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1. I think it is quite possible that Ali Liaquat and Nehru will eventually submit to the partition of Kashmir in order that both may save face. However, I do not think that the people of either Pakistan or India are ready at the present time to accept partition, but a wedge has been entered into their minds concerning partition, which will eventually lead to that solution.
2. Although I studied the problem for one year, I never actually did find out how strong the religious feeling was in the partition of India and Pakistan, or what was really underneath the religious cover. However, it is my impression that the differences and friction between India and Pakistan at the present time are not basically religious, but are largely nationalistic and economic. Also, a great deal of the present friction goes back to the relative position of the Hindus and the Moslems under British rule, where each thought the British favored the other.
3. The Moslems have always been resentful of the fact that Hindus, in Moslem areas, always seemed to get the best government jobs. I think that when the Moslems decided to get rid of the British, they also thought it would be a good idea to get rid of the Hindus who had taken over the best jobs in their area. One support I have of this theory is that there is between three and four times as much Hindu property taken over in Pakistan by the Pakistanis as there is Pakistan property confiscated in India by the Hindus. The Moslems had a great deal more to gain in chasing the Hindus out of Pakistan than did the Hindus have to gain in evacuating the Moslems from India. I strongly suspect that Nehru's conciliatory policy towards Pakistan is greatly influenced by the fact that there is still much Hindu property in Pakistan. I think he wants to avoid any difficulty with Pakistan until as much as possible of the Hindu property in Pakistan is recovered or is compensated for. There are many people in Delhi who have vast holdings in Pakistan and they are currently trying to realize as much as possible from this property.
4. I am concerned over the strength of the RSS which was demonstrated last Spring (1950) when Golwahaar came to Delhi after his release from jail. People in Delhi were very much impressed by the number of guards and militant manner in which they guarded every street corner. He drew one of the largest crowds ever to be

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drawn by any person in Delhi when acres and acres of enthusiastic people attended one of his speeches. This militant Hindu organization and the Mahasaba Party have become a great focus for the Hindu refugees. Both parties are backed by the old conservative Hindu elements, such as the Brahmans. The strength of both has been increased by the refugee Hindus. Both the RSS and the Mahasaba stand for the same principles; the two most important being, anti-Moslem and anti-West, whom they accuse of trying to break down the caste system. I think that Nehru has handled both of these parties very well and he has not given either of them a chance to complain.

5. At the present time, I think that Nehru wants both Soviet friendship and US money and to obtain both of these, he is trying to play both ends against the middle. I do not know how much Nehru's tremendous emotionality and racial pride, plus his Kashmir blood, affects his policy. His prepared statements represent a good government position but when Nehru gets in front of a cheering crowd, he seems to go overboard in favor of whatever the crowd is enthusiastic about. His terrific emotionality makes him irresponsible at times, and in my opinion, this is his biggest weakness. It is also a very dangerous thing in a country like India.
6. In my opinion, one of the biggest factors favoring stability in India is the peasant's attachment to the land and to the status quo. The Communists would want to redistribute the land but the peasants have already proved, by their refusal to accept the land distribution plan, that they do not want redistribution. There has been considerable disappointment, particularly in the United Province, that the peasants would not buy the land under the land distribution system. The peasants have been too contented to go along as they are.
7. There is one other political note that I should mention at this time because I think that it may have some real potential danger in it. I was impressed on many occasions by the fact that Subash Chandra Bose (who went over to the Japs in World War II) is still a very popular hero in the eyes of the Indians. Recently his life story was told in the Indian movies and I attended several different native theatres to study native reaction. Every time that the actor representing Bose appeared on the screen, he was loudly applauded. This expression of great enthusiasm clearly indicated to me that Bose is a National hero, and in the eyes of the man on the street, I think he ranks next to Ghandi. The native Indian explanation for this is found in the fact that Bose took definite action against British rule. To the native Indians, it does not make any difference that he took the side of the Japs.
8. It is now currently rumored in the Delhi area that the "Netaji," which is Bose's nickname, is alive and is in Siberia, where he is waiting for a chance to make a big comeback. Officially, Bose was declared "lost," when the ship he was on was sunk en route from Burma to Japan. However, his body was never found and there are no known witnesses to his death. Whether Bose is dead or alive is relatively unimportant but the possibility of an imposter should not be overlooked. I have had several educated Indians tell me that the USSR would send an imposter for Bose into India and it would be easy to convince the people that he is Bose. If Bose or an imposter should return, it is probable that a great many of the people would accept his leadership.
9. I have one other point to make concerning the political thinking of Indian students. [redacted] all agreed that something must be done in India. They also agreed that Indian and Asian independence must be maintained. None of [redacted] knew what the US had done for Cuba or the Philippines and none had any knowledge of American history. What [redacted] did think, however, was that China had at last been freed from foreign influence. They fail to see any current Soviet influence in China. [redacted] and they are a mirror of most of the intelligent and educated Indian people, have never been exploited by the Soviets but they think they have been exploited by the British and also by the American people.

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