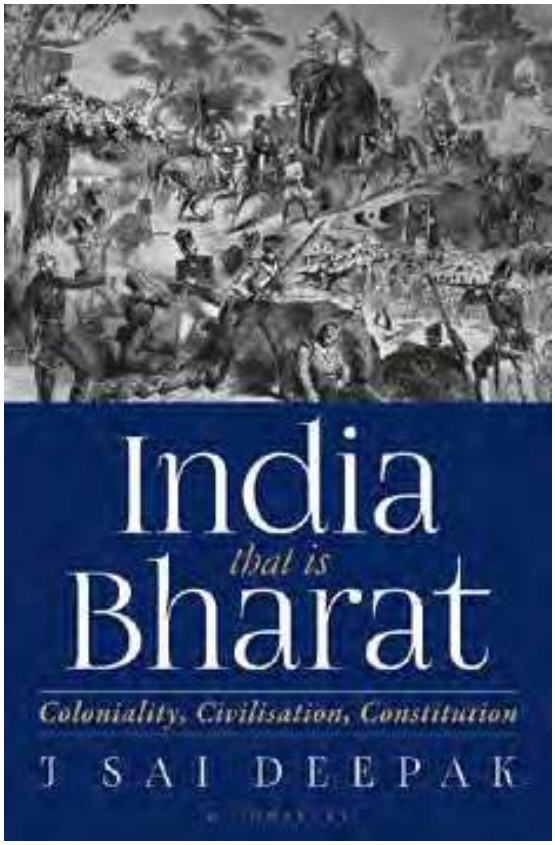
Book Review

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India that is Bharat: Coloniality, Civilisation, Constitution by J. Sai Deepak, Bloomsbury India (2021)

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India that is Bharat: Coloniality, Civilisation, Constitution

Author of the book :
J. Sai Deepak, Bloomsbury

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The term Coloniality of power which was conceptualized by the Latin-American intellectual Anibal Quijano has been the basis for the exploitation of the world by the European colonizers. Coloniality was the source of European colonialism, which was deeply entrenched in the religious beliefs of the colonizer which perpetuated their notion of cultural preeminence that positioned them as the superior of the world order. Christian religious virtues also proved to be the seductive to the persistent loot of colonized places. With the embarking of Columbus's expedition in 1492 had an unblemished religious motivation.

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The author also traces the origins of ostensibly global concepts including toleration and secularism to European colonialism. The author argues that even though the colonization of India is no more in existence but the psyche continues to be under influence of the storyline that the colonial masters have outlined. The universalization of white western ethos become the yardstick for all other cultures to examine where they stand vis-à-vis the white western ethos.

The book under review has comprehensively dealt with explaining the concept of coloniality. The author of the book has done elaborate and extensive research and has discussed and analyzed several narratives from the history for the better understanding of the subject. The book consists of three sections. Each section contains the headings and sub-headings to facilitate the reader in finding every minute detail easily and lucidly.

The first section titled 'Coloniality' consists of five sub sections. In the first part, the author elaborately discusses and deals with the concepts of colonisation, colonialism, coloniality and decoloniality. The author takes the reader through the notion that 'coloniality' is not merely the physical occupation of land but a mentality that reinforces or pushes colonialism. Author further argues that coloniality was engrained in colonized lands through the political structure of the colonisers along with the education structure which was brought along with them which in result formed the rational of the local residents of such colonies.

The author argues that coloniality is not just ethnic coloniality rather European cultural coloniality which represents it's all encompassing character. It is argued by the author that be it American or African or Asian, the replacement of home-grown belief by the white European coloniser's faith had a negative impact on the revered connection amongst the native cultures with their lands and nature. Even though a colonized society evaluates the damage suffered by them due to colonisalism, most studies on European colonialism only proves the entrenchment of coloniality as the harm to an original native viewpoint never existed in the priority of things to regain.

It is contended by the author that the dialogue has orbited around the roots and nature of coloniality, rationality and modernity, it is similarly vital to appreciate the reaction. The author suggests that while decoloniality did not translated into the elimination of European Colonial ethos, it definitely limit to the boundaries of its source and allow indignities to be brought back may be in a mix manner.

The second section titled "civilization" consists of four sub sections. In this section the author poses several questions including application of the decolonial structure unambiguously

to Bharat's partisan establishment as seen through the lenses of the constitution, whether the constitution well-versed by Bharat's origin? If the constitution of Bharat is an outcome of coloniality, then a decolonial examination of the document would also look the same? The author here made a significant principles that Bharat is a society with an Indic consciousness which was obstructed by the European coloniality in such manner that have translated in the assimilation of the European view point.

The author argues that the drafters of the Indian Constitution recognized the channel which unites the sovereign Bharat with its historical values and beliefs. It is also evident from the fact that under Article 1 of the Constitution, mention of India, that is Bharat which is the consequence of native values that was voiced by many of the members of the Constitutional Assembly has been accepted and subsequently adopted in the Constitution.

The author also makes comparison between the international and the Bharat's understandings with coloniality, by way of doing a thorough assessment of the influence of coloniality on Bharat's native systems and community formations. The author emphasis that the purpose is to draw the political, social and religious organization established by the colonial masters in the framework of which the constitutional voyage till 1919 to understand to what extent it was swayed by western notions of the Indic civilization.

The third section titled "Constitution" consist of two sub sections. In this section the author examines development during 1858 and 1919 to demonstrate the impact of the colonial legacy in Bharat along with international progresses on Bharat's steady crusade in the direction of its own constitutional structure. Here the author argues that a ruler with an admittedly white Christian personality was essentially unqualified to be perceived as impartial and objective in the realm of religion.

It is contended by the author that even the International law was allowed to be used as a catalyst in highlighting the universalization of the Christian political religion forming the foundation of the Western society. The author argues that the Government of India Act,1919 was not just a artifact of the hue and cry for self-government in Bharat in exchange of the services rendered by native in the First World War, rather it was correspondingly a creation of the internationalization of principles of civilization and therefore Christian colonial realization, through the International bodies.

This book makes for an exceptional reading as it dwells into an exceptional branch of knowledge which provides an all-inclusive insights for the readers. However, the legal background of the author is also reflected in this book as in many instances use

of cumbersome terminologies could have been minimized keeping in mind readers from different background. Since this is maiden effort by the author, it is indeed a commendable work as the author has carried out extensive discussion on various facets of the topic along with its historical contexts and plenty of references. Author has indeed initiated a profound debate on the issue of coloniality which will certainly encourage other researchers for further exploration in this area.