

ON-LINE LECTURE ON “CONCEPTUAL DECOLONISATION OF NATIONALISM”

- **Conducted by:** Department of Political Science, Sri Guru Gobind Singh College, Patna City in Collaboration with Centre for Indian Knowledge System, Heritage Society, Patna
- **Date & Time of Program:** 24-02-2023, 2 p.m
- **On-line Platform Used:** Zoom
- **Topic of the Lecture:** Conceptual Decolonisation of Nationalism (Rashtravad ka Awdharnatmak Vi-Aupniveshikaran)
- **Distinguished speaker/Resource Person on the occasion:** Prof. Vishwanath Mishra, Department of Political Science, Arya Mahila P.G. College, Banaras Hindu University, Varanasi

Centre for Indian Knowledge System
Heritage Society, Patna



Department of Political Science
Sri Guru Gobind Singh College, Patna

cordially invite you in the public lecture series

राष्ट्रवाद का अवधारणात्मक वि-औपनिवेशीकरण Conceptual Decolonisation of Nationalism

Distinguished Speaker



Prof. Vishwanath Mishra
Department of Political Science
Arya Mahila PG College
Banaras Hindu University, Varanasi

E-Certificate will be awarded to those participants who will submit the feedback form at the end of the session.

2pm || 24 February, 2023

Broadcasting Link

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- YouTube Link of the on-line lecture (recorded):
<https://www.youtube.com/watch?v=iDNz4AvGDIE>
- Number of participants/viewers/listeners during the on-line lecture recorded through YouTube Channel: 169



Description



राष्ट्रवाद का अवधारणात्मक वि-औपनिवेशीकरण || Prof. Vishwananth Mishra

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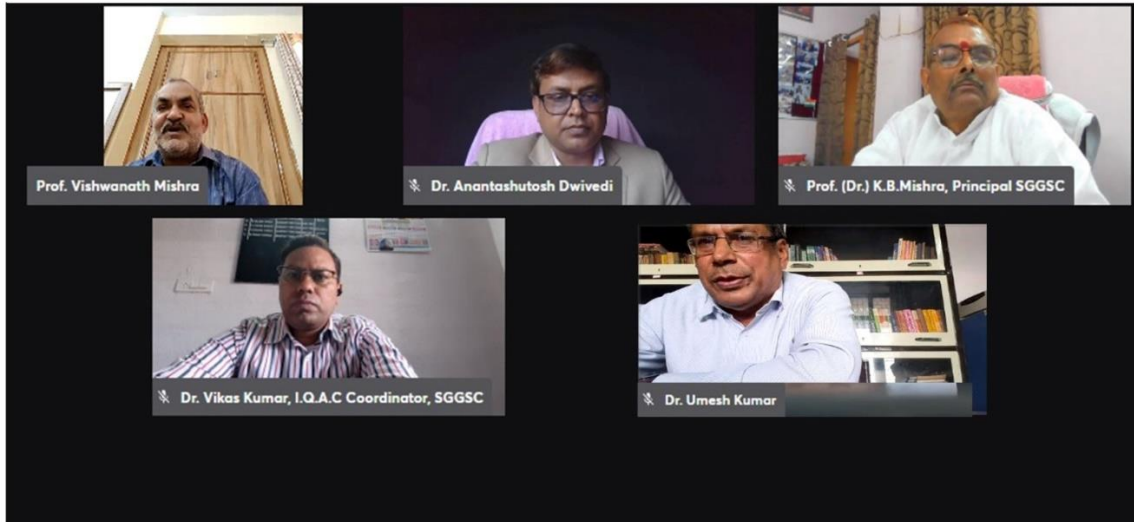
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Public Lecture Series organised in the joint collaboration of Heritage Society and Sri Guru Gobind Singh College of Patliputra University, Patna on the theme of Conceptual Decolonisation of Nationalism (राष्ट्रवाद का अवधारणात्मक वि-औपनिवेशीकरण). The talk was delivered by Professor Vishwananth Mishra, Department of ...more



Prof. Vishwanath Mishra is an eminent academician who has done some quality work in the area of De-colonization and Nationalism. The on-line lecture started with the welcome remarks given by Prof. Kanak Bhushan Mishra, Principal In-charge of the College. He applauded the efforts of Department of Political Science by organizing the lecture in joint collaboration with Heritage Society, Patna. He also appreciated the speaker for accepting the invitation for the lecture. Dr. Anantashutosh Dwivedi, The Director- General of Heritage Society started the session by speaking the importance of the topic. Dr. Umesh Kumar, Faculty of Department Political Science introduced about the distinguished speaker on this occasion by reading his academic achievements briefly. After his brief introduction, the lecture started formally by the Speaker. He delivered the lecture in bi-lingual (Hindi as well as English) mode. The Geist of his lecture was as follows:

Prof. Vishwanath started his lecture with the meaning of De-colonization. The word “decolonisation” was first coined by the German economist Moritz Julius Bonn in the 1930s to describe former colonies that achieved self-governance. There is no easy simple definition of what decolonising the curriculum means. The concept would vary in meaning and import depending on perspective, culture and geography. For some years, the endurance of constitutional democracy in India has been a puzzle for political scientists and public law scholars. The creation of self-government on Indian soil challenged Western political theory and history, and its survival in atypical and unusual circumstances has mystified students of comparative politics. If the conventional wisdom is believed, self-rule in

a country with major levels of poverty, illiteracy, and diversity should neither have been instituted nor sustained. India has managed to hold elections with remarkable regularity, and it boasts of a constitutional culture where conflict has, for the most part, been articulated through legal means. The troubling reality of contemporary Indian political life—where the principles of constitutional democracy appear to be under serious threat—does not take away from the achievement of modern India or from the puzzle that the nation’s history invites. Regardless of whether India will remain a constitutional democracy, it is somewhat astonishing that it was ever one to begin with. Decolonization or struggle for independence? In the historiography of national liberation, the terms represent two opposite poles of interpretation. The first one suggests a process of disentanglement by the imperial power, as it were, in the manner of a kite flyer pulling back the thread of the kite when the kite is mangled. The second interpretation highlights the proactive process wherein colonial power is whittled away, eroded by the action of mass nationalism. The term decolonization is used here in the second sense, as coterminous with the colonial peoples’ struggle for achievement of independence. The term decolonization is believed to have been coined in 1932 by an expatriate German scholar Moritz Julius Bonn for his section on Imperialism in the *Encyclopedia of the Social Sciences*. Even though the perplexity of the Indian experience has been the subject of scholarly interest and popular fascination, the origins of this experience remain relatively understudied. Two new and important books—Ornit Shani’s book “How India Became Democratic: Citizenship and the Making of the Universal Franchise” and Rohit De’s “A People’s Constitution: The Everyday Life of Law in the Indian Republic” help to fill this void. They each further our understanding of how India succeeded in becoming a constitutional democracy, and they each shed light on the forces and factors that shaped one of the most crucial political transitions in the postcolonial world. Together, their contribution is significant: above all, they allow us to grasp how institutions and norms and practices come into being. At a time of considerable global anxiety around the working of constitutional democracy, such a contribution could hardly be more urgent. In the nationalist view indigenous resistance and anti-imperialist struggle led to independence. According to D.A. Low, the primary factor behind the end of empire was anti-imperialist movements — the metropolitan response only influenced the nature of this confrontation, not the outcome. According to the nationalist approach the resistance movements of the colonial peoples determined the pace of decolonization. Colonial rule became unviable once the groups which sustained it withdrew support, often under nationalist pressure or influence. The British imperialists presented the unravelling of empire as an orderly and rational process but the messy reality was much less consistent and unavoidable, as John

Darwin has pointed out. In short, far from a planned withdrawal from empire, there was the irreversible erosion of position as imperial powers struggled to retain power by one means or another, conciliation or repression. For example, in India, from the 1930s onwards, there was a swing of the pendulum from repression to conciliation. This had demoralizing consequences for the officials who had to implement both poles of policy. The same set of colonial officials who put the nationalist leaders in jail during the civil disobedience movement in 1930-34 had to serve under them during the period of formation of provincial ministries of 1937-39. The same dilemma racked officialdom in 1942 and 1946 - officials were demoralized as they feared that the leaders they had given harsh punishment to in the War years, and particularly to contain the 1942 revolt, would soon be their political masters in the provinces in 1946.

Dr. Vikas Kumar, I.Q.A.C Co-ordinator of the college delivered the formal vote of thanks. He thanked the organisers for arranging the lecture through on-line mode in the joint collaboration of Heritage Society, Patna. He specially thanked the speaker Prof. Vishwanath for finding time for delivering the wonderful lecture out of his busy schedule. He also thanked the Principal for providing the opportunity to organize the program. The program ends with some intellectual discussion over the topic.