Chapter 2

India

Yesterday, Today and Tomorrow

In this research work, our concern is to study how Gita Mehta reflects the image of India in her works. To assess the reflected image of India, we must know the real India first. It is only with reference to India and her culture that we can do justice to their reflection in Gita Mehta’s works. Therefore it becomes necessary to trace the past, present and future scope of India prior to the study of Mehta’s works.

When one thinks to study India’s past and present, there comes a crucial question. It can be summed up in the words of Nobel Laureate, Amartya Sen:

India is an immensely diverse country with many distinct pursuits, vastly desperate convictions, widely divergent customs and a veritable feast of viewpoints. Any attempt to talk about the culture of the country, or about its past history or contemporary politics, must inescapably involve considerable selection. (The Argumentative Indian, p. 9)

India is referred to as a country which has one of the oldest civilizations across the globe. Such an extended period of time, of about five thousand years, would not allow itself to be summed up in a single work. Apart from this, the Indus valley civilization was later on attacked and the country was invaded by a variety of races. For certain considerable
durations, the subcontinent was ruled by various invaders with different religious faiths. Thus there is nothing intact about Indian civilization. Indian history has witnessed immense amalgamation of various cultures and religions. However it can be argued that this amalgamation was not, and is not, peaceful or healthy but it cannot be denied that it has been at least on the line of tolerance. In addition to vastness of time, vastness of geography is also a considerable feature. The subcontinent is so wide that adds to the diversity of people in the terms of habits, local culture, agriculture and lifestyle.

Keeping in mind the above arguments which clearly indicate the incomprehensible nature of Indian history, we need to make ‘considerable selection’. In the title of the chapter, ‘Yesterday’ covers the freedom struggle of India (pre-independent India). In ‘Today’, we shall talk about post-independent India till present time while ‘Tomorrow’ will investigate into the brighter scope and challenges that future has in its store.

The history of India starts with Indus valley civilization. After that there are several significant stages: coming of Aryans, the spread of Buddhism, the invasion of the Arabs and the Mongols, Muslim Emperors like Mahmud of Ghazni, Babar and Akbar, and finally the entry of the British and other few European countries. But our selection of the British period can be justified in two ways. First, the history of India stretching to five thousand years is beyond the scope of this research work. Second, Gita Mehta also talks about the British and post-independence India.

A significant event that marks the entry of the British on Indian soil is the establishment of the East India Company. On 31 December, 1600 a group of businessmen and royal persons was permitted to have exclusive rights for trade in the West Indies. Their first
ship arrived in India in 1608. In 1615, Sir Thomas Roe presented himself in front of the Mughal emperor Jahangir as a representative of James the First and sought permission for trading in the subcontinent. Jahangir allowed them to establish a factory in Surat. The later decades witnessed the east India Company fetching fortunes from India. In the following century India became a colony of the British Empire.

The feudal and the royal members who had come from England in 1608 were of the landlord’s attitude. For them, India was a vast estate belonging to the East India Company. The natives were tenants for them and they themselves thought to be the best and natural representatives of this estate. This attitude continued even after the company handed over the subcontinent to the British Crown. The British Government of India became the landlord. The millions of Indians who lived and functioned in India were merely tenants for them who had to pay their rent and taxes. Any opposition to this system was a severe offence and a denial of a divine right.

For the East India Company, the first major breakthrough was in the form of victory over Bengal. The company had received permission to establish a factory in Surat in the early seventeenth century. In the later part of the century, it purchased a patch of land in south and established Madras. In 1662, an island of Bombay (now Mumbai) was presented to Charles the Second of England by way of dowry from Portugal. It was then transferred to the Company. In 1690, the city of Calcutta (now Kolkata) was founded. Thus by the end of the seventeenth century, the Company had established itself firmly in the Indian soil. Its centers like Bombay, Madras and Calcutta were connecting points of coast-line. Yet the expansion was growing with a steady speed. In the year 1757, the battle of Plassey was fought and the victory of the British brought them a vast land for the first time. Within a short period of time, Bengal, Bihar, Orissa and the east-coast area were under their flag. The
next big step ahead was taken forty years later in the beginning of the nineteenth century. This step brought them to the gates of Delhi. The third major advance took place after the last defeat of the Marathas in 1818. Victory in Sikh wars in 1849 completed the picture.

The establishment of the British rule in India was entirely a different phenomenon. It was beyond any comparison with other invasions. India had been conquered before but those conquerors settled within the country and themselves became a part of her. She had never lost her independence; she was never enslaved. The rulers had never been outside her soil and they had never been permanently alien in origin and character. Every previous ruling class had accepted India’s structural unity of social and economic life and tried to fit into it. The new band of rulers was drastically different. Their base was somewhere else and there was an unfathomable difference between the Indians and the British. It seems that India was divided into two halves: the India of the British officials and the India of millions of natives.

In his book, *The Discovery of India*, Jawaharlal Nehru has made an interesting observation. It clearly reveals the exploitative tendency of the Company and of the British Empire. He mentions that at the time of writing the book (July, 1944) the British had been in Madras for about three hundred years; they had been ruling Bihar, Bengal, etc. for 187 years; in the south, their dominion had been of about 145 years. There is a difference of about one hundred years in their rule in Bengal and Punjab. He notes that during this period the policies of the Company and later on of the British Empire changed repeatedly. What changed these policies was the development in England as well as their increasing power within the subcontinent. So the treatment to the newly acquired area changed as per the renewed circumstances and also on enhanced power politics. It also depended on the ruling group which had been defeated by the British. Their victory in Bengal had been very easy. So
they looked upon the Muslim as a ruling class and a policy was formed to break their power. In the Punjab, power was seized from the Sikhs and therefore there was no antagonism between the British and the Muslims initially. In the greater part of India, the Marathas were their opponents. The parts which had been under the British rule for longer time were in poor economic state. The longer the period, the poorer the states were. The condition of the masses as a whole was poor in those parts. For example the general living standard and life style of people in Punjab were better than that of Bihar or Bengal. As a matter of fact, Bengal was a rich and prosperous region before the British came.

It was the state of Bengal that first experienced the exploitation of the British rule. First of all, the land was usurped by the British. Exploitive land revenue system extracted money from farmers and even the farmers who were not cultivating the land were burdened with taxes. This greed and lust for wealth of the British took the darkest side of exploitation. There will be hardly any parallel to the British exploitation. However, they were hypocrites by nature and this abuse of resources and wealth was done in the guise of trade. Later on this trade was called governance. May it be named trade or governance, it always remained usurpation. This usurpation continued not for years but for generations and centuries. Gradually it took the shape of a systematic and legalized procedure. The famine of Bengal in 1770 was a hint of this encroachment. It had swept away one third of the population of Bengal and Bihar.

We shall come to the factual detail and to the movement of Indian independence later on. On the contrary, it will be interesting to note effects of the British exploitation on the economy and on the social life of people. At same time it must be assessed how Indian psyche and thought system was paralyzed by English dominance, culture and education.
Rather than facts and figures, the effects of these facts and figures on the general life of the country appear to be more important.

The major setback came in the form of destruction of India’s industry and the decadence of her agriculture. In fact this was the aim of the British so that they can easily rule over the subcontinent. The chief objective of the East India Company was to carry Indian manufactured goods, textiles, spices, etc. to Europe since these things were in great demand there. With the growth of industrial techniques in England, a new class of industrial capitalists grew there. It demanded a change in policy. They wanted to close the British market for the Indian products and sell the British goods to the Indian. The British parliament was influenced by this class and therefore it started taking keen interest in India. As a result Indian goods were excluded from the British goods. Later on, lot of duties and taxes were imposed on the Indian manufactures so that the supply of the Indian goods even within the subcontinent subdues. On the contrary, the British goods had free entry. As an expected result, Indian textile industry collapsed. A great number of weavers and artisans were left unemployed. This process continued even in the nineteenth century breaking other structure like ship-building, metal working, glass, paper, and many crafts.

It may be argued that it was bound to happen as the old techniques cannot exist when new technology and industrialization usher in. What made it worse was that it was done with political and economic pressure by an outsider element. The Indian industries were not given any chance to adopt the new techniques. Indeed every attempt was made to make it sure the Indians do not get this chance to upgrade the techniques. Thus the economic growth of the country was arrested and the birth and growth of new industry was negated. We were not allowed to import machinery. As an obvious result a vacuum was created. The demand was there and Indian industries were curbed. The
void was filled by the British goods. While Indian people were being unemployed and getting poorer day by day, the British industries were growing. This is a classic picture of colonization. England’s agricultural demands were fulfilled by the produce of India and the Industrial products were sold in India.

The question of unemployment of the weavers and artisans was not negligible. What were these millions of people, so far engaged in industry and manufacture, to do? The old profession was not open to them anymore and the new one was banned for them. They were dying of hunger in thousands. The English Governor-General of India, Lord Bentinck, reported in 1834 that the misery of poor Indians hardly had a parallel in the history of mankind.

In spite of such a big death toll, a huge number of unemployed people remained. On the contrary, the number increased as the British continued with such policies. Before the arrival of the British, the economic set up of the country was well balanced. But this spell of unemployment disturbed this equilibrium on permanent basis. These hordes of artisans and craftsmen had no occupation and no earning. The only possession was their hereditary skills which were now of no use. Such masses became a burden on the society. The general living standard declined drastically. They vehemently grabbed the last option of going to the field of agriculture. This compulsory back-to-the-land movement increased a permanent disproportions between agriculture and industry. Had people been allowed to upgrade their businesses and adopt the new techniques, Indian economy could have achieved a fine balance between agriculture and industry. But unfortunately, agriculture remained the only occupation and industrial growth was lopsided severely. Its effects are still felt in present time of 2012 when about fifty per cent population depends on agriculture.
Because of people’s compulsion to adopt agriculture as a profession, India progressively became ruralized. In the terms of progress it is a reversed process. In every progressive country the sign of progress is forward movement from agriculture to industry; from villages to cities. In India people migrated from cities to villages as a result of the British policies. This is not a hypothetical assumption. In the middle of the nineteenth century about fifty-five percent of the people were estimated to be dependent on agriculture. In 1940s the figure increased to seventy-four per cent. The major point that emerges in this discussion is that such British policies proved to be the reason behind India’s appalling poverty.

The phenomena of unemployment, over pressure on agriculture and poverty does not stop here. It is just the beginning. The unemployed artisans turned to agriculture but they did not have land. They were laborers and the holding of the land was not evenly distributed. Those who had some land had to surrender the patches of land to overcome the debts. The number of landless laborers increased by million. India was under the rule of a capitalist empire. Thus India became a passive agent of modern industrial capitalism; she suffered from all the negatives aspects but did not get any of its advantages. The transition from pre-industrial economy to capitalist industrialization is not simple in nature. It involves a lot of hardship and suffering on the part of people. It happened in England as well when she shifted gear from pre-industrialization to industrialization. But the suffering was not a part of the British subject. The suffering and draw backs were born by the colonies like India, China and other countries.

It is often argued that it was the British who brought industries and progress in India. They established factories and railways. But it is interesting to note that they deliberately tried to prevent the change in Indian setup unless it was necessary for their own advantages. Their fear
was that if they allowed changes and if Indian economy became progressive, it would add to the strength of India and weaken their own hold over her. Even in the field of education, they were reluctant to teach us English language initially. They feared that modern education may enlighten and awaken the natives and it might create hurdles in their ruling process. It was only because of requirement of clerks that they allowed English education to the Indians. Thus education grew steadily. Though it was limited and perverted education, it gave an opportunity to the Indian minds to think in modern ways. Bengal was the first region to get the benefits of education. In 1781 Calcutta Madras college was started by the government of Calcutta for Arabic studies. A Sanskrit College was started in 1791 in Benares. In 1817 a group of Indians and Europeans started the Hindu College in Calcutta. During the third decade of the eighteenth century, some missionary schools were teaching English. Gradually the demand of English education arose and in 1857 the universities of Calcutta, Madras and Bombay started functioning.

The printing press and related machinery were deliberately kept away from the Indians. If the natives realized the might and capacity of printing press to reach masses, it would have been a dangerous threat to the empire. While private printing presses were not allowed, the government had to start official press at important places. The first private printing press was started by the Baptist Missionaries and the first newspaper was started by an Englishman. The first name that emerges with reference to Indian press is of Raja Ram Mohan Roy. He was one of the founders of the Indian press. He was associated with several newspapers. He brought out a bilingual Bengali-English magazine. Later on he also published a Persian magazine. In 1823, the new rules imposed severe control over freedom of press. His journalistic activities were a part of his reform movements.
In the history of Indian independence the first significant event was the great mutiny of 1857. Since victory in the battle of Plassey in 1757, the British rule had been very oppressive. In administration Indian people could not rise to the hierarchy as higher posts were reserved for the English people. The peasants were landless and ruined by exorbitant taxes. Thus, there was all-round disgust and discontent against the British rule which took the form of mutiny by ‘sepoys’. The event that became instrumental in triggering the revolt was of newly launched Enfield rifles. The cartridges of these rifles were greased with cow and pig fat. To strip off the cover of these cartridges, they had to use their mouth and thus their religious sentiment was hurt beyond repair. The soldiers who refused to use such cartridges were arrested. Their fellow soldiers rebelled in April-May, 1857. The rebel forces soon captured Delhi and it spread to a wider area. The most valorous battles were fought in Delhi, Bundelkhand, Allahbad, Agra, Meerut and western Bihar. In Kanpur, Nana Sahib was proclaimed as Peshwa and the brave leader Tantya Tope led his troops. Rani Lakshmibai was proclaimed as the ruler of Jhansi who led her troops in heroic fashion. However, the revolt was controlled by the British within one year.

The mutiny had left a deep imprint on the minds of the people. The years that followed brought increasing political awareness. Indian leadership was formed in concrete form. The general public opinion was taking a specific shape. In 1867, Dadabhai Navrojaji established East India Association. More importantly, in 1885, seventy-three Indian delegates founded Indian National Congress. At the time of its inception, the Congress did not have any concrete ideology. The members met annually to express their loyalty to the British Raj. Though it claimed to be voicing the whole of India, it was actually the voice of the urban elite class only.
The influence of socio-religious groups like *Arya Samaj* and *Brahmo Samaj* played a pivotal role in developing the consciousness of people. The works and missions of people like Swami Vivekananda, Ramkrishna Paramhansa, Sri Aurobindo, Rabindranath Tagore and others spread passion for revival of the Indian spirit and the longing for freedom. Swami Vivekananda wrote:

What our country now wants is muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and the secrets of the universe, and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face. (*Letters from Colombo to Almora*, p. 76)

By 1900, Congress was considered an all-India political organization. However, its major drawback was its failure to attract Muslims. The Muslim community increasingly felt that it did not have proper representation in government. In addition attacks of Hindu reformists almost convinced them that their status was that of minority and their rights were denied. On the other hand, the nationalist spirit of the Congress won it some influence over the British governance. Though they claimed to be the loyalists, they wanted an active role in the governance. It was Dadabhai Navrojaji who successfully contested an election and became the first Indian member of the House of Commons. Bal Gangadhar Tilak vehemently opposed the English education as it ignored and belittled Indian culture, history and values. He openly disliked the denial of freedom of expression and opposed the lack of any Indian voice in the government machinery. Thus he demanded ‘Swaraj’ and said, “Swaraj is my birthright and I shall have it”. In 1907, the Congress was split into two parts; the radical members were led by Tilak who wished civil agitation and direct revolution. The other group was moderate who demanded reforms within the British framework. In 1906,
Mohammad Ali Jinha joined Indian national Congress. On the other hand, in the same year, All India Muslim League was founded.

The partition of Bengal is an acute example of the British policy to ‘Divide and Rule’. In 1905, Lord Curzon ordered the partition of Bengal. The reason provided was improvement of governance in such a vast region. The conflicts between Hindus and Muslims were also increasing. On the other hand the nationalist spirit was gaining momentum in Bengal. So there was a lot of protest and the decision was revered in 1911 and Bengal was reunited.

To the horror of the British administration the First World War broke. The British were terrified because they suspected a revolt in the subcontinent. Opposite to their expectations, India contributed massively to the British was efforts. About 1.3 million Indian soldiers and laborers served in various parts of the globe. Indian government and the princely states sent large supplies of food, money, soldiers and ammunition. The British rewarded Indian loyalty in the form of the Rowlatt Act; silencing of the press; detention of political activists without trial; and arresting any individual suspected of treason without a warrant.

Mohandas Karamchand Gandhi, a prominent leader of Indian independence movement came to India in January 1915. Though there was initial resistance to the concept of non-violence and non-cooperation, soon it involved millions of regular Indians. Now the nationalist cause appealed to the interests of the common masses. Jawaharlal Nehru describes his effect thus:

He was like a powerful current of fresh air that made us stench ourselves and take deep breath; like a beam of light that pierced the darkness and removed the scales from our eyes; like a whirlwind that upset many things.... He did not descend from the top; he seemed to emerge from the millions
of India, speaking their language, and increasingly drawing attention to them, and their appalling conditions. (The Discovery of India, p. 392)

In 1920, Gandhiji convinced the other leaders to a non-coperation movement in support of Swaraj. The major aspects of this first Satyagraha movement were to prefer khadi to imported clothes, to use local products, to boycott English education system, to refuse to pay taxes, to resign from government posts and to forsake the British titles and honours. Though the movement had been widespread, it was stopped by Gandhiji after violence in Chauri Chaura incident in which twenty-two policemen were burnt alive. In 1924, he opened Sabarmati Ashram in Ahmedabad. He launched a movement to uplift the rural poor and the untouchables within Hindu community. In 1929, the Congress party demanded complete freedom from the British. A civil disobedience movement was launched across the nation.

Gandhiji’s Salt Styagrah holds a significant position in the freedom movement. Between March 11 to April 6, 1930, he took out a march from Sabarmati Ashram to Dandi. The selection of protest against the tax on salt was a thoughtful action. It touched the lives of millions of common people. During this march, he addressed every village on the way and succeeded in creating enormous awareness among people.

In 1939, the Viceroy declared India’s entrance into the Second World War without consulting provincial government. In protest, the Congress asked all its elected members to resign. However, surprisingly, the British Indian Army was the largest with 2,50,000 soldiers. Gandhiji resisted massive civil disobedience movement during this period as he did not want to achieve Indian independence on the ashes of ruined Briton. In such critical time, Jinnah came out with Lahore Resolution, demanding Pakistan, a separate nation for Muslim community in 1942.
The hostility between the Hindu and Muslim communities propelled this ‘Two Nation Theory’.

The last bolt in the coffin of the British Empire came in the form of Quit India Movement. In August 1942, a civil disobedience movement was launched on massive scale. It was Gandhiji’s call for immediate independence. He asked all the people to leave their respective jobs and take part in the movement. The participation rose to epic proportions. It was the call of ‘do or die’ with passive but determined resistance. England tried to negotiate with the nationalists but the efforts of the Cripp’s mission failed.

Finally on June, 1947, Mountbatten, the last British Governor General of India, announced the annihilation of the British India. Through the Indian Independence Act 1947, Pakistan was declared a separate nation on August 14, and at two minutes past midnight India was declared independent.

The period after independence of India has been replete with upheavals. Three years immediately after August 1947 have left a deep imprint on the consciousness of the nation. We might have pretended to have communal tolerance in British Raj, but the freedom of the nation unleashed savage and inhuman violence across the nations. About 3.5 million Hindus and Sikhs migrated from Pakistan territory. People were slaughtering one another on massive scale. It is estimated that one million Hindus and Muslims were killed in this violence. Gandhiji had to start fast unto death to stop the violence. Within months it was proved that we were not capable of religious tolerance and fanaticism was an integral part of religions. Gandhiji was believed to be pro-Muslim by few Hindu fanatics. One of such extremists, Nathuram Godse, shot Gandhiji dead at point blank range on January 30, 1948. He suspected that Gandhiji had been appeasing Muslim community. To add troubles in
such turbulent time, India was pushed into war with Pakistan on the
issues of Kashmir. With the interference of United Nations the weapons
were dropped in the form of ceasefire.

During the same period, the nation was facing another problem of
integration of the states. The princely states were given freedom either to
remain independent or to join either of the countries. It was the gigantic
efforts of Sardar Vallabhbhai Patel that made the Union of India. Certain
states were resistant and few retaliated as well. The political leaders took
the help of Indian Army to force all the princely states to merge into
Indian Republic. A committee headed by Bhimrao Ambedkar formed the
constitution of India. On January 26, 1950 Indian constitution came into
force and India became a republic in the real sense. Under this
constitution, India underwent the first election in 1952 in which the
Congress party emerged victorious and Jawaharlal Nehru began his
second term as a Prime Minister. He led the Congress to victory in next
two elections.

During the rule of Nehru, the parliament passed extensive reform
bills which increased the legal rights of women in Hindu set up and also
challenged untouchability as a crime. He took a powerful initiative to
make it sure that children get at least primary education. Thousands of
schools, colleges including Indian Institute of Technology were opened.
His governance is marked by no taxation for farmers, minimum wage
and benefits for workers, extensive public works, and industrialization.
After Nehru’s death Lal Bahadur Shastri became the next Prime Minister.

The time of Indira Gandhi in the Prime Minister Office is
remembered for many reasons. Her political career is marked by
consecutive victories. She went for nationalization of banks, ended privy-
purses and thus adhered to socialist policies. When the Congress party
suspended her membership, she managed to form another party and
continued her position with thin majority. Two events need to be mentioned here: Indo-Pak war and Emergency. In 1971 India supported the civil war of Bengal half of Pakistan. After war with Pakistan, Bangladesh came into existence. The other event is seen as a permanent stain on the democratic set up of India. During emergency people were deprived of their fundamental rights. She had amended Indian constitution for her safety. Leaders of opposition were jailed. She was alleged of manipulating government machinery for her victory. In the following election not only her party lost the power, she herself lost her own seat. However, in the following election after a year, she was voted back to power. After her assassination, her elder son, Rajiv Gandhi became the Prime Minister. Revolution in information technology and liberalization of the economy are the bench marks of Rajiv Gandhi’s governance.

The following years in Indian history till present day are marked by a coalition government. Bhartiya Janta Party and the Congress have emerged as a single largest party for a number of times but had to take support of other parties. These other minor parties are based on religions and castes. Therefore they have always bargained for their support. It has created very vicious cycle of animosity among communities, castes and even states. If a political party wins on the basis of castes, it will give undue favours to that specific caste and therefore the other castes feel neglected and offended. So they cling to the caste politics more vehemently. It is more shocking than surprising to note that communities carry out movements to force the government to include them in backward castes. Honorable Supreme Court had to remark that it is shameful for the country that people are in queue to be backward.

Politics has become a deteriorated game. In order to retain power in a coalition government, progressive steps cannot be taken. For example, our country cannot bear the enormous amount spent on
subsidy. If the economy is to be strengthened, the subsidies need to be withdrawn gradually. But if it is done, the opposition makes it such a grave issue which might destroy the government. Thus the commitment towards the nation and policies for the betterment of the economy are not focused.

The present day scenario is an acute example of corruption, nepotism and degradation of morals. The prime minister expresses his helplessness in the name of a coalition government. Scandals break out with colossal figures. The party which is in center does not help the states ruled by opposition party. Month after month various scandals erupt (to name few: CWG scandal with 70,000 crores, 2G scandal with 1.70 lakh crores and Coal Gate scandal with 1.80 lakh crores). The amount of these scandals is so big that the calculation of zeros in the figure becomes a challenging task. Members of parliament are bought for their support. Even the apex agencies like CBI formed to protect the sovereign of India are used and manipulated for political rivalry. Certain problems are never resolved as their existence is manipulated by the ruling party. The politics on the basis of ideologies and principles has completely vanished from the present scenario. A question can be asked here: what people are doing? Why don’t they protest? But people are helpless in front of unquestionable powers of leaders. The situation has been so hopeless for decades that people even do not exercise their power to vote. In such scenario people like Anna Hazare come out with protest. The year of 2011 saw an enormous support to Hazare’s movement against corruption. But in the name of the supremacy of Indian parliament, his demands are denied.

In such situation it becomes very difficult to look towards the future of the country. There are numerous challenges and there are some opportunities. It is necessary to awaken the spirit of nationalism and unity. No political party or system, however powerful it may be, can
resist the anger of the public. India has some major advantages; youth, manpower, technical advantage in the field of information and communication technology and satellite technology, availability of renewable energy resources, and most importantly sound economy. But in order to channelize these strengths, first we need to overcome challenges and then to progress, we need to follow a concrete plan. We can refer to the Vision 2020 of Abdul Kalam. He has identified and prioritized areas to work on to see India emerge as a super power in the year 2020. The first priority should be given to agriculture and food processing. The target should be to double the production of food by 2020. It will lead to the prosperity of rural people and will secure food. It will also boost up the economy. Second important requirement is the development of infrastructure and development of electricity production. For electricity, solar farming should be the prime goal. People should be provided with health care and education. Information and Communication Technology should be extensively exploited to develop tele-medicine, tele-education and e-governance. Finally there should be a focus on critical technologies like nuclear, space and defense technologies.

To accept these guidelines and to adhere to them for the growth of the nation seems a task beyond the capacity of Indian people. Their potential is not denied but there is lack of nationalistic spirit and commitment to the nation’s growth. If it clicks, India is capable of emerging as an economic giant.