

SWAMI VIVEKANANDA
 BHARATBARER PREKSHITE ISO BACHHAR PERIYE
 A collection of essays in Bengali
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 Published by Jaysree Prakasani, 3/1 Vidyasagar Street
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 ₹ 300.00

ISBN : 978-81-938079-2-7

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জয়শ্রী প্রকাশন প্রথম প্রকাশ : ডিসেম্বর, ২০১৮

প্রচ্ছদ : কল্পতরু

অক্ষরবিন্যাস :

সুবোধ প্রেস

৬, ডালিমতলা লেন

কলকাতা-৭০০ ০০৬

প্রকাশক ও স্বত্বাধিকারীর লিখিত অনুমতি ছাড়া এই বইয়ের কোনও অংশের কোনও
 মাধ্যমের সাহায্যে কোনও রকম পুনরুৎপাদন বা প্রতিলিপি করা যাবে না।
 এই শর্ত না মানলে যথাযথ আইনি ব্যবস্থা নেওয়া হবে।

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Dolan Ray

ISBN: 978-81-938079-2-7

Swami Vivekananda's Reply to the West : Nation and Nationalism in Lectures from Colombo to Almora

Dolon Ray

Swami Vivekananda's relevance today is indisputable. It is more so when we take part in discussions on 'Nation' and 'Nationalism'. These two allied concepts have been always in vogue through the entire twentieth century till today. Many westerner philosophers and historians have often posited these two ideas as the gift of the West to the world. A reading of some of the essays from Swami Vivekananda's famous, Lectures from Colombo to Almora, is a reply to all such misconceptions. His lectures show the ideas of Nation and Nationalism very much alive in the era of colonial subordination. It is true that these essays even today inspire millions of Indians in a constructive regeneration of our country.

This paper intends to read some of the representative lectures from the fore-mentioned book in order to evaluate Swami Vivekananda's ideas on Nation and Nationalism. The objective behind such a reading is to establish Swami Vivekananda's concept of Nation and Nationalism as a contrary narrative to that of the West on the same ideas.

'Nation', 'Nationalism', are terms which cannot be at all avoided as these terms are essential in understanding the policy do identity formation in the current era.

Before any further discussion over the theoretical implication of the term I will first analyze what we really mean by Nation and Nationalism. In the second edition of the Oxford English Dictionary under the heading Nations the following entry is found :

An extensive aggregate example of persons, so closely associated with each other by common descent, language, or history, as to form a distinct race of people, usually organized as a separate political state and occupying a definite entry (231).

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