

PURNA SWARAJ 1930 TO SOCIALIST REPUBLIC 1950

Indian aspiration for liberation from the British Empire to spring into a democratic Republic at once socialist and secular as was declared in 1950 is a story of wonder whereby a feudal colony of the British became a Republic in reality is an epic achievement of the people of Bharat and an inspiration for Third World countries under the British Crown or otherwise under authoritarian rule or where the people as a race reduced to feudal subjection or capital exploitation. The Indian National Congress formed as early as 1885 by A.O. Hume, a Britisher himself and other militant Indian radicals began as a tiny political party but slowly non-violently developed into a vast nationalist movement. Civil disobedience was its creed and truthful home rule was its objective. Few can believe in the dream of the most powerful empire in the world being forced to part with its richest colony without a gun or other violence. But this dream came true without arms but with the burning passion for independence by the leadership of a single soul who later won his goal and was

called Mahatma and the Father of the Nation. The subject race of India was able to create so much public opinion that by its House of Commons legislation Britain gave freedom to India. Consequent of such freedom a Constituent Assembly of Indians was set up to frame a free Indian Constitution. A great Constitution was framed making India a socialist secular democratic Republic, which was brought into force on the 26th January 1950. India thus became a free country giving to its people a Preamble on national pledge which runs thus:

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY, of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation.

It is a pity that this song of Purna Swaraj has secured global greatness but remains with a quasi-colonial culture, theological plural chaos. The struggle of independence to implement its magnificent Preamble remains without militant ideology, a radical political militancy and lose in local squabbles, feuds, debilitating

disputes with its neighbours and on the whole with a great cultural heritage still distances away from what it was as described by a great German Philosopher Max Muller:

If we were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And If I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human a life, not for this life only, but a transfigured and eternal life—again I should point to India.

As early as 1920s under the dynamic daring of Mahatma Gandhi and Jawaharlal Nehru a resolution was moved for Purna Swaraj and is still relevant today. India is a nation with more than half of its population living below the poverty line. Quasi-swaraj can never become Purna Swaraj without a socialist transformation. When in August 1947 Nehru declared India's determination to be truly for abolition of poverty we were still in the grip of colonial ideology. The long march to our goal is too long yet. Apart from verbal assertions our economic structure is

basically in the grip of feudalism and capitalism, burning socialism being condemned as violent, anti-national and unpatriotic.

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