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Encountering Colonial Challenges in Post-Independent Indian Governance: Multilayered Inter-Cultural and Intra-Cultural Conflicts in India

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Abstract:

After two centuries of ceaseless struggle, India became successful in igniting the lamp of independence, freeing themselves from the treacherous hands of the British colonizer. But if the constitution, developed under the chairmanship of Dr. B.R. Ambedkar is thoroughly studied scrutinized, our mind is haunted with lots of doubts and debates. The questions that disturb us are how much the Indian constitutional elements really belong to India? Is India independent in the real sense? Apparently the constitution appears to be a collage of varied governing ideologies of several European nations. This very approach invites the haunting colonial shadow to get permanently merged with the Indian existence and its impact in very much visible in the governing procedure of the Indian Government. Contemporary governing system of India has to encounter various neo-imperialistic elements to access and address the core issues of India. The integrity of the nation lies in its diversity. Even in the 21st century, Indian society is pegged with the age-old, rotten traditional orthodoxies. Problems and issues are both inter-cultural (between two different cultures) and intra-cultural (within a particular culture). It really becomes an excruciating task for the Indian government to undertake any particular form of approach to address issues altogether. It is also highly detrimental and almost impossible to draft separate laws and regulations for the individual communities. This paper not only highlights various governing issues but also intends to provide a suitable solution to address them in a unified manner. It's high time that the Indian government review and reform the laws and regulations in a sensible manner ensuring its strict implication and providing rapid solution. Finally, the common people should enhance their sensibility to filter the dark socio-cultural taboos and allow the government to deal with different voices and issues in a wholesome manner.

Keywords: *chairmanship, neo-imperialistic, inter-cultural, intra-cultural, socio-cultural*

The seeds of universal modernism were sowed in 14th century Italy through the movement of *Renaissance* which matured industrially and technologically in 18th century through Industrial Revolution. Gradually it got converged and diversified in different other parts of Europe. The movement erupted revolutionary concepts and ideas, which got injected into the heart and intellect of the individuals. Europe underwent dramatic changes in art, culture, education, religion, society and politics. Earlier dogmatic believes and practices, publicized by the church were completely disposed and broader values and ideas influenced the individual minds. These developments shot Europe far ahead from the rest of the world, creating huge gaps amongst the nations. Europe became the undeclared power in almost every field and they felt the necessity of establishing their political and industrial monopoly over the rest of the world. Thus, voyages of exploration became both a fashionable and crucial aspect for Europeans which received further impetus during the 19th century Victorian era. The sole reason behind these discoveries was to expand their kingdom of market and trade in different corners. This same reason attracted the British to explore India and establish their politics and trade which continued unceasingly for two and half centuries.

When India was invaded by the British, it was already in a fragmented state under the regime of multiple imperial powers. The advent of the British was a process of re-colonization creating further dissolution in the unity and diversity of India. Indian society, culture, religion and politics were totally uprooted and scattered by the Eurocentric idealism. British not only used violence but also manipulated the intellect of the common mass. Even in the contemporary era, the Eurocentric ideology still exists as colonial residue which functions as the root cause of multilayered inter-cultural and intra-cultural conflicts. This poses as a towering hindrance for establishing good governance in India. Ahead of investigating the issue of good governance, our mind is very much disturbed by two very debatable questions. Firstly, how many elements of the Indian constitution is an output of Indian minds? Secondly, is India really independent even in 21st century? If the Indian constitution is thoroughly scrutinized, then the various fundamental rights and duties float as clear instances of foreign adaptations. The Indian Preamble consisting of the triad, "Liberty, Equality and Fraternity" is influenced from the French Revolution. Robespierre proposed in 1790 that it should be written in National Guard uniforms and in all flags. In 1848 this motto was defined in the French constitution as constituting a principle of the republic. The Constitution of India

shaped from a collage of different European political and ideological elements. It was highly influenced from the constitutional rights and duties of America, Russia, France and several others.

The blind application of foreign political constructs in the Indian scenario created vast political confusions all over and it was very much apparent in the Marxist movements of 1940s. On the eve of independence, India was highly influenced by Marxism-Leninism which emerged to be very successful in Russia. But the implication of Marxism in the socio-cultural-political scenario of India is a towering job. In general, Marxism looks forward to bridge social gap between bourgeoisie and proletariat promoting social equality. During this process the multifarious issues of caste, race, gender, language and communal aspects remain totally ignored and these issues need to be readily addressed in India. In the era of post-independent modernity, the very invitation of the Eurocentric ideologies in the Indian constitution brought back the shadow of pre-colonial *grandnarrative* replacing the Indian *micronarratives* in politics. The colonial shadow continues to haunt the nation. The political *grandnarrative* developed an all pervasive, universally defining norms and conditions which hardly permeated into the cracks and fissures of the Indian society. Establishing political unity and diversity is an uphill task for the Indian government and for that the very initial step that should be undertaken is to deconstruct the neo-imperialistic political hegemony.

The sudden withdrawal of the colonial rule created a huge void in the Indian political structure and the Indians survived in utter chaos and confusion. The process of colonialism, not only limits itself into physical violence and enchainment, but also it imperializes the individual psyche. During the colonial regime individuals are not allowed to think individually and independently which disables a person's intellect. Thus the individual decision making power was totally blunted, leading to lack of inflow of innovative thoughts. This enforced the power-mongering class of politicians to walk into the footsteps of the preceding british colonizers. For instance, Pandit Jawaharlal Nehru, the first Prime Minister of independent India, declared rapid literacy and rampant industrialization as the key policies to ensure balanced economic growth and sufficient capital input necessary for nation building. With the passage of time, it proved to be a massacre for the Indian economy. No effective measures were taken by the Indian government to promote education from the grass root level and industrialization solely led to the development of modern urban centers at the cost of the cultivable village lands. These measures further widened the gap between the rural/urban and the poor/rich. The religious and communal conflicts have aggravated to such a far-off extent that demands for separate state and even nations are being made. This has further added to the agony of the Indian government.

The concept of government and governance is completely molded in the dark shroud of capitalist ideology. The procedures involved in the election of government are extremely controversial and corruptive. There are still lots of places in India as Jammu and Kashmir, where women holds an unprivileged status. They are imprisoned from the basic fundamental rights and duties. Capitalism is a like a 'sweet poison' slithering through the nerves of the national government. With a lack-lustrous dream of a neo-liberal India, the Indian government has colonized itself under the monstrous shadows of capitalism by joining hands of various private sector companies. The electoral process of the governing bodies reveals that 'democracy' is a kind of deputation used by capitalism. The process of government change is nothing but one capitalist body replaced by the other. Every surrounding aspect from media to the Non-Governmental Organizations (NGOs) functions according to the whims and fancies of severe marketization and commodification. The current political discourses are shaped on a total profit and loss basis. The conflicts at the level of religion, gender, caste, class and community poses as severe challenges for balanced governance. Our government is literary pegged with the demand of multiple separate states dishonoring the norms of democracy.

The North-eastern 'Seven Sisters' along with Jammu and Kashmir had been crying to grant them separate nationhood. They regard themselves alienated and detached to the Indian culture, traditions and politics claiming to be colonized by the national government. The north-eastern states accuse the government of militarizing the states and introducing autocracy. The army men have often been blamed for physically torturing and sexually abusing the women. As a counter resistance, several local terrorist groups like ULFA (United Liberation Front of Assam), NDBF (National Democratic Front of Bodoland) or KLNLF (Karbi Longri N.C. Hills Liberation Front) have taken the laws and order in their hands converting the entire region into a complete state of devastation. In Jammu and Kashmir, the situation is no different only the issue concerns the age-old Hindu/Muslim conflict. This conflict has taken such a dangerous shape that the Muslims in Kashmir no longer regard themselves as part of India, but claim themselves to be Pakistani. In India, they fail to find any socio-cultural or political connectivity. The states of Andhra Pradesh and West Bengal are also infected by the colonial disease of 'divide and rule.' Andhra Pradesh's divisions into Telengana and Seemandhra have already taken an ugly turn, whereas West Bengal is trying her best to thwart the separation of Darjeeling. These series of center-state conflicts, have thrown the efforts of good governance into utter futility, pushing us back to the pre-colonial degenerative stage.

The educational institutions take a very sincere initiative of drowning the students into various western and eastern political theories of Rousseau, Paine, Mill, Bentham and others. Lots of comparative studies are performed but the discussions and debates linger in a fragmented state. The two major drawbacks of political science are:

1. Firstly, there has been no development and evolution of new political theories in the perspective of India as an independent nation.
2. Secondly, the European political thinkers continue to influence the Indian mass leading to a blind adaptation, ignoring the Indian socio-political scenario.

The most recent Lok Sabha fiasco over the Telengana Bill or resignation of Delhi's Chief Minister Mr. Arvind Kejriwal paints a grim picture of India's terrifying political state. India is a country with a collapsed center, and the negative disintegrating values molding democracy into itself. Violence of corruption and discourse is reigning high. Capitalism has emerged as an unchallenged power democratizing the entire nation under its over-arching control.

This paper not only explores different forms of challenges faced by the contemporary government, but at the same time looks forward to provide permanent solutions. It might sound quite unrealistic and shocking but the Indian constitution should undergo a complete makeover. The rules and regulations as mentioned in it should be researched and recreated keeping in mind the practicality of the issues and grievances. The constitutional aspects should be manipulated and modified in such a way that the theoretical elements can have a realistic application in the life of the common people. If earnestly required, certain rules and regulations must be eliminated to make Indian constitution a flawless body. Even the existing laws and norms are a slave to corruption. Corruption and politics are inseparably married to each other. Without the support of corruption politics have no identity. It has imperialized the entire governing body from the very grass-root level. Highly epidemical, corruption has penetrated deep into every nook and corner of the Indian society. It is the most powerful character occupying the center of the governing structure and is readily abided by all its servants comprising of leaders and citizens. This institution has turned into an all-pervasive medium, which every individual must pass through to establish themselves.

The entangled laws and norms of the Indian law system play a pivotal role into socio-political injustice. The multiple law books and constitutional articles have vastly complicated the decision making process. It also demands a strict supervision and necessary modulations. Immediate initiatives should be taken by the central government to simplify the laws to enhance the decision making process. If it is at all impossible to maneuver the entire law system, atleast sensitive issues like religious conflicts, sexual violence, terrorist activities, emergency conditions, etc. should be ordained with special privileges. These cases should be solved as soon as possible in a completely unbiased manner. The symbol of justice (blinded lady with a balance) is totally contradictory to the harsh reality of human existence. Corruption has even not spared India's law system. Open favoritism is a common feature of the decision making process. The judges and the advocates enjoying strong political backups from their respective parties, shamelessly practice biasness, encouraging inequality and national disintegration. Though the government holds massive responsibilities of undertaking various steps, the common people also have a lot of important duties to perform.

It is really very sad yet harshly realistic that under any circumstances, the baggage of failure is always unburdened upon the government. But the common citizens should equally shoulder the responsibility of failure. India is a democratic country where deliberative form of democracy is practiced and as a result the common people are allowed to take an active part into various national decision making process. Leaders are elected with the collective voting method and thus the birth of corruption takes place from the very citizens itself. A nation runs through the government-citizen coordination and developing self-consciousness is very necessary. Irrespective of the educated and the uneducated, individuals are enough intelligent and sensible to understand the basic elements required to ensure good governance. In the conclusion, this paper is an appeal to the common people and the respective governing bodies to function together as a true democracy, so that the various socio-political evils can be permanently erased, bridging the inter-cultural and intra-cultural gaps and ensuring rapid all-round development of the nation.

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