Putting the Diaspora in Its Place
Latha Varadarajan

in The Domestic Abroad: Diasporas in International Relations
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Item type: chapter

This chapter is the first of three chapters explaining the production of the Indian domestic abroad. At the moment of independence in 1947, the postcolonial Indian state very deliberately adopted a policy of distancing itself from the emigrant communities identified variously as “Indians abroad” or “Overseas Indians.” What made this move puzzling was that these very groups had not too long ago been identified by the Indian nationalist movement as an essential part of the Indian nation that had been involved in an epic struggle against British colonial rule. The chapter sets up the puzzle of the shift from the transnational nationalism that prevailed during colonialism, and the nature of the more territorially based nationalism that replaced it following independence. Following postcolonial scholarship, it begins by situating the contestations regarding the meaning and extent of the modern Indian nation and state in the context of the historical experience of colonialism.

The Challenge of the Future
Peter Heehs

in India's Freedom Struggle 1857-1947: A Short History
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Item type: chapter

The day India attained independence, 15 August 1947, was a moment when an entire nation stepped out from the old to the new. In his stirring independence-eve speech, Pandit Jawaharlal Nehru gave utterance to the soul of that nation. Reviewing the struggles of the past, summing up the joys and the sorrows of the present, he turned his eyes chiefly to
India’s glorious ‘future that beckons’. Nehru noted the work that must be done. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. Free India has made great strides towards the achievement of these four goals. The first great task of independent India was to frame for herself a Constitution. This responsibility rested upon the Constituent Assembly.

An Anti-Fascist Alliance, 1934–42
Nicholas Owen

This chapter looks at the most successful effort to build an alliance of the kind described in the previous chapter: the anti-fascist alliance built by Jawaharlal Nehru and parts of the Labour left, and the Communist Party of Great Britain, in the late 1930s. Nehru's greater success in alliance-building in Britain is analysed and explained, and the organizational consequences of his approach — in particular the growing strength of V. K. Krishna Menon's India League, and the anti-fascist agreement co-sponsored by Stafford Cripps in 1938 — are traced. The chapter goes on to examine and explain the difficulties Nehru encountered in delivering the Indian side of the bargain in the early years of the Second World War, the failure of the Cripps Mission in 1942, and the consequent fragmentation of metropolitan anti-imperialism.

The Development Strategy after Independence
Suresh D. Tendulkar and T.A. Bhavani

This chapter describes the development strategy in the post-Independence era, and the ideology guiding it. Idealistic political leadership of post-Independence India started a unique and historically untried and untested experiment of democratic socialism in a low-income economy. This new institutional matrix consisted of a regulatory regime comprising three elements: public sector expansion, discretionary
controls over markets and private economic activities, and stringent foreign exchange and import controls. The tightening of the regulatory regime on ideological grounds without regard to its effectiveness in obtaining the socialist goals provoked the basic incompatibility of the three elements of the new institutional matrix with the mixed economy institutional environment. Self-reliance under the influence of the ideology of economic nationalism was wrongly equated with self-sufficiency. This institutional matrix throws into sharp relief the remarkable institutional transformation in reverse that began with the post-1991 reforms.

India Analysed
Ramin Jahanbegloo and Sudhir Kakar

Sudhir Kakar, a prominent psychoanalyst and eminent author, is considered one of India’s leading intellectuals. A mechanical engineer, Kakar did his doctorate in economics before beginning his training in psychoanalysis at the Sigmund-Freud Institute in Frankfurt, Germany in 1971. For someone trained as an engineer and later as an economist, he continues to cross disciplinary boundaries and capture the imagination of readers and everyone interested in the world of ideas. Based on interviews of Kakar by Iranian philosopher Ramin Jahanbegloo, this book is a journey into Kakar’s mind — his fertile and unpredictable ways of thinking, and the essential humanism which all his writings signify — recounting the life and ideas of Kakar in his own words. In the process, the book affords readers rare insights into the psychological make-up of the modern Indian. Flowing effortlessly from Kakar’s descriptions of his early life in undivided India to discussions of the Indian psyche and sexuality, the book also presents his views on secularism and modern Indian leaders like Mahatma Gandhi and Jawaharlal Nehru. Kakar brings to bear his intellect on a wide range of issues from philosophy to democracy, Indian culture and tradition, and the Partition, and the conversational style of the interviews helps demystify many of his complex ideas.

TALKING BACK
Sabyasachi Bhattacharyya
Colonial histories of India were largely monologues. From the turn of the nineteenth century, Indians began to ‘talk back’, questioning colonial assumptions and narratives of India’s past. This book examines the point of this endeavour, what Indians said when they began to talk back, and the discourse of civilization. This rhetoric took many forms: from the defence of Indian civilization, the tendency towards vainglorious depiction of ‘Hindu civilization’, and the assertion of civilizational unity in the distant past to creating a surrogate for nationhood. This book examines this discourse in the works of R.G. Bhandarkar and Bankimchandra Chatterjee and explores the evolution of the idea of civilization in the writings of luminaries like Mahatma Gandhi, Rabindranath Tagore, and Jawaharlal Nehru.

Freedom Games
Ronojoy Sen

in Nation at Play: A History of Sport in India
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Item type: chapter

The development of sport in the first two decades of independent India.

Discovering and Inventing India
Sabyasachi Bhattacharya

in TALKING BACK: The Idea of Civilization in the Indian Nationalist Discourse
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Nehru formulated his ideas on Indian civilization in The Discovery of India. The civilizational unity of India is a major theme in this work. He tried to reconcile different approaches to India’s history and presented himself to be an exemplar of the reconciliation. Nehru acknowledged what India gained from the challenge of the West, and at the same time he recognized the exploitative face of the West in Asia.
Introduction
Sabyasachi Bhattacharya

in TALKING BACK: The Idea of Civilization in the Indian Nationalist Discourse
Published in print: 2012 Published Online: September 2012
Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780198075042.003.0006

From around the turn of the twentieth century, Indians began to question the colonial assumptions in imagining and narrating India’s past. This chapter provides an overview of the themes surrounding these narratives. It outlines and introduces the chief actors and themes in this process of ‘talking back’: English education, Gandhi’s complex ideas about the nation, religion, Tagore’s idea of a syncretic civilization, and finally Nehru’s idea of secular universalism.

The Economy under Planning and After
Deepak Lal

in The Hindu Equilibrium: India c.1500 B.C. - 2000 A.D.
Published in print: 2004 Published Online: September 2008
Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780199275793.003.0011

This chapter examines the ideas that shaped independent India’s economic policy. Topics covered include Gandhi and Hind Swaraj, the rise of planning, agricultural growth, savings, capital inflows, investment, public sector growth, and industrial development.

Boundary
Jon Hegglund

in World Views: Metageographies of Modernist Fiction
Published in print: 2012 Published Online: May 2012
Publisher: Oxford University Press DOI: 10.1093/acprof:oso/97801997996106.003.0006

This chapter explicitly treats geopolitical and fictional drawings of the boundary line—a fundamental yet strangely ephemeral component of the territorial nation-state. It first examines the debates surrounding the proposed partition of the Indian subcontinent that was to follow British decolonization, including writings and speeches by Jawaharlal Nehru, Mohammed Jinnah, Mulk Raj Anand, and A. M. Ambedkar. In these
debates partition emerges as the final stage in the metageography of the nation-state, implying that cultural differences can be prescribed by the drawing of boundary lines. In response to what would prove to be the tragically violent process of partition, Amitav Ghosh's novel, The Shadow Lines, presents a critical and ironic treatment of the fetish of the boundary line in the partition of India and Pakistan. Through a narrator who attempts to make sense of partition decades later, the line is rescued from its image as a border, a space of cultural and metaphysical difference in the politics of partition, and reimagined as a space of connection, able to link histories and geographies arbitrarily sundered through the metageography of national form.

Organized Rationalism in 20th-Century India
Johannes Quack

in Disenchanting India: Organized Rationalism and Criticism of Religion in India
Published in print: 2012 Published Online: January 2012
Item type: chapter

This chapter outlines why people like B. R. Ambedkar, Jawaharlal Nehru, Ramaswami Periyar, Abraham Kovor, as well as M. N. Roy and his Radical Humanists and Gora and his Atheist Centre, are often considered by the contemporary rationalist organisations to be their “ancestors”. Further, the role of the Rationalist Press Association of London is discussed with respect to the most influential Indian rationalist organisations of the 20th century. Finally, the history of two exemplary rationalist organisations, the Rationalist Association of India (RAI) and the Indian Rationalist Association (IRA), is described from the 1930s until today. Thus, the chapter provides an account of the development of organised Indian rationalism throughout the last century.

The State and Industrialization in India: Successes and Failures and the Lessons for the Future
Ajit Singh

in The Role of the State in Economic Change
Published in print: 1995 Published Online: October 2011
Item type: chapter

This chapter deals with the economic history of India after its independence as a colony from the United Kingdom. Jawaharlal Nehru
envisioned an Indian state whose economy was patterned after the Soviet Union's central planning and he believed that the Soviet Union achieved industrialisation over a very short span of time. However, it proved to be that their move was a failure. For a couple of times they tried different kinds of reforms but still they failed. The cause of the vicious cycle that India experienced was because it is considered as a country with an economy heavily intervened by the government. Before a business may operate, it needs a lot of licenses from different bureaucratic levels. The state also controls the results of production. Hence, intervening measures made by the government should be removed.

Introduction
Geetha B. Nambissan and S. Srinivasa Rao

in Sociology of Education in India: Changing Contours and Emerging Concerns
Published in print: 2012 Published Online: January 2013
Item type: chapter

The Introduction discusses the themes covered by the essays in this volume about the history of the development, the trajectory, location, and contemporary concerns of the sociology of education (SoE) in India. The essays included are based on the presentations made at the March 2006 seminar held at the Jawaharlal Nehru University in New Delhi, titled ‘Sociology of Education in India—Looking Back, Looking Ahead’. The content of SoE courses taught in universities today are rarely a matter of discussion for scholars, and the work of internationally known classical thinkers on SoE have been largely ignored. In this volume, many contributors reflect critically on the work of these scholars in the context of contemporary concerns in education in India. Some chapters focus on the need to include courses on SoE in teacher preparation in India while others attempt to ‘counter neoliberal and intellectually conservative onslaughts on knowledge generation, which...deflects attention from increasing inequality in society and education.’ The Introduction outlines the content of the two sections of the volume. The first deals with disciplinary trajectory of SoE and analyses its journey and theoretical and methodological concerns. This is followed by chapters on emerging discourses and contemporary concerns about SoE in India. The second section brings together contributions that break new ground in theoretical and empirical engagement with equality, identity, and exclusions in education.
The national movement had thrown up two alternative scenarios for the reconstruction of Indian economy and society. One vision was associated with Mahatma Gandhi. Whatever the anomalies in his thought and practice, it is clear that in the path of economic development eventually charted by the Indian nation, the Mahatma’s ideals were made redundant with a quite alarming rapidity. As a nationalist leader who had spent many years in British prisons, Jawaharlal Nehru’s attitude toward the West was an ambivalent one. The four stages in the industrial orientation of Indian forestry are elaborated. The continuity between colonial and post-colonial forestry regimes is most clearly manifest in the system of ownership. There is a whole complex of processes that result to resource exhaustion in the case of Indian forestry. The forestry practices introduced by the British and continued thereafter are neither scientific nor conservation-oriented.

Harrow School is the second most famous school in the English-speaking world. This book provides a modern history of the school, and, supported by a full academic apparatus of source references, it confronts the school's failings as well as its successes; its financial, educational, and sexual scandals as openly as its well-publicized eminence as the school of Byron, Churchill (and six other British prime ministers), and Nehru.
This chapter examines the impact of the Boundary Award on the lives of people who lived in the borderland and those who attempted to cross it. It shows how the new border becomes an economic and national frontier, criminalizing the traditional passage of goods and people. Border disputes along the Bengal border became national talking points between India and East Pakistan, even as border policy was implemented at the discretion and contextual interpretations of officials on the ground. It traces the establishment of a documentary regime at the border which now categorized border crossers differentially as legal migrants, refugees, aliens and foreigners. However, such limits were continuously tested by the movement of smuggled goods and by people who circumvented the government channels of border outposts and documentary control.

Citizens of the Nation
Haimanti Roy
in Partitioned Lives: Migrants, Refugees, Citizens in India and Pakistan, 1947-65
Published in print: 2013 Published Online: January 2013
Publisher: Oxford University Press

This chapter examines the processes and legislations in India that sought to clear up such confusions. Although the laws defining citizenship came to be established by the Citizenship Act of 1955, ambiguities about who was an Indian citizenship continued and were prone to contextual interpretation with regard to those groups who would become ‘minorities’ within India and Pakistan after 1947. While in practice officials often failed to accurately implement equal rights when it came to India’s Muslim minorities, concern for Hindu minorities across the border in East Pakistan continued to guide official policy and actions in the post-Partition period. It argues that it was the continuing migration in the East (rather than in the West) that prompted legislators to confront specifically the modalities of defining a citizen and to formulate the rules for refugees to acquire Indian citizenship.

Churchill and India
Sarvepalli Gopal
in Churchill
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During the ten months he spent in India as a young army officer, Winston Churchill saw little of the country except military barracks, polo grounds, and government houses. However, the views he formed of India then remained the basis of his policies throughout his political career. Britain was doing great work in India, and the Empire could last for ever with the Indian people having no right to think of freedom while they had the good fortune of living under British administration. He got to like Jawaharlal Nehru personally and made the best of a bad job in maintaining good relations with a free India, even if this was contrary to his set views. Churchill strongly believed that unless Mahatma Gandhi and his movement were crushed, India would be lost and the downfall of the British Empire consummated, just as he was convinced that the national interests of Britain required the removal of Stanley Baldwin. For Churchill, the loss of India would mean famine in Britain and the final ruin of Lancashire.

Kashmir–Union Negotiations on Article 370
A.G. Noorani

This chapter presents a letter dated 17 May 1949 by N. Gopalaswami Ayyangar to Vallabhbhai Patel enclosing Jawaharlal Nehru’s draft letter to Sheikh Abdullah for his approval; a draft of Article 306(A) as proposed by the Government of Jammu and Kashmir; and various correspondences on the redraft of Article 306(A). The remaining documents include Ayyangar’s detailed exposition of Article 370 in the Constituent Assembly on 17 October 1949; Sheikh Abdullah’s letter to N. Gopalaswami Ayyangar complaining of unilateral alteration of the Article and Ayyangar’s reply; Patel’s letter to Nehru justifying the alteration; the proclamation by Yuvaraj Karan Singh accepting the new constitution as drafted by the Constituent Assembly; temporary provisions with respect to the state of Jammu and Kashmir; the President of India’s First Order under Article 370 applying the Constitution to Jammu and Kashmir on 26 January 1950; and the special provisions regarding Jammu & Kashmir.