving any knowledge. you know, practicing any knowledge kind of thing. So that's... that way, this is a good addition. Because it brings out some of their... role, etc. Even in Ayurveda. The practitioners in Kerala are not necessarily only remote. E. Upper cars. This is basically the preserve of certain luertas. Ayurveda of Kerala Kai. Certain amount of, that kind of exercise has gone into. this book. This may be done all over India, I suppose it can be done. So in that sense, this is a good beginning, Kerala. Why did they do it? Were they interested in countering this Indian knowledge system that is being talked about all over India? After this BJP thing, etc. That is... these are all questions to which we have no clear answer. They must have been motivated to. produce something of what is in Kerala. As some kind of a counter to this internal analysis system, which is fine in any day. It's not... it doesn't say anywhere we are trying to counter it urgency. It just says Kerala has a rich tradition, as rich as any other state, or maybe the whole of India. So we are presenting it in some form. So it is, in that sense, a good attempt.

**Girish Sahasrabudhe:**

There are no references to how the society governed itself, etc.

**Sivaramakrishnan Ganesh:**

No, no, I mean yo see... this is what Buddhe tried to make... I mean, we must inquire into it, but that becomes a huge exercise, you see, I mean... how was society in Kerala at that time? Because this is a sweeping kind of a thing from what we may call as the antiquity to the modern, almost. But I think the concentration is more on the 16th, 17th kind of century. And the coming of the

Europeans, and so on. So, some people try to say, well, how was Kerala before the European Enlightenment came? That's how MD put it. Therefore there. And after that, it is all great signs of, or universal signs that came and... Till then, it was all this parochial, or what is called, the local, and that was all there, etc. This is one way of looking at it. I mean, there were various local things, or parochial things, or... things that were confined to small areas and cultures and so on. But then one European enlightenment came, we all became one with the great flow of this universal knowledge of the West. That is one way of looking at it. But it doesn't say so, the textbook. It only stops with, in some places, how the European thing influences, and how the influence came, not even how it has influenced Kerala, or... others, but then... I mean, it's also recorded. European things came, and then... It must have had its impact, and that's what we are having... witnessing now. modern science came to India, and so... after that, there is a big story of how the modern science has taken roots here, or not taken roots here. And, institutions have been built, etc. So that... I mean, he doesn't speak of all that, but then... Some people can... Make that kind of an argument, that this is... the aim of the book is to show That, the great European Enlightenment was. Some kind of a liberation for all of it. local and... parochial kind of groups and knowledge systems, all that was swept away. They don't say that. The textbook doesn't say that. But those who critic that can say, this is what is implied there. I don't think so. Because a student would simply... Get some information. from all these sources that we had visited. They can take some pride in... well, we had... we built boards that were, I mean, without nails, and this is supposed to be a great achievement of that time. Not nails or iron or anything, it's all only wooden. How was it done? And it may not be done today in any You see, even, you know, that sort of a thing, so there is some architecture, for instance, or Ayurveda, which is a very special type of Ayurveda, Kerala Ayurveda. Based mostly on oils and massages and so on, even now. are this, calorie, which, creates a season and keeps champion. And how it is being practiced. It's transformation to a great martial kind of a tradition. Being taught now in modern schools. And that sort of thing. So it has all these fascinating... elements of what makes the Kerada knowledge, systems. I mean, one should have a look at it, and those who are interested can get that book. It's not very difficult, I can.

**Girish Sahasrabudhe:**

Yeah, CNK had sent some.

**Sivaramakrishnan Ganesh:**

There is a... there is a link, there is a link.

**Girish Sahasrabudhe:**

Mmm.

**Sivaramakrishnan Ganesh:**

I'll then...

**Girish Sahasrabudhe:**

Yeah. There's a... so I sent a WhatsApp, I don't think I have received a... answer, but I suppose there is a way of getting that book. We'll do that, and some... Okay, are there any other, other people also must have seen that, Well, I don't... Suresh had a look at it, but I don't think... Suresh may have. Sunil also has seen that. So, if there is anything else to be said about that, Let us...

**Sunil Sahasrabudhey:**

What... what may be of importance? Maybe GSR can tell us, that... That whatever art Or whatever, industrial activity. was there. Call it handicraft, call it local, call it small, whichever way one may refer to it. Embodied in it certain type of knowledge. That is what the book is broadly saying. that you have to be able to see inside. There is knowledge there. it is not, I mean, you can't just wish it away by saying that they knew how to do it, etc. To say that there is knowledge there. two things. I don't know whether the question, whether the book addresses the question, of, You see, the major claim of all History of Science writings, and many others, Is that, That they knew that most civilizations knew how to do so many things. But they did not know why it happened. This is a huge thing that is said again and again. by Western writers on... on science. That is only after science came in. Science kind of stood its... after Newton, or Kepler, or whichever date one goes to, Thomasakvilas, or it doesn't matter where one goes to. But it is only in modern... modern knowledge that the question, why gets answered. That how to do things, they knew. This is a stand. Whether the book says anything about this. that they knew they also had the answer to the high question. This is one thing that we need to... look into whether the book says that or not. I've not read the whole book, I've read parts of it, so I can't say whether it does it or not. And the second thing is, what is... once you talk about knowledge. Is there a way to also talk about innovation? Innovation, invention, whatever the word is used, because innovation is a word designated for artisanal activity as as distinct or different from invention as given to certain technological, type of activity. Like, it would be the invention of the bulb. But it would be an innovation of certain kind if a new kind of loom is constructed, and so on. So whether... and that may also... the new... the innovation may also Kind of base itself on certain new formulations, certain new basic formulations. But I don't... I don't know whether this question of innovation versus invention or discovery versus invention is addressed in the book. If not, it needs to be while talking about knowledge, because It is here, in these... The use of these terms. That lies a political idea. If, the nature of governance is somewhere related With what understanding we have of whether you see them as discoveries, as inventions, as innovations. What do you see their activity, the new activity, appearing as? Of course, new activity has been appearing. This is not that once it was done and it has... even if once it was done, it was there all the time after that. When it was done. there... what is that point is to be identified as a new thing, whether it was an invention, a discovery, what was it? It needs to be... something needs to be said about that. I have not read the book rigorously to locate this. They say there is a system. that all aspects of knowledge and human activity are related in some sense. I mean, human activity based on that knowledge are interrelated and constitute a system. But when the system changes into a new system, that is a large-scale change in this system of knowledge system, what is it that is happening? I don't know if it is addressed.

Maybe it is not, perhaps not, which is because it is a textbook of a... for... with a different purpose. But it is here that... That it would relate you To whether you will conceive the system of governance and society as a feudal society, or a swirajist society. You see, basic opposition between Gandhi and progressive thinkers of that period, early 20th century. is that, and some others also may be on Gandhi's side, but not too many. that we had Swaraj earlier. And there is this progressive formulation based on some kind of a modern understanding, need not be a... need not be a Marxist understanding, that there was a feudal society earlier, and the mode of governance for feudal principalities, and whatever the feudal implies, that was the mode of governance. So, I mean, Jagirdars, Subhears, all kinds of people, different names may be there. But they were the local authority to the extent of at least Using force to collect revenue and so on, that some basic structure of feudalism was in place. So, this reflections on knowledge earlier. By what words you recognize the changes occurring therein? Whether they are answering the question, why at all. whether... what kind of innovation exists? Is there invention there? Are there discoveries there? Or these terms become irrelevant. I don't know. I mean, what I am suggesting is, where should one look? In the knowledge domain, To see the connection A possible connection with, the political domain. we believe in abstract, and by modern understanding, that there is a very close connection between knowledge and polity, and I think this is an age-old understanding... whether it is Raja Janak's Darbar, or Ashok, this thing, the Maurya dynasty, or, or even in Plato. His republican theaters are the two more... two more... two texts which are actually taught in the MA classes are Republic and Theaetetus... Theaetetus is about what is knowledge, and Republic is about what is governance, state. So, there is an age-old recognition, you'll find that in Aquinas, you will find that in many, many, many others we have not read on. And in Indian, this thing also, you will find in many others. So, whether... You'll find it in Kabir also, and, so on. So, if we have this understanding at a general level. That knowledge and quality are somewhere related, have a deep connection with each other. We... this needs to be corroborated, not corroborated, but this kind of propels us to look for elements in the knowledge domain, which will have a guide... which will act as a guide to what kind of polity may have been there. This is what I wanted to say. Because, and it's all the more important now. Because as GSRK is post today, today or yesterday, I don't know, the changes taking place in the world, and we post this in the Swaraj, Swaraj Panchayat, Bahujan Swaraj Panchayat. One question, major question that was posed was, as known to all of us here, is that whether the debate on state that has unfolded now, opened now globally. Whether there is... we can make Swiraj enter that debate, or Swaraj have a location in that debate as a possible future. Nation-state, liberal state, civilizational state, multipolar world, all this debate is going on. A very strong debate, and an open debate. whether Saraj... GSRK said that in today's writing. And also, Swaraj Panchayat said, imagine, Grish wrote on that. So... we will have, if we are able to write something, or find a way from this book in Kerala Knowledge Systems. to also reflect on the nature of polity in Kerala, starting from what is written in the book in the Kerala Knowledge Systems. They may not have talked about innovation, but can we talk about innovation looking at that book? innovation in Kerala in the earlier society, pre-modern society. We will not call it pre-capitalist or anything. Pre-modern should be all right. So, was there innovation? Was there invention? Whether there were things which could be called discoveries. What is... what was the nature of change within the knowledge world? What was it brought about by? Who were

the people who kind of guided that change? All kinds of things. So what was... what was the governing system which allowed this knowledge to prosper? to function. To deliver to the extent that people ran their houses. The households' livelihoods were dependent on that knowledge. And therefore, there must have been a political system which allowed for that. Maybe some of these things will go equally well with Swaraj as with the feudal order. But not everybody would go equally well with both. It is impossible. The concept of change will not go equally well with both. It will be very difficult. One will be a stressed-fitting, and another would be a natural kind of correspondence. We can read the book from that point of view also. It will be very interesting. It will serve our purpose. Our purpose in the sense, it will serve, well. to... to... To fill some gaps in the political imagination that we are working with. For a new political imagination. That's hot.

**Girish Sahasrabudhe:**

Any further opinions on that? Suresh? Hello, Suresh? Oh, no. Sorry, he's, I think, talking up to somebody ...

**Sunil Sahasrabudhey:**

He's muted himself for that.

**Girish Sahasrabudhe:**

No, I muted him ...

**Sunil Sahasrabudhey:**

GSR can do this, or Suresh, compare... some comparison, not a... because there was in Shumuga a session on Kannada Knowledge Traditions. That was handled... By people with, this humanities and social thought background. So, a different angle must have come in than this book. This book is hard on, What is it called? The... the... the technical.

**ಡಾ. ಜ ಕ ಸುರೇಶ:**

In fact, one of the things I was about to say, because I haven't really... Done more than... glance through some of the pages of the Kerala Knowledge Traditions thing. But I had the opportunity after the Shimoga Convention to summarize the the kind of presentations of various people. Some of them are writers, the others are social science people, political science people, and so on and so forth. I'll send that, actually. I'll take the summary of that, which I heard, along with the... slightly longish, Summary of, the comments made by people last night. to the things that were said by continually. And center. And Essentially, I mean, you know. I've had a couple of discussions with, GSR Krishnan on this issue, on the Kerala Knowledge Solutions thing. And, while I see the point of GSR in much of all this. The one point that he raised, which possibly I don't know, I came a few minutes late... was the perception that... No ... there are many things in many of these syllabi. That was covered by... Textual, kind of, I mean, not reproduction, so... present that. In fact, I'm reminded of the fact that, In Kannada, as must be the case in most South Indian languages, and perhaps a few or two. North Indian ones as well... There are these small publications which look

at the... the kind of things, the variety of things that they looked at is amazing. It will be about history of, some small piece of technology, the life of a small dynasty, which might have actually ruled for what are today's modern Karnataka's three districts, or four districts, along with more detailed histories of some of these amantas of the big kings. And, a variety of things of this sort. About the literature of the time, and so on. And we do see often in some of this, if one were oriented to see this. One may see the kind of the larger distributed sense of society itself, which allowed for a fair amount of rebellion, for example. Not just in the sense of state and so on, but also in the sense of ideas. Just coming in the last week. I've been trying to read one of those, 10th, 11th century Works in Kannada, which, was in some sense a protest against the gradual creeping in of Sanskrita and the ideas of Sanskrita in the literature of Karnataka, it started possibly around 7th century, 6th century, and so on. And, which seems to have actually increased in extent. That seems to have raised the ire of people. And you find some of these, Moments, which are... which we thought were only characteristic of 20th century. Many of these are to be seen even 500 years ago, 1,000 years ago, and so on, in the form of an attempt to actually write pure Kannada. Rather than Panera, which is mixed with, some school car. So, I mean, we do fine. For example, in the Bogdad is there. I found, for example, so many of these books on folk arts and so on. The idea of folk, lore, folk arts, folk sciences, and so on, has been rather captivating for these people in these parts. I'm really not aware of ... such a thing must exist in Kerala, as well as in Tamil Nadu, and so on, but I don't know about this elsewhere. That, there are terms being published by people, 500 copies, 1,000 copies, 2,000 copies. Of, you know, abstruse things. Not just about dynasties, as I was mentioning before, but also about little quirks and little kinds of, I mean, you know... folk arts and, folk ways of doing things and so on. If one more... Perhaps able to patiently go through some of this one may find certain ideas of either innovation, or of invention, or of discovery of various kinds. And these are also to be seen in many of the We don't show you what texts. words, especially who come from the caste of iron smith, the caste of potters, and so on. And there are descriptions of how they actually used whatever technology they had. Must have been fairly simple, but something that they used in the process of, you know, undergoing their lives and so on. But I'm also reminded at this point of one... one thing, I think, you know, when we try to sort of, look at the methods and methodology of modern science, and try to find that in, Indian traditional sciences or technologies and so on... it is possible that, we may actually be a little misled by what we find, or maybe tempted to actually call these as very strong methodologies. Well, they may not necessarily be, because the purpose of all these changes and technologies, even something as abstract as, let's say astronomy, for example, may have been very different. There is this, very interesting paper by Rodam Narsimah, who looks at, the Needham question in a very different way. key phase, let me look at one half of the Needham question, which is about India. He says, I'm not an expert from China, therefore I will not say anything, but I can speak about the Indian tradition. And he clearly sort of brings out the fact that in Indian mathematics... we really did not care so much about creating theories and hypotheses. Because they seem to have been, sort of, deprecated, the idea of creating a theory ... and the kind of theory that Western mathematics, for example, creates. For example, in terms of numbers, either it could be real. and natural numbers, and negative numbers, and so on. There's a theory, which in turn, is actually worked out in terms of hypotheses, which are worked out in terms of, you know, formulae of various kinds, derivations,

and so on. Whereas Rodam says, in the case of India... you look at Aryabhata's work, or Bhaskara's work, and even subsequent work of the astronomers, the mathematician astronomer. They would actually look at pi, for example, the idea of pi... with successive kind of, I mean, approximations, and they never felt the need for actually expanding pi, like Taylor series does, or McLaurin series, and other things don't. He says, I mean, you know what we need... he says, a little more precision, so let us get, I mean, 4 more terms of pi, and make it slightly better. So, this is the kind of, you know, impression that he gets, and he, displays that. In fact, I was trying to discuss that long ago with GSR Krishnan, and I'll possibly send that in this group. So, in summary, I think, trying to look for innovation which fits the requirements of the U.S, for example, may be a slightly unnecessary exercise. Because the innovation, for example, that we speak about today, if you look at 21st century idea of innovation, it seems to be no different from the way in which discovery or invention and so on was spoken about hardly 50 years ago. So, there were certain classical ways in which invention was supposed to differ from discovery and so on, where if you, let's say, were a young man in the 1970s or 80s and so on, or 60s, for example. But today, the idea is very different. If you look at young people who are doing research, they are, sort of implored to do a lot of innovation, their business. To innovate means to create something. And there seems to be a great emphasis on mixing theory with practice to create something which can actually be seen by people, either in terms of the software or actually hardware, or in terms of things which work and so on. And, the word seems to have percolated into academia, into, industry, and so on and so forth. So, all that I'm saying, therefore, is... perhaps, I mean, you know, we can... Ignore, for the time being, many of the ideas associated with 20th century descriptions of the so-called sciences and technologies of the East, and trying to sort of find answers to the question of why it did not wake up to the standard of the West. And, so that's basically what I'm saying. But if we go deep enough in all these folklores that we find, and I think, you know, if one makes a very big exercise in general literature, or Tamil literature, and so on and so forth, one might find... you know, enough, descriptions of many of these kinds of, technological things, which one doesn't know. How far back in time, I mean, these came in, and how they actually changed. But they use the chart, or the observation, in history, that many things change very slowly over time. And as Gandhi says, because they didn't find that, you know, the machine is more important than you know, doing things by themselves and so on. I mean, whether Gandhi was right in that or not is unimportant, but the fact is that even Gandhi acknowledges that there was a very slow kind of change in most things, which might have actually given, you know, the appearance of a timeless world, a timeless world of Indian village, and so on, to many external observers. So... Mine, you know, again, This is where I'll stop. But I think we need to really look at the... many of these, many of these things. It's a little bit of a different, consideration than, than to... look at the knowledge system. As if they have, something... very important to, sort of, tell us, other than the fact that they were satisfactory for design. They catered to the people's needs, and these needs were very simple. Because if you look at the 21st century, 20th century. Extraordinary increase in the produce of humankind, products of humankind, of both services and goods. What we have in the 18th century, 16th century, in spite of the smaller population, is nowhere near that. So, perhaps one must keep in mind all this, that we look at the nature of the relationship between the quality and knowledge, between power and knowledge, and so on. Undoubtedly, it would be different.

How different it is is possibly characterized by the nature of the relations of production, science. The kind of governance and the kind of ability to Pig up resources, for example, or labor, to socialize labor, for example. So, that's it from my side, and I'm sorry if I took too much time.

**Girish Sahasrabudhe:**

Okay. Okay, I think we can take up this discussion sometime. Later... Because, I mean, various things have come up... particularly the, relations between the knowledge systems and, say, the governance of society. Where should one look for... And, what to call innovation. For example, what Suresh said about innovation. I thought it was, today... I thought that is, very strongly influenced by the kind of, you know, revenue generation ideas in the modern society. What, particularly the software, you know, which is something which is... You know, some convertible into what generates revenue is, all that is understood as innovation, largely, in modern society. I mean, in the same way, when one looks at a more, you know, localized kind of society, where basically, it is the internal relations which are the most important... Innovation must have had a very different type of meaning. And is there a way of looking at... I mean, you cannot do it with simply technical descriptions of the type which this book probably contains. I mean, since GSRK said it's mostly gives a lot of information about what existed. And so on, and not... Much discussion on how the whole thing relates to the society, or, the interaction between different sections of artisans and farmers, etc, etc. So, there are a lot of things to probably look at, in this, show. And also, there's question of whether we should be taking it up. Looking at some regional knowledge systems, whether it will be fruitful, as a program of the... Vidya Ashram. As well as, let's say in, in the... general aim of building, Bahujan narrative, or whatever you call it, the political edge, sort of. So we'll take it up sometime, later, let other people also look at the book. Maybe it's time, we... I can request Gandhi to... talk about his response to... the Bahujan Darshan note, which he had given... a sort of semi-detailed kind of response. Maybe he can initiate a discussion on that. Gandhi?

**Krishna Gandhi:**

Hello? Am I...

**Girish Sahasrabudhe:**

Yes, yes. Go ahead.

**Krishna Gandhi:**

Actually... Yeah, I don't have to say anything much about that note, except... The obvious whatever is returned. Only thing is that when I was thinking about Bohujan Darshan, So, I thought that... Of course, the cluster of ideas that both they had Written about. We can add some more. Because I thought that a Dharma... It's one thing. So, if you want to include Dharma as part of knowledge, that is, A different matter, but... Knowledge as production, related to production, or knowledge about, Human interrelationship. Society is functioning, etc. So, Dharma is related to human interactions. So, knowledge, generally, when you are talking about science and technology, etc,

we don't consider human interactions within that. But Dharma... Talks about it. So, it is up to us to include Dharma within knowledge or not, but... That is one thing, and second is that, Bohojan, we are talking about Bojan. So, is it Bhojan Samaj, or is it just Bhojan? So, if you are talking about Bhojan Samaj, then there is no need to include Samaj as a separate thing. Concept. So that is also... My take on Samaj and Dharma. But, when we are talking about, Bojan Darshan. The thing is that we are... Sort of, living in... Today in... Age of modernity. And everything is discussed in terms of modernity. So, unless we... Take up, modernity and contrast, or... Let us say... compare or, let us say, question modernity in terms of origin darshan. So, unless we do it. our ideas of Bojan Darshan will not propagate, because it is very much necessary that we discuss the contemporary issues, contemporary events. Earth-shaking, world-shaking events are taking place, and if you don't... Say anything about them. And we don't have anything to say in terms of Burjan Darshan about those events. Then, I think, version is not of any relevance to, this world, that we can say, or we will be forced to say. So, my decision that, we will have to discuss. What are the most important events of the day in the context of Bojan Darshan, unless we are able to do it. I think we are not, We have not understood what is Bojan Darshan. That is what I would say. So... So, we have to talk about modernity, and in that context only, I was saying that, what are the basic foundational ideas of modernity? So, I was only giving a list. And in that list, I thought, nation-state... sovereignty. And, constitution, rule of law. Science and technology, universal knowledge, if you want to include Science and technology as universal knowledge. So, one thing about, So, there is a set of ideas which we can call the basic ideas of modernity. And, the thing about modernity is that if you're talking about Swaraja and modernity, previous societies... were not so, integrated with each other as they are today, because of global capitalism, global market, and science and technology being the vehicle of, Knowledge, etc. So... In those days, they were... we were not so integrated in the world, so different communities and societies were able to live rather independently or autonomously. So... Swarajay was there, And, There was no such thing as a universal kind of system. But today, it is there. And modernity represents that, the beginning of the universal, is the universalization of knowledge. Or, putting a ribbon... In the same jacket. Kind of thing, that has started only around 200 years back. So, from that point of view, we have to... question modernity, why is modernity as... Modernity succeeded in making A universal, system. No, what we call... what is being called... The rule-based system of international order So, that is not, Now, that has not been able... it has not been able to deliver modernity. And, modernity itself is, now... Very, in a very bad state. We can say... So... I would say that, this is the time that we should be Discussing modernity and, Bojan Darshan, especially Swaraj, idea of Swaraj. So... That is why I, wrote that note. And, we should be writing about, current events, and we are not able to do it. I think that is a very... Bad, thing that we are not writing about current events. So... That is all I have to say about my note. Thank you. Girish, you are muted.

**Girish Sahasrabudhe:**

Any response to that, Avinash? Would you like to respond to... Gandhi said. Vinesh? Yeah.

**Avinash Jha:**

Yeah, I think, what... We have to relate, of course, the discussion of Swaraj with the current, contemporary situation. And, what Gandhi is saying... Gandhi is saying in terms of modernity and, some other, Key, key, key ideas of modernity. what Sunilji has been speaking about is this current debate on the... state... And to locate, our discussion of Swaraj in some way, or to locate that debate in the context of our discussion of Swaraj. So, I think that, we have to do, but that goes... what Gandhi is suggesting is more deeper, to sort of go into the key... points of... what can be identified as modernity, and to present this whole thing of Bahujan Darshan as... kind of alternative, alternative imagination of what society, or... quality... And, Osh. We should do it, I don't know, there's nothing... There's no problem with that. I just... I need a break. Please go ahead, some... I have to receive one call, and I'll get back in 2 minutes.

**Girish Sahasrabudhe:**

Yeah, yeah, okay, yeah.

**Avinash Jha:**

Yeah.

**Krishnarajulu:**

Yeah, I have, nothing to... Add to whatever's being said. And anyway, I haven't seen this book that you referred to in your note.

**Girish Sahasrabudhe:**

No, yeah, let us talk about what Gandhi said.

**Krishnarajulu:**

Yeah, no, no, what Gandhi, you see, We have, See, Bahujan Darshan. Which, about which we've been talking about. I mean... It is, the... what shall I call it? I can call it, the belief system of... the Bahujan. Okay. the question is, I mean, you can... Define it any way you want, but the question is, is there an idea of Swaraj. which Bahujan Darshan incorporates. You see. This darshan, as has been emphasized by different people, is not a uniform thing, you know, at least across the length and breadth of the country, India. There's nothing universal or common about it, in a very detailed sense. In a broad sense, yes. But, in details, that means Swaraj, by implication, is local self-governance, and governance in all its aspects. And is there an idea of local self-governance, I mean, what does it mean To people who constitute a local Swaraj. What it means to people who constitute a local Samaj is that idea of Swaraj incorporated in the Darshan. No... You see, because if there is such an idea, if there's an element of such an idea, which apparently I mean, to my mind, it seems this is what Mahmah Gandhi was actually referring to. He was harkin to this... Inherent. idea of Swaraj, which is built into what we now call Bahud al-Darshan. He was appealing to that in people. And that incorporates... This whole, concept of empathy. Because empathy is what is totally lacking in the modern you know. In modern science, in modern theory, in modern political

science, in anything. there is nothing like that. I mean, you just treat things like objects, I mean, in a very scientific way. Everything is treated as an object, which has you know, No inherent relationship with another object. Except through some kind of interaction or some such... I mean... I mean, this is the basis of modern scientific theory, and that... those ideas have been incorporated into, This way of looking at it. But... Apparently, when we... Talk about Swaraj, talk about Bodhan Darshan. And this is what... I mean, I've... Been calling it Dharma, actually. Because, to my mind, it's only the Dharma that drives people To socio-political action. If, I mean, it is the collective, I mean, agreed upon, I mean, in a local area, something that they've agreed upon, then they move to create changes in society, changes in the politics of society, and so on and so forth. The relationships, etc. If it's, And apparently it's there because it is this sort of fertile ground on which the Santparampara kept acting from time to time. And to which, Mahatma Gandhi seems to have been referring to during the course of this independence movement. These, his ideas of social reconstruction. We're all based on... Based on the belief that he probably had, that there is something inherent in society, In the Bahujan. Which will impel them. to take this idea of local self-governance, Samsaraj, forward. In all its aspects. I mean, it's like gender equality, or caste equality, or whatever else it is, whatever things are there. These are sort of sought to be sorted out within this idea. This, what we have been calling political imagination, I would have. Now, it is required for us to examine whether this... This idea of Swaraj, this local self-governance. Is, part of, Bojan Tarshen. which is... which is directly or indirectly actually captured by Lokvidia. You see, Lokvidya, I mean, the... these knowledge systems, people, would say that Lokvidia is all empirical knowledge and all that. It doesn't fit into that. Theory-based, theory-bound. structure, you see. And so, they're a bit dismissive, because all of modern science is based on the fact that you... you don't go with anything that is merely empirical. Okay, so, they... so that way, it's gone off. But... You see, ordinary people, their, ideas Whatever it is, their knowledge, their ideas, their, attitudes, or whatever. All these are governed by, essentially, experience. Experience within the family, within the society, within the community, etc. Experience about everything. This is what conditions them. And that's what builds their, Darshan in that sense. So, I mean... since, We were referring to trying to look for these ideas in different parts of the... different parts of the country, because it's very dispersed and they'll be different, but there is an element of Swaraj. If there is, then it's something that one can build upon to create a moment for Swaraj. Okay, so... I suppose when we're... I mean, if you're looking at the knowledge systems in different regions of this country. To my mind, it would mean that we are trying to look for these elements... of Swarad, Swarad, Darshan, whatever you want to call it, within what we've called the broad Bhujan Darshan. Which gets reflected. in Lokovitya, in various ways. This is the thing, like this. It is not, That's building a new theory, you know, political theory or something like that. But if you want to create a... move towards some social change, or get people getting involved in that, it's only when the people are driven by that The inner feeling. that they need to move towards, forward in the direction of Swaraj, that this will actually take place. So if you find those elements there, and then see how these elements manifested, how they manifested earlier, how they manifest today, and things like that. Then we can go over this. Because, you see, It always amazes me That, ordinary people who are in this country, who are abject poverty in that sense, that it's, like, wondering what's going to happen tomorrow. To them and their families, and etc. Yet, they will, go and,

partake In some socio-religious event, you know? I mean, even if it's going... taking a dip in a river, or doing something, or observing a fast, or... I mean, they'll do all this because I don't know, maybe they feel that that strengthens their internal resolve, their internal independence, their internal identity. So that they begin to think that, yeah, I do count for something, right? I... it always amazes me how people can do this, whereas I've been trained in the scientific... I look at it very objectively and say, this is all bullshit. This can't happen because this is... the preconditions for something like this to happen is this, this, this, this. Some logic. They don't seem to follow any logic. Yeah, they go on. I mean, they've been existing and... There have been social, political transformations right through the centuries. So, we should try to, locate, identify, or work with. these impulses. Swaraj impulses that exist In what we call Bahuddha International, or within the Bhujan. And if you can do that, then I think We have, We can move forward in this, what we've called Swaraj consciousness, or whatever it is. This is what I... I think that we should try to look for these, and wherever it's there, people who have been able to look at it and come and present it to the group so that we can also try to understand what is it that has been there, what is there, apparently, and what we can build upon. That's it.

#### **Girish Sahasrabudhe:**

Okay. Okay, yeah. I suppose in the context of what Gandhi wrote ... and spoke just now... it is more relevant to... talk about Dharma and the other terms which are there already. Say, the 6 terms. That may... I, of course, personally think that Gandhi presented Dharma as something which would capture a way of talking about relations between various social formations, sections within the society, and so on. More in that sense, rather than in the sense of swadharma, or whatever, in terms of duties of... But maybe it is more pertinent to talk about Dharma and Swaraj, Dharma and panchayat and so on, if one is to, look at what is the meaning of adding Dharma to this whole set of six, or whatever ideas are there. Samaj, of course, has a... is something in the background, so I don't know whether it is at the same... unless, of course, one is talking about this whole thing... in the context of modernity, where one would like to, of course, talk about samaj as something different from what is understood under modernity as a class or whatever, even as a community, etc, etc. But, whether one should do all this in, relation to modernity. Like, Avinaj said that that is what one should... that is also an open question. So maybe more responses to Gandhi? Naresh... Suresh?

#### **డా. జ క సురేశ:**

I really don't have anything to say in response at this time. Perhaps someone at a later point, I will. Respond to what we say. And, I do agree with him on one point, though, that, There's a need to see how... Our ideas of Swaraj, whatever form they have been expressed thus far. How they intersect with, the reality of today. And, therefore, that may be a very good testing point. For us to see how, what exists? If not undone by the modern civilization itself. What would, constitute a possibility for, Interceding or intervening into this process, which, today, may have seen empires, I mean, grow up in a certain sense. We have seen empires also get destroyed. But within all this, what reigns is the idea of the empire. The idea of, I mean, knowledge used in the... Post-

Enlightenment sense in the way it is being used. And how that has formed a partnership with, Power, in order to dictate the politics of a time, the culture of a time. And the economics of it, right? So I think it's important that we subject our ideas of Swaraj, etc. To the existing reality of this world. And, try to find out which could be the points of intervention. And, how do we actually imagine That a change might come about. For example, if you look at the extreme kinds of centralization which have been made possible. while giving a sense of decentralization through the computer, for example, through the information and computer computing kind of technologies and so on. In the world of surveillance, where just about everything is actually surveilled, in the world of distribution. With supply chains being spread across, I mean, the high seas, across hundreds of countries. How do we imagine, let's say, this Swaraj actually coming in to share? Does this therefore mean, and I think we must commit ourselves, if it means that we go back to the village republic, it is a good thing, but how are we going to do that? Maybe it is necessary for us to talk about that. How are we going to... It's not very easy, because one might come back with a response saying that, We cannot speak about this power relationship without, you know, asking them for them to be destroyed in a certain sense, or come into serious disrepute, or break up on their own, and so on. So if that is what we are saying, maybe it is best to actually say that. So I think, you know, some kind of an intervention, looking at contemporary developments, in spite of the promise they may have for, Self-destruction, for example, of the Western Empire, and so on. We have seen that. I mean, in a sense, I mean, in history, we have seen that. What happened to Spain, which was possibly the indisputable naval power for 200, 300 years, and then Britain, and then USA, and so on. We see a certain process of an empire being replaced by one more, which seems to be even more Capable of, I mean, extracting surplus and creating very large-scale violence. And elimination of people across the world. So, in light of all this, it is important that we actually put to test our ideas and hypotheses about Saraj and various other things. In terms of the social formations that we require. And how that can actually be achieved in the current, World, where, in spite of all the futl-footl that you have. there is a certain continuity of operation. There's a heightening of, I mean, exploitation. And then so on. So I think it would be very interesting, therefore, to follow up on what Gandhi says, and try to see how we could actually answer some of these questions raised by contemporary developments. So that's it from my side.

**Girish Sahasrabudhe:**

Okay. From this... the point of view of what you are saying, you think anything needs to be added to the vocabulary to be used for modernity that Gandhi suggests.

**డా. జ క సురేశ:**

I really can't say much at this point, but in some sense, you know. It must be included either terminologically or in terms of an understanding which is incorporated into our idea of what a Baojan Darshan would be. With the... with the kind of proviso that it, It actually tries to find points of intervention. In the modern world as it exists. In order to establish the Ojandarshan Dine. More

comprehensive way, or at all in a certain way, and so on. So I will have to think about that if I get something, I'll make a short note of that.

**Girish Sahasrabudhe:**

Okay. Yeah, Sunil?

**Sunil Sahasrabudhey:**

Yeah, one thing, I don't remember all the points, but I did read it seriously, about the points about modernity. Which need to be contested for a... For the formulation of the type we are trying. I... Well, on the face of it, yes. it needs, but... What is called modernity is essentially a Western standpoint of a period. Which is replicated at other places in the name of Podality. The West, politically speaking, today. You see, there is this man, Alexander Dugin. who is being constantly interrogated. I mean, he has his, interviews, and he's writing. more and more, he writes from a Russian standpoint. a Russian Putin, favoring Putin. It's not no great, general standpoint. He must end up supporting the Putin administration in one way or another, which he does. But he's a philosopher. He's trying to emerge as a new philosopher. He's writing on Hegel and others. That... that Europe should listen to him. that Europe or the entire West. must listen to him in that language he talks. And the discussion pertains to that. For example, a recent interview, he says, I read only today or yesterday, that the West. It's breaking down itself from inside. He says there are 4 or 5 centers, I think 5 he counted. Which are relatively autonomous. within the West. America, of course, is one. Another is European Union. One is, England, and one more is, this, Tel Aviv, what is this, Israel. he says, put together, these constituted the West, and it is breaking down, that they are becoming relatively autonomous and not dictated by others, within this group. In America, he says there are two. Clear split is there. Between the... between the Trump followers, or Trump, and Biden, or whoever, the liberal, conceptions of, Stated otherwise. So, two in America, one in England, one in European Union, and one in Israel. like this, he identifies 5 different centers into which West is breaking down. No, I think... When you're talking about contending with modernity, It has, It's slightly late on the stage. The contention with modernity, namely with the West. You don't need to kind of, work on that, in that space, anymore. You need to work in the space of what else is possible. Under... in the presence of the forces that are present in the world. you need to talk about the presence of different forces, and what else is possible. You need to put forth a political imagination. Which catches the imagination of the people. whether in this today, when the West is breaking down, and I agree with him that West is breaking down. It is breaking down. And when it is breaking down, we don't need to argue against them. We need to work our way, in the space that is being made available because of that breakdown. Just as we thought of the... Look with their knowledge initiative. That, with the rise of the internet and many other things, by the time of information sciences, by the time of the turn of the century, millennium, whatever, around 2000, From little before and little after. That science had lost Natural science had lost its absolute position of command, And that... Therefore. There is a contention in the modern knowledge from within, and the contention is so high that computer comes with a language kind of paradigm, and they use each other, and so on. That all is there, because the interests are common in the ultimate analysis. The financial interests may be. Not

entirely common, but much in common, etc, etc. But the paradigm is different. Paradigm of... Knowledge is different in the information sciences and in natural sciences, and there... and in this contention, there is space for more people to talk about their ideas. And there is no lid now, the lid is blown in the knowledge chair, in the universe of knowledge. The lid was blown up. It was no more quackery. It has gone to the extent of a Marxist government writing about knowledge systems in Kerala. They would have poo-pooed this some 20 years ago, the stand of Kerala Sahikti Parisha. on PPSD is very clear. They said, what is all this you're talking about? Science is what you must talk about, and culture. Culture comes from a different distinct. Anyway... So, but now, it has gone a step further, and this is the connection that I have been talking about all the time. The knowledge, contention. Has, in some deeper sense, just like you... just as you talk about deep state. There is a concept of deep thought. At the level of deep thought, the knowledge contention Has... is succeeded by a political contention. And the political contention is between the West and others. let us not go by what their constitution says, and what many are... that they have the same industry as the West has, and so on. We will note that. We must know that that is the case, but... and yet. That there is a very well-defined Side now... which says that the West is cracking down. The West is in no position to govern the world. European Union is merely making the claim now that they are also at the high table. Trump is saying you are not at the high table. He has... he's saying something else. But he's not treating them as being on the high table. Europe, which determined the future of the world all the time, present and future, for last two, three hundred years, is being told. And in a very short time nowadays. This is maybe in last 20 years or so. He is being told... they are being told that you are not... no more on the high table. Nope! we must pay some attention to this, the breakdown of the West, and not... not get trapped into contention with the West. You see, we come with a background of contention with the West, just as we came with a background of contention with natural science at a philosophical level. But that held us low. That gave us less space to move forward. On the knowledge stream, which is not conta... which was not contained either in the information sciences or in the natural sciences. It slowed us down. If we start contending with the West now, politically, it will slow us down. We need to move with a certain speed that there is a Bajan standpoint, it is not just an Indian standpoint, we shall talk about an Indian standpoint. But it is a global standpoint. We will insist that it is an Indian state. We... suppose... I had said this earlier also, suppose we say that a civilizational state is something doable in India only by the Bhagan, otherwise it is not doable. Suppose we argue for this. that a civilizational state in India is a Bahujan. whatever you call it, Bahudian-built state, which is Sarajist in nature. Now, there's a further claim. It's not just saying that it's a Bhagan state, but Bahujan state, whose central idea is Swara. So. The question is, we need to be debating this. That how... how an idea That the people, the ordinary people of the world, can the ordinary people of the world claim a place on the high table now. with the West crumbling. This is the question. Can there be a 1942 once again, when a quit... a Quit India movement Can there be... Quit India movement again, in some sense. that you are talking about building a civilizational state in India. And mind you, already books have appeared. We are far too behind. on the... I mean, we all think that we know, we understand global mechanisms. This man, some person called Hofmeister. Some of you may have already seen. I have not yet seen the book. Hostmeister. I read a review. Hofmeister from somewhere in, North Carolina or South Carolina. America has written a book that... in which the

essential contention is that civilizational state It's doable only in a multipolar world. You see, national state provided a large kind of map, so many nation-states. But they were all born within imperialism, and not outside that. I mean, all Third World states and many others were born within imperialism. Even European states were born within imperialism, partly speaking. The French Revolution and its call for equality, liberty, and what is that? Fraternity. We need to be asking ourselves whether French Revolution paved the way for imperialism, whether imperialism grew despite French Revolution or because of French Revolution. This question has to be answered by Bhawjan Darshan. Bhogian political understanding has to answer this question. whether the French Revolution, whether the Enlightenment paved the way for imperialism, Or did the Enlightenment Yeah, or, whether it stopped, it became a hurdle to... And, this thing. it was very interesting about Derita, someone commented in one of these international debates that when W... what is that? World Trade Centers were attacked. by the Islamic militants, those aeroplanes moved in, and a large-scale killing took place, and everything melted down, and so on. Derrida went back to enlightenment. A large part of Derrida, it was said in that article, He's questioning enlightenment. But the moment there is an actual threat, he goes to the Enlightenment values. So do the French. They start talking about European values, French values in the name of European values. They start talking about all this in the... when they face the Islamic threat. What are they talking about? They are defending an imperialism. They are not defending France. They are defending a certain kind of imperialism. So, can we see this global phenomenon, and see our stake now, just as we saw a place for Lokvintya to assert? In the global contention in the knowledge domain, or in the universe of knowledge, do we see a place for Bahujan contention on a very big scale. In a world where West is crumbling. which called the shots for last 200 years. Every shot was literally called by them. to the extent that they made the Arabs deal in their oil only through Gala. This was a huge thing to happen, it happened. They called the shots. Can we... are we in a position to erect an argument? which will be discussed, which will be worth presenting in India and globally, not, not in a chronological order. I don't think there is a chronological order to first present it in India and then globally. I don't think that that is the order. It can be other way also. You see, all our teachers, all the people in the academy are supposed to be bright and very competent when they come from... back from abroad, not because they have done some good signs here. It's... it's been... it's been that way, so it can be that way, it may not be that way. I don't know. But the point is that we need to say what we want to say. In the name of the ordinary people of the world, and ordinary people of this country. Far more confidently, we can say about this country than we can talk about the world, but we can talk about the world nevertheless. That doesn't mean that we cannot talk about the world. if Amer... if a street in America can have a... boards, signboard, saying, somewhere in Boston, there was a street in America in 2008, 9, called itself the Global University. we... we don't think at that level. We can't put up a plan saying... a board saying, global university. We will be so hesitant. We will qualify that in a hundred ways before we call ourselves global. That although this is not there, although that is not there. And the West would step in much before we say what we want to say, saying that they have said it. So, let us... let us be more practical. more, I mean, not see global and Indian so separate. India's polity is being governed by global capital. And global capital is also being governed, or giving... some direction is being given by the Indian state. It's not zero on the global canvas. Definitely not. It has

moved to the high table. I should think so. I don't know how correct this is. One can criticize this standpoint, but I think it has moved to the high table. No. And if India has moved to the high table. Not because of his science and technology, not because it commands certain science, not because of its democracy. Because of its numbers, Largely because of its numbers, and also because these numbers can think. The point is that we take a departure from... at this very point that these numbers can think. This is the ultimate point that these numbers can think. And therefore, when the west is crumbling, when the lid is off. they have to say something about how India and how global govern... governance should look like. This is where we ought to be now, that's all.

**Girish Sahasrabudhe:**

Okay, I think, let us stop there, for unless Naresh wants to say something. And before we actually stop, Abhijay, app, You want to say anything about this meeting which you have called?

**Abhijit Mitra:**

Yes, sir.

**Girish Sahasrabudhe:**

Naresh, Naresh, you want to respond in any way?

**Naresh Kumar Sharma:**

No, not cooked. Not now. I'll absorb the other earlier part also. And then, if I have anything... Maybe it's okay.

**Girish Sahasrabudhe:**

So, Abhijit!

**Abhijit Mitra:**

Yes, I just wanted to, say... that there is, this, Jatin and the group which I'm generally associated with and normally participate in some of the activities that they take up. So they have be... have taken up, this. 30th January. the, the, the, the Association Day, you know, of, Mahatma Gandhi, and, sort of participate in some sort of a worldwide... not, but an India-wide, some initiatives are going on. So they want to do something in West Bengal. It's not just the servo the East, but there are many who... come from, different, organizations, or are active in different ways, but they, Gandhi Anur Ragi karke apne aapko. So, in this course, There was a webinar in which the context of Gandhi and the current situation of hate, that was, basically there are two speakers, spoke in it. That Sarvoda person, Chandan Pal, and then another, academic, Abra Ghosh, who is an editor of some thing, and they spoke. And 30th, they'll take up some activities, but on 24th, They are conducting a webinar. And in that webinar, they will have Tushar Gandhi and, Harsh Mandar, so they will speak. And, basically, what will be on discussion is... That, how... The, the... The culture or the tradition of Celebrating diversity. is being, destroyed now and is under attack, and all,

things, including, say, for example, undermining the images of Gandhi, Tagore, and others. So that all is happening. And around that. So... so this, webinar that will take place. So I had offered them that they can use our Zoom thing, and I will be basically hosting that. D. That is moving on, from 1 o'clock to 3 o'clock on 24th. So today is 22nd, 23rd, 24th. So I will send... Today's 21st, sorry, 24th, 22nd, 23rd, 24th. On 24th. That is, to happen. So the details of that, I'm... I'll go... I'll post it here, in this, in our WhatsApp thing. And maybe I will also, mail the details and the link, by tonight. So, if you can, you can join. I think that during the discussion or in the question-answer session and other things, there... there... there will be scope of putting in or bringing up certain issues that will be close to us. That's all I wanted to suggest, that I'll post it, and then the joining link will be there. The background is there. They wrote it in Bengali, I translated it into English. So I'll post it here in the WhatsApp group. And, also, by tonight, they will have a mail posting, so that also I will forward.

**Girish Sahasrabudhe:**

Okay. Okay, so I think we can stop with that, meet after 2 weeks. Okay.