

POST-COLONIAL INDIA: A REVIEW

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This paper aims to provide a forum for the distorted reality of Indian diversity, which has been the ramification of various epochs of triumph and affiliation of cultures. The country had seen centuries of exploitation that finally made sense when the Constitution of India was on the verge of its formation. With the advent of independence, the Indian leaders started thinking of a visionary nation. Still, British supremacy never ended and that single line of paramountcy induced the envelope of disturbances and agitations, leaving India fragmented. The British foreign policy resulted in many administrative changes which degraded India's relationship with the neighboring countries. When Europe was experiencing a tremendous industrial revolution, India had an economic breakdown. Thus, this paper asserts to identify the deliberate struggle of the nation through a post-colonial impression.

Keywords: India, diversity, paramountcy, post-colonialism, independence

Introduction

The changes in the past decide the future, and the consequences vary with the situation. Here, we are talking about the changes in a particular nation which result in the complete alteration of the entire framework and, if not so, in the political, cultural, social, and economic spheres. Such repercussions are the product of an elongated domination by one country over the weaker countries, which we term colonialism. The subjugation continues within the process of domination, but the struggle for identity and existence persists even after the nation becomes independent.

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Post-colonialism is the historical phase that arrives after that, highlighting the various affairs of subordination. In a wider sense, it is the culmination of colonialism and the agents of imperialism, marked with probable outcomes and aspirations to build a remarkable future. It is the critical interpretation of the various facets of imperialism of the western powers – the opinionated separation from colonialism (Sawant, 2011). So, it is brought to knowledge that the presence of colonialism is fragmentary without colonialism. The impact of colonialism makes the theory of post-colonialism significant; hence, the theory unfolds various dimensions (Sawant, 2011).

According to Fanon (1961), one of the most prominent writers of post-colonialism, colonialism does not entirely exploit the resources of a country. Instead, it provides the scope for the various parts of the colonies to become wealthy but what follows is the series of events that disintegrates the entire nation and leads to underdevelopment and poverty. In his book, *“Wretched of the Earth”*, he analyzed how the violent ideologies of the colonial rulers can lead to the mental disconcert of the natives. Hence, it is evident that the focal point of post-colonialism is to uncover the effects of colonialism upon the infirm and fragile colonies and to build the path on which the nations should walk in order to gain liberation. It desires a world where the marginalized groups find the ultimate reason to receive salvation, where the poor lives unworried, the gap between the privileged and the subaltern diminishes, and where the world stands for a good sense of happiness and integration (Fanon, 1961).

Post-colonial studies mention the colonial regimes throughout history and reveal the struggle of resistance between the oppressors and the oppressed (Nair, 2017). The native population has brought down the colonial tyranny, time and time again, but the aftermath has proved to be devastating for all the territories, as they have seen centuries of exploitation, and the prolonged journey brings about changes in the values and customs to the lives of the oppressed. The European countries were the main countries involved in the process of colonization, and they exerted their influence over the weaker countries, traveling through sea routes, manifesting their minds in trade and commerce, and later gaining authority over the economies and also in the field of art and literature (Osman, 2020).

By the second half of the eighteenth century, the British emerged as the paramount power in Asia. Initially, they were not interested in establishing

any form of authority, and it was an anecdote of markets, industries, and competition. But, the riches and wealth of India bewitched the western mercantile classes, leading to two hundred years of imperialism over the feeble colonies. The post-colonial era witnessed various transformations, and the composition of the country was seen to be modified by various leaders, out of which the '*Nehruvian Paradigm*' unfolded significant realities (Racine, 2008).

British supremacy never really ended in India, even after independence. The spirit of democracy was enunciated during the times of freedom struggle, but the partition generated immense violence and agitations, disrupting the political scenario of the states of the nation. There was complete instability in the democratic agencies, and the entire nation was inclined toward degeneration (Ganguly, 2007). The post-colonial theorists have often discussed post-colonialism as the product of disguised colonialism, and it stands to reason that post-colonialism strives to bring together all the aspects of European imperialism without even detaching the presence of colonialism. Before the arrival of the European powers, the notion of westernization was a different mechanism for the people of India.

There were debates over territorial invasions, construction of buildings, or land revenues but the cultural practices and societal traditions were never a subject of argument or discussion. The differences among the people assumed an upright position in the regional domain, and the common interests of the people, somehow amidst the atrocities of the partition, gave rise to conflicting demands. Nehru once said that to reach the mountains, one must often go through the path of shadows (Ahir, 2018). The question is whether India ever reached the horizon of development or disappeared in the shadows of greed, violence, vehemence, caste taboos, superstitions, corruption, and religious fundamentalism.

The post-colonial reality of India is troubled with confusion and colonial miseries, along with the non-recognition of the subaltern groups. The imperial powers may have brought changes in various infrastructures for their own reasons, though, but the backbone of the nation is constituted by the integration of the various states in India. The freedom struggle was a remarkable achievement in the course of Indian history, but the ethnic and religious differences problematized the entire country. New political centers were being constituted, and there was a subsequent transfer of power between the insti-

tutions. But it was heart-wrenching to see the country as a realm of social discrimination inflicted with injustice and manipulation. The British created a social class of elites whose values contrasted with the marginalized groups, who were treated with humiliation. A fraction of individuals immersed themselves in the element of power and privileges in society. They were not guilty of the fact because they could never understand the depth of those narrow prejudices.

Objectives

- i. *To determine the post-colonial changes which disrupted the spirit of national integrity among the citizens of India.*
- ii. *To throw light upon the development of India since the time of independence.*

Methodology

As the post-colonial theories have served as an important thought for examining the impact of colonial rule, several works of literature using both primary and secondary data have been searched through JSTOR for the present study to understand the concept of post-colonialism and gain the motivation to approach the paper. The present study has been based in the context of India; therefore, all the required literature, especially on the impact of British rule upon India, was retrieved from the Morigaon District Library, Ghasbari of Assam, India. The state has been exposed to colonialism for a long time, and its structures and attributes have been briefly studied and compared with the modern notion of the state to the initial one right after independence. A critical approach within the broader concept of post-colonialism has been adopted to review the changes that the British made while in charge and even after they left.

Literature Review

Racine (2008) analyzed the present situation of India as not the existence of post-colonialism but the emergence of a new thought which describes the nation as a post-post-colonial country. Here the focus is on the development of the nation through the evaluation of globalization as an opportunity rather than a threat or a challenge for the nation. Fanon (1961) visualized the post-colonial world as a state of conflicting affairs, and changes

should be brought through a violent uprising of the masses. There should be a revolution because it is the only language the colonial society understands. Besides, there is no space for reason or rational, intellectual thoughts. His theory on decolonization talks about the political system as a realm of domination by the bourgeoisie, who want to achieve everything the colonizers did.

Chandra, Mukherjee, and Mukherjee (2008) portrayed the glorious years of India since the advent of independence and depicted the initial struggles in the political, cultural, economic, social, and religious spheres of the nation. The post-colonial reality of India has been specifically represented through various institutions of colonial legacy, and the new millennium started with another prolonged struggle for the recognition of identities, democratic sensation, and, most importantly, gaining a place in the world, being deprived of all the impacts of British rule. Kumar (2005) explained how the present state has to pass through various courses of time to develop into a dimension of various perspectives. As a post-colonial state, India has lived in an era of Nehruvian socialism. Arnold (2013) helped to understand the growth of India as compared to other third-world countries through Nehruvian science. India was led to a state of prosperity from a dark world of colonial influence through Nehru's scientific revelations. Hall (2019) showed India, in the hands of Modi, acquiring a new character where the nation no longer had to choose between two or more countries; rather, the country has achieved a state of entitlement with the unprecedented power of the leader.

Pant (2008) has highlighted the transformation of India from a poverty-ridden state with a state of developed economy. The book is a great read for academic scholars engaged in the affairs of geopolitics. Sharma (1977) presented India's role enhancement in the global world through diplomatic activities. The economic aspect of the nation has strengthened because of the mutual relationship with the neighboring countries. Scott (2011) explained the journey of India from a state of non-alignment to an unparalleled state of multi-alignment. The nation has been successful in being a regional player on the one hand and in keeping international ties intact on the other. Cohen (2002) studied India in two contexts – on the one hand, India has been acknowledged by the world as a great power. On the other hand, India's crippling social and political ills have been considered the obstacles that would keep India on the verge of becoming a great power.

Impact of British Imperialism in Post-Colonial India

Decline in the economy

For nearly two decades, colonialism has devastated the entire nation, and the nation faced huge disadvantages in the economy and society. On the world stage, the nation failed to exhibit equality with the developed economic countries as years of submissiveness and continuous struggle for freedom deprived the state of its historical eminence. It was a vigorous experience for India during British rule, but when the country attained its independence, the fate of the nation transferred to the hands of the world leaders. It was a great challenge for political leaders to liberate the country from years of impoverishment. At this point, it would be like a cardinal sin to abandon the nation in these times of need. The British at that time were not present to receive the burden of poverty and underdevelopment or a declining enemy. Although the British were responsible for the distorted nature of the Indian economy after independence, the future consequences were in the hands of the Indian population and in the dogged determination of the leaders.

Until the 1960s, the economic growth of India was seen to be rising at an expeditious rate with the development of the public sector and the expansion of heavy and capital goods industries mainly (Ahir, 2018). Several plans were being constructed, out of which the Nehru Mahalanobis approach counts as an effective approach in the improvement of the Indian economy, where foreign aid and investment were financed at a heightening rate (Balakrishnan, 2007). But after the 1960s, there were noticeable changes in the economy. There was a rise in food prices, the failure of the monsoon led to a sufficient decrease in agricultural outputs, and there was massive economic stagnation. At this point, there was a need of foreign aid, and dependence on foreign countries was not proving beneficial to the nation. This was because, in 1965, India was at war with China and Pakistan, and the state of war with Pakistan persisted like a perennial mechanism since partition. One of the most important contributors to India, the US, refused to provide aid, treated the nation with some form of control, and manipulated India to accept certain policies that did not turn out advantageous for the nation. (Chandra et al, 2008).

Before the advent of the British, India was not dependent on any other powers, and there was no need for the nation to keep any form of relations

with foreign countries other than maintaining trade and commercial activities. The economy was independent, and agriculture served as the first and foremost activity for the people, along with the handicraft and textile industries. During the reign of various powerful rulers, the economy experienced changes in several dimensions because the territories were not ruled by a single ruler; instead, the period before the arrival of the British was marked with glorious achievements, triumphs, and remarkable conquests. But the British treated India as a warehouse bestowed with raw materials, which would help develop their economic interests and lead to prosperous achievements of their home country rather than the development of the Indian economy. When the European powers were experiencing high growth and development of industries, India was seen to be battling economic stagnation. (Chandra et al, 2008).

The post-colonial nation was seen to be burdened with decisions regarding the future of the economy as the British left the country buried with years of underdevelopment and deteriorated the entire fundamental structure of the country. The agricultural sector experienced immense damage and deprivation because of the series of land settlement patterns made by the colonial government. The Zamindars or the Sahukars exploited the people of their lands, and they were more interested in the assemblage of rent, ignoring the difficulties and hardships of the poor people. In the context of industrial development, the industries of the nation were confined to the limited cotton and jute textile mills. Although it indicated hope for progress and development, that happened slowly, which could not prove profitable for the country. All these malicious activities of the colonial power severely impacted the country even after independence, as it was difficult for the political leaders to manage every sector of the economy while handling a vital series of internal disturbances.

Peasant agitations

The economy was in a state of destitution of agricultural productivity. The state fell prey to many legendary movements – the Telangana Peasant struggle continued from colonial rule to the post-colonial era, where the feudal landlords were extracting huge amounts of revenue from the working population. Due to this, the peasants and the laborer's started a resistance movement against the Nizam of Hyderabad (Ahir, 2018). The people lost their unruffled deportment when Nizam was in a state of refusal to merge

into the Indian Union. They were not contented with the absolutist strategies of the ruler, and therefore they started a movement of amalgamation. Another significant armed peasant movement was the Naxalbari uprising started mainly by the tribal population of West Bengal and the communist leaders – a clash between the peasants and the landlords (Ahir, 2018). Many violent uprisings and resistance movements in the post-colonial period encumbered the nation's growth and rendered years of political instability. Along with the movements, India was fostered with serious implications from the ethnic insurgencies that disrupted the spirit of democracy, the foundation on which post-colonial India was meant to stand.

Reorganization of states

After India gained independence, huge responsibilities rested upon the shoulders of the great leaders of our nation. Leaders like Nehru, Patel and others envisioned a state devoid of every difficulty India's citizen could face. This picture was painted right from the start of the freedom movement against the British imperialists. The Britishers freed us but divided the nation into two different provinces that affected the mind and souls of millions of people. The leaders of our nation were trying to heal and recover the nation from such a scar. It was time for the people to stand united again and liberate themselves from the atrocities of the division.

Jawaharlal Nehru was firm in every decision he made and wanted to develop the country through scientific advancement and by making everyone united. Various challenges were waiting for our leaders, and the reorganization of states was vital among them. After the debates and discussions regarding the national language were concluded, it was time to fulfill another important demand of the citizens. When the British dominated India, the boundaries of the states were drawn in distortions due to various purposes. So, the demand was to reorganize the states and to form a nation with well-grounded boundaries without affecting the sentiments of the people. The challenge was that India was a diverse nation, divided between various communities with different languages, cultures, scripts and backgrounds and satisfying people's diverse desires and aspirations were difficult. The decision was, however, made to divide the country on a linguistic basis. The leaders were against this decision because no state would consist of only one community of people. There would be people from various communities living in a particular state, and

everyone would speak different languages. Segregation of the people based on language would have created a lot of chaos and confusion. This would have disrupted national unity. The committee formed with Jawaharlal Nehru, Vallabhbhai Patel and Pattabhi Sitaramayya opposed this creation, due to which various forms of agitations started across the country, especially in the states of southern India. The situation worsened in the Andhra region, and eventually, the government had to accept the demands of the Telegu-speaking people. Thus, a new state of Andhra came into existence in 1953 (Ahir, 2018).

After this, the demands among the other states started to rise on an increasing scale. This led to the establishment of the Fazl commission. And finally, the States Reorganisation Act was passed in 1956 to reorganize the country into 14 states and 6 union territories (Ahir, 2028). The Indian leaders drained years of vigorous planning on making India a democratic nation. Still, the core of this sensation was disturbed by the various ethnic, religious and linguistic insurgencies which hampered the identity of the Indians. The State Reorganization Act of the 1950s generated various statehood agitations, secessionist conflicts and regional fundamentalism. The states' demands for forming separate states continued because of the non-recognition of their ethnic identities. The states of Maharashtra and Gujarat were formed due to the rigorous agitations of the Marathi and Gujarati-speaking people battling for their linguistic rights and acknowledgment (Chandran, 2020). Even in the northeastern regions, similar demands appeared among the tribal groups and thus, in the 1970s, the states of Meghalaya, Manipur and Tripura were created (Chandran, 2020). The Bodos agitated for a land separated from Assam, there were brutal upheavals in the state of Maharashtra for the formation of Vidarbha, and the Nagas questioned the government on the idea of creating a distinct identity for them by providing them with a separate land too (Chandran, 2020). All these political instabilities arose because of the resentment faced by the subordinate groups when the government failed to handle their litigations. The mass movements created popular unrest in the country, and many regions suffered from economic backwardness for being regarded as aggressive and hostile towards the government.

Attack on democracy

The natives were forced to believe by their own marginalized nature that they were being dominated by the developed communities. They thought

that their status in the community would be diminished by the privileged groups. After all those years of struggle to attain freedom from colonial power, the people could not afford to endanger their identities anymore. They turned their democratic spirit into some form of guerilla warfare because it was necessary for them to have immediate confrontations with the government of the nation. The people were on a quest for regional autonomy, and were sentimental about protecting their own community. But with the passage of time, these sentiments outpour into violent movements where the people became concerned about their very existence as citizens of the nation and brought upon the demands of indefinite policies to the government. This was, however, impossible for the government to fulfill because the country was turning into a realm of militant activists and aggressive, enthusiastic propagandists. In Assam, two such associations came into being- the All-Assam Students Union (AASU) and the United Liberation Front of Assam (ULFA), which became obsessed with the conservative sentiments of the Assamese culture and language and recommended various forms of attacks on the outsiders. They wanted to create a sovereign Assam, but at the cost of millions of people being subjected to their atrocities and their underlying militant activities provoking the government, which seemed unfulfilling for the leaders of the government. In Maharashtra, another militant organization was founded by the name of Shiv Sena, engrossed with their religious fascist sentiments of declaring the Hindus as the supreme religious group in India. They took advantage of the situations that emerged in Maharashtra and wanted to launch preferential policies for them by violating the sentiments of the Muslims and other immigrants. The people followed in their footsteps in the blind need for nationalist identities. They were kept in a state of ignorance where it had become difficult and impassable for them to know the bridge between actual national sentiments and parochial convictions. The cordial relationships of the people were destroyed in Maharashtra; basically, they were a party of hooligans and goons who were befuddled with political power and leadership.

Attack on secularism

The secularist tendencies were harmed at a deeper level in post-colonial India because it never succumbed to religious domination around the country. Jawaharlal Nehru was committed to the idea of secularism, and he had this utopian vision of a country where peace and contentment existed between all the religions in the country right from the time of the freedom

struggle. The leaders of the nation were preoccupied with various ideologies and abstract thoughts of molding the country into a libertarian entity devoid of slavery and weaknesses. The aim was to establish an integrated state, a revolution even greater than the initial freedom movement, to keep the nation in harmony. The focus was to achieve independence from the colonial power, but the larger objective was to free the minds and souls of the people from vicious tendencies and implant the feeling of secularism among the liberated population.

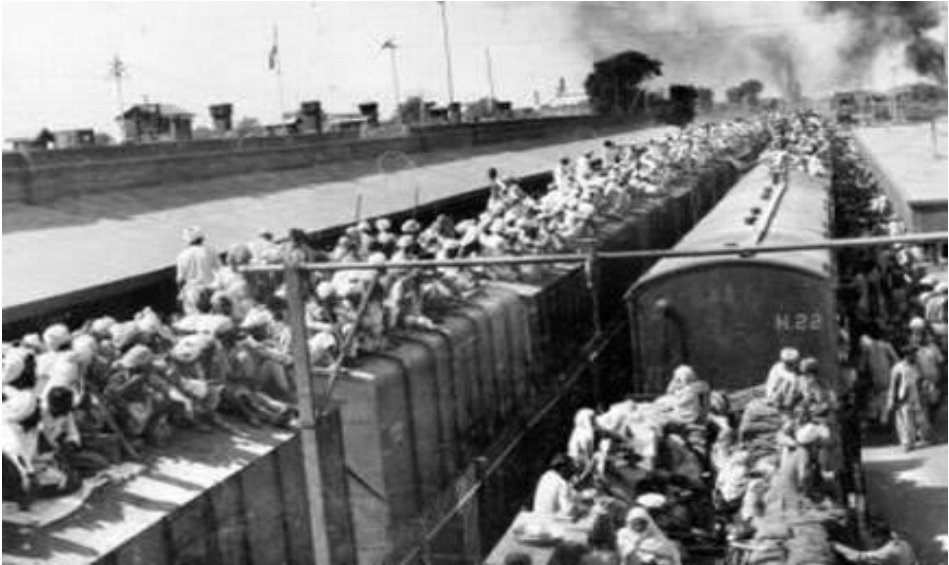


Image 1. Horrors of partition (Frontline, 2022)

Post-colonial India was treasured with such thoughts of liberation, and it was, in fact, the beginning of a new phase in the history of the country. The advent of such a liberation took place with a challenging phase of partition, which disintegrated the potential of the people to achieve religious harmony or even impartiality. There were hostile activities in the name of religion between the two most conflicting communities in India – the Hindus and the Muslims. The scars left after the partition did not really heal for the country, even after various attempts by the political leaders. The British left behind a nation marked with communal hatred, separatist tendencies and the destruction of millions of lives in the name of religion. In the Revolt of 1857, when both communities were fighting together with combined efforts without any discrimination or separatist feeling against the violent inclinations of the Brit-

ish, it was an awful feeling for the British to see them united. They were constantly afraid of being overthrown, so they launched their ideological attacks on the very weakness of the nation.

Nehru tried hard to gather both communities in a combined thought affiliated with a common culture of unity and integration. Still, India was seen growing as a state fulfilling the provisions of a majoritarian religious state rather than following its years of historical sustenance of composite cultures.

From Non-Alignment to Multi-Alignment

The principal architect of India's foreign policy was Nehru, and there laid several challenges before him after the independence because India was prone to domestic and foreign problems. India was too weak after the phase of partition and had very limited resources. It was difficult to manage relations with the rest of the world. Given the situation of the Cold War, there was always a fear of another big conflict and India was not prepared for that. Therefore, Nehru came up with the idea of non-Alignment, where India should neither be passive nor behave aggressively. He wanted to set an example that others might emulate. Nehru's approach to foreign policy led his government to take a series of unique positions on crucial issues and in bilateral relationships important to India. However, Nehru faced many barriers within and outside parliament such as the Panchsheel, the recognition of China's suzerainty over Tibet, and India's support for the Dalai Lama and his government (Scott, 2011). Congress and socialists like J. B Kripalani criticized Nehru and said that India had no right to take control over the China-Tibet issue. Leaders like Deendayal Upadhyaya, the leader of the Bharatiya Jana Sangh, asked for the foreign policy of India to change, because in this way, India could not stay secure.

The military power of India also needed to be strengthened. In the election of 1991, the Congress government became more stable when headed by P.V Narasimha Rao, and he was of the view that India needed a swift transition in order to fight against the crisis of the first Gulf war of January 1991 and also after the collapse of the Soviet Union, India was left alone in the global world (Scott, 2011). At that time, Manmohan Singh was the finance minister who recommended various measures to regulate the economy and wash away corruption; positive results improved India's attitude toward security, and changed foreign perceptions (Scott, 2011). Rao's domestic re-

forms improved India's economy, and trade and investments were maximum. After his reign ended, the government was taken over by I.K. Gujral, which included both the ideologies of Nehru and of the later government controlled by Modi. The Gujral doctrine saw India emerging as a major power. It recognized that South Asia was India's sphere of influence and the implicit right to interfere in its neighbors' affairs. India started creating ties with the external world to defend itself and fulfill its interests (Pant, 2008).

Under the Manmohan Singh government, in particular, the pursuit of what grew to be acknowledged as strategic autonomy bore sturdy similarities to that interpretation of non-alignment with some contemporary twists. The forward overseas coverage of Manmohan included the revival of commercial cooperation, building institutional, physical and political links with neighbors to steer clear of buffer states, growing energy components and assets and pursuing multistate defense agreements and contracts (Scott, 2011). It looked like India was now pursuing multi-alignment instead of non-Alignment. Finally comes the foreign policy of the Modi government where, he started creating diplomatic relations with every other country in the world and representing our nation through creating friendly ties by visioning "future India" as so much better and stronger. Modi has visited many countries and attended multilateral meetings taking various actions into account and trying to build a different era of politics and economy. Through his leadership, Indian foreign policy took a new turn and introduced the concept of "Digital India" (Kshatriya, 2022).

Discussion

The most important aspect of the elongated struggle of India was the formation of the spirit of democracy among the people and to enrich of their lives with the values of integration and liberation in order to take part freely in the political affairs of the country and to help the nation attain the worthy representatives. After the formation of the Constitution, the political leaders worked hard to bring the values which were enshrined in it. The nation had fulfilled these expectations to a greater extent because of the political awareness of the people in creating a visionary nation. However, the issue of caste and politics have troubled this peaceful atmosphere of the nation, and they have built a permanent place in the political processes of post-colonial India.

The privileged sections still carried the values of the colonial power, where Hinduism was widely accepted more as a form of ideology called '*Brahmanism*.'

The entire society was divided into a four-fold hierarchy where the highest positions were enjoyed by the Brahmins, and the Shudras were regarded as the lower castes. This form of discrimination persisted in India till the present age, and the roots of such a categorization were constructed by none other than the Britishers. It cannot be directly said that the caste system was a product of the Europeans, but they became a part of it by utilizing the differences among the Indian people. The division between the various groups in society and the communities helped the colonial power to successfully establish a '*divide-and-rule*' policy because the differences were already present in the given society; there was only a need for a proper reason for the outbreak of the caste and religious dimensions. The post-colonial India should therefore be constructed as a nation devoid of caste discrimination because until and unless a casteless society is established, the nation will never be completely developed.

Again, the main intention behind spreading Hindu nationalist views was to better understand the country's history and cultural heritage in order to carry out the domestic policies in the country. This was the initial objective of the political leaders in India, but now this intention has given rise to such vulnerabilities among the people where the issue has become a significant matter of religion, exposed to unwanted atrocities.

In India, Muslims are the minorities and due to the spread of Hindu nationalist views all over the country, the state integrity has been disturbed by the Muslim population as most of the terrorist attacks in the country are caused by the active terrorist organizations of the Muslims. The Hindu-Muslim divide is not an issue that has been newly addressed. Still, the present scenario of their relations has deteriorated to such an extent in the country, which had become a serious threat to the democratic principles of India. Various terrorist organizations and insurgency groups have been formed with the sole intention of causing havoc on Indian soil. Internal separatist conflicts should also be mentioned in this case because they are the reason for disturbance within the Indian Territory. The main areas of conflict have been the North Eastern region of India, where the states like Manipur, Mizoram, Nagaland and Assam are fighting within their own place of inheritance, demanding a separate Territory. The United Liberation Front of Assam (ULFA) has

been an important factor in all these years for creating violence and fatalities. This organization has also dealt with the countries like Bangladesh and Pakistan for financial benefits. The Maoist and Naxalite insurgencies could not be avoided in this case, as their operations and influence have been the sole factor in diminishing India's role in the international community. The world of technology where the country resides was intended to reside with traditions too, but this country which had seen the sacrifices of several leaders for the sake of independence and which had been a proprietor of noninterventionist ideologies, needed a more sophisticated objective to rise in the growing competition of wealthier economies, markets and political power.

However, India's presence in world politics has attracted significant attention as it is one of the important South-Asian countries to be entering into the global realm of power, privilege and strategic competition. The first challenge for India here is China's presence, equipped with similar interests to India. In order to defeat India from becoming a major power, China, for the last few years, has been assisting Pakistan's nuclear weapons and missiles to reduce the power of India in the Asian realm. The India-Pakistan rivalry is seen as an opportunity by China. The economic growth of China has also remained a concern for India. Also, the defeat of India in the hands of China regarding the invasion of Tibet harms the security of India. The most important concern for India is China's repeated claim of Arunachal Pradesh because they do not regard it as a part of India's Territory.

The LAC is the most controversial area in China-India relations. The recent hostile situation has emerged from the disputed Sino-Indian border in Ladakh, where India has often recorded transgressions from China. And recently, on 15 June 2020, the deaths of 20 Indian soldiers were recorded on the LAC who was killed by the Chinese soldiers. The whole incident was an ambush planned by China. who approached Indian soldiers with "improvised weaponry of barbed wire sticks." Due to this horrible incident, the Modi government planned to boycott Chinese products and cancel every other contract signed with Chinese firms. But for an economic competitor like China, taking such an initiative would be shameful for India as the Chinese forces have intruded on the sovereignty of the country. And we are not only talking about China. The country has also been attacked by Pakistan, and there has not been any change in the attitude of Pakistan even after the surgical strike executed by India. This is because the political leaders are claim to own the

world, but the country's policymakers failed to anticipate the reality of the country. In such a situation, where 20 soldiers of our nation have sacrificed their lives, India should have retaliated against China. This would lead to severe border tensions, but soldiers' lives should not go in vain. We are not dealing with any other country here but China, which is on the verge of attaining dominance next to the United States of America; therefore, strategic policies should be implemented in order to overcome these border issues and not let China control the global equations.

Lastly, the post-colonial reality of India has been seen as a conflicting notion of the long-term influence of British thoughts and culture. The times before the arrival of India, when the Hindu and Muslim rulers used to rule the country, are regarded as an arena of darkness by many British scholars where the nation is believed to be burdened with superstition beliefs and irrational traditions. After the possession of the territories by the British, India is believed to have seen the newer age of modernity, embarked with progress and development. The colonial power turned literacy and education into an instrument obtained only by the English-speaking population. In every given literature of the post-independence era, there were glimpses of British literature, which prevailed as a language that deeply influenced the lives of the people rather than the vernacular languages. The sacrifices of the leaders united the people of India through blood and veins, but the principles and ethics were transferred from the colonial power in India.

Conclusion

The journey of India as a nation endowed with the greatest wealth and riches of all times, with a remarkable history of one of the greatest civilizations, to a nation which has seen centuries of exploitation from the imperial powers, marked with years of struggle and triumphs before attaining independence, has been an incredible one. Apart from colonialism, the post-colonial world has witnessed immense changes in the dynamics of the nation; analyzing the nation through any single dimension would take a lot of work. But the strength of the nation lies in the vibrant democracy of the people; therefore, the focus should always be on strengthening this significant feature of the Constitution. The post-colonial world would continue to unfold a distinguished reality for the country, but with a population like this, which is generally termed as a form of obscurity, the unity and integration of the people

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will be the solution to the growing concerns of post-colonialism. Therefore, democracy should be strengthened, and the nation should step into a new era of hope and wisdom by summing up the atrocities of the colonial period in order to give rise to a modernized notion of post-colonial India.

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