



The need for English is steadily increasing, primarily boosted by globalization. In India, where more than 18 different state languages coexist, English serves as the connector between people speaking different mother tongues. The English language is a tie that helps bind the many segments of our society together. Also, it is a linguistic bridge between the major countries of the world and India.

English has special national status in India. It has a special place in the parliament, judiciary, broadcasting, journalism, and in the education system, which has allowed English to remain a lingua franca to a greater degree. India is, without a doubt, committed to English as a national language. The impact of English is not only continuing but increasing.

The importance of the ability to speak or write English has recently increased significantly because English has become the de facto standard. Learning English language has become popular for business, commerce and cultural relations and especially for internet communications throughout the world. The call centre phenomenon has stimulated a huge expansion of internet-related activity, establishing the future of India as a cyber-technological super-power. Modern communications, videos, journals and newspapers on the internet use English and have made 'knowing English' indispensable.

This is the reason why India agrees with the English language, to be used as lingua franca for global communication, and considers reasonable to develop a unitarian functional system of the English language (Global English) in order to prevent misunderstandings and misleading usage of homophones.

As far as the commission for developing Global English is concerned, India does not agree with the idea, that such commission should be formed by native English speaking professionals. As the aim is to set a terminology which would be internationally comprehensive and would express the same meaning in all languages, India considers rational creating such commission which would be formed by representatives of each language. Therefore, India would like to be represented by English speaking professional from India in order to bring our view and our meaning for the terminology of Global English.

Indian English is a recognized dialect of English; it has a lot of distinctive pronunciations, some distinctive syntax, and quite a bit of lexical variation. India can play a very important role in spreading English to different nations, and it can help to change the face of English education across the world.

India is in agreement with the process of secularization as we are well aware of the fact that secularism is a great cementing force for the diverse people of India. Secularism is highly necessary if India has to survive as a nation. But apart from survival of Indian nationalism and Indian unity, secularism is necessary for modern democratic polity. And this need for secular polity becomes much greater if the country happens to be as diverse and plural as India. A pluralist country like India needs secularism like life-blood. The modern democratic polity cannot be sustained without the state being neutral to all religions or equally protective for all religions.

The fundamentalist forces are raising their heads in India as in other countries of the world. No religion is exception to this. Secularism is a great need for democratic pluralism. Indian democracy is in itself a guaranty for future of secularism.

India is a secular country. The idea of secularism is one of the basic features of the Indian constitution. The ideals of secular state have clearly been embodied under the Indian Constitution and the provisions are being implemented in substantial measure.



India is still a traditional society that contains not one, but many traditions owing their origin in part to the different religions that exist here. Secularization in the Indian context is different from that in Western contexts. Eastern religions such as Hinduism, Buddhism, Jainism etc. are different from Semitic monotheism (Christianity, Islam, and Judaism) in Western countries and the Middle East. Thus it is not suitable to apply the Western model of secularization to the Indian context. Secularization in India can be defined as “a space for all the groups for good life,” and secularization and democracy are closely connected with each other in India.

For example, in U.K., state has a religion (Anglican Christianity) but people of England are quite indifferent to religion but in India state has no religion but people are very religious. Therefore, in Indian situation secularism means equal protection to all religions.

India is highly religious country and secularism in the sense of hostility or indifference to religion will never be acceptable to people of India. Secularism was never meant to be indifference to religion by India leaders.

Faith will always remain an important component of human behaviour in India and there will always remain an element of orthodoxy in faith behaviour. Religion will never cease to be a force in Indian life. Therefore the unchurching and religious individualization is the idea that would never be acceptable to people of India. In multi-religious polity like India religion is constitutive of personal identity.

India agrees with secularization rather than religious individualization and considers crucial enhancing forces of secularization in order to weaken communal bigotry.

Multiculturalism in India ensures that all citizens can keep their identities, can take pride in their ancestry and have a sense of belonging. Acceptance gives each Indian citizen a feeling of security and self-confidence, making them more open to, and accepting of, diverse cultures.

India has embraced diversity, or cultural pluralism in both policy and practice. The Indian Constitution can be said to be a basic multicultural document, in the sense of providing for political and institutional measures for the recognition and accommodation of the country's diversity.

Through multiculturalism, India recognizes the potential of all citizens, encouraging them to integrate into their society and take an active part in its social, cultural, economic and political affairs. Our advantage lies in having been a multicultural society from our earliest days. Our diversity is a national asset.

Multiculturalism is a relationship between the state and the Indian people. Our citizenship gives us equal rights and equal responsibilities. A multicultural society cannot be stable and last long without developing a common sense of belonging among its citizens.

Although equal citizenship is essential to fostering a common sense of belonging, it is not enough. Citizenship is about status and rights; belonging is about acceptance, feeling welcome, a sense of identification.

Multiculturalism is best understood neither as a political doctrine with a programmatic content nor a philosophical school but as a perspective on or a way of viewing human life. In India it has three central insights:

First, human beings are culturally embedded in the sense that they grow up and live within a culturally structured world and organize their lives and social relations.



Second, different cultures represent different systems of meaning and visions of the good life. Since each realises a limited range of human capacities and emotions and grasps only a part of the totality of human existence, it needs other cultures to help it understand itself better, expand its intellectual and moral horizon, stretch its imagination, and so on.

Third, every culture is internally plural and reflects a continuing conversation between its different traditions and strands of thought. This does not mean that it is devoid of coherence and identity, but that its identity is plural, fluid and open. Cultures grow out of conscious and unconscious interactions with each other, define their identity.

The fact that today most of the states of India correspond, by and large, to ethno-linguistic or ethno-religious groups has been achieved through major reorganisation of territories in the 1950s and 1960s. Given that some kind of ethno-linguistic factor is the prime criterion in according statehood, scholars have tended to see the reorganisation as part of a multicultural state-building process in India.

The recent Indian debate on multiculturalism has taken two distinct forms. First, multiculturalism as a state policy has been operative in the growing federalisation of its political system, a process that politically accommodates ethnic identities. In this form, multiculturalism is conjoined with federalism.

Second, multiculturalism itself, its definition, meaning and implications, has been the subject of discussion among scholars centring around the issues of rights, culture, community and communalism, secularism, religion and so on. Both forms of debate are current today in India.

India sees the solution of the problem of identity in “democratic multiculturalism” which combines cultural and political communitarianism. On the one hand, it recognises the importance of cultural identity, and on the other hand is committed to bringing the issue into the political domain. The conflicts that result from the differences of identity are to be resolved through dialogue, discussion and negotiation.

Democratic multiculturalism entails the role of an effective democratic state, which intervenes in religious and cultural practices to get rid of oppressive practices so that the possible subordination of the individual to the authority is curbed, if not abolished.

Every multicultural society needs to devise its own appropriate political structure to suit its history, cultural traditions, and range and depth of diversity.

We are meeting against the background of growing international terrorism and intra-national conflicts. India has been a continuous victim of cross-border terrorism. Inter-faith dialogue and communication at various levels and in different forums, has to be sustained, to help improve mutual understanding. Religious extremism very often is born out of perceived threats. These threats can be dealt with only through analysis, debate and engagement.

The new challenge that the world will face in this evolving century is decentralised terrorism on the part of well-organised political and ethnic groups armed with sophisticated weaponry. Their aim is to create panic amongst the largest numbers of innocent men, women and children.

Terror should not be combated with greater terror. Though no end can justify mindless violence, ultimately the roots of terrorism have to be located in political, social and economic factors. A political system that is closed and does not fulfill the aspirations of the people can create conditions which encourage dangerous ideologies.



The Model Conference

Cross-Cultural Issues in the Global Context

Faculty of International Relations, University of Economics in Bratislava



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Interkultúrna problematika v globálnom kontexte

Fakulta medzinárodných vzťahov, Ekonomická univerzita v Bratislave

Now that all of us are aware of the horrendous consequences of intra-national conflicts and international terrorism, and the threat of weapons of mass destruction, we must sustain a collective campaign against them with single-minded focus. This campaign should be framed and implemented on a clear understanding that terrorism is indivisible, international and is perpetrated not only by non-state actors but also by some governments as an instrument of their state policy.

India is in agreement with building a foundation for an active international network of experts that can advance new thinking and increase intellectual engagement among scholars and nongovernmental organisations about possible approaches for preventing and resolving intra-national conflicts. But there arises a question: „How will be such network of experts organised and financed? “



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