Chapter-3

Protest Culture in India

The purpose of this chapter is to trace the roots of inspirational, ideological and spiritual strength of actor’s movements in India. A strong organic link with the personalities of the past in the field of movement is one of the unique features of collective action in India. In any protest activity whether a hunger strikes, dharna/sit-in, convention on any movement issue, a photo of great personalities from freedom movement or social reform would be displayed. The portraits of Gandhi, Sardar, Ambedkar, Subhash Chandra Bose and Bhagat Singh etc. in political field and Jyotiba phule, Sahuji maharaj from social reformers would be on dais.

The hero worship of public personalities is due to their sustained struggle through movement in respective fields which have created an influence of these personalities in Indian society. General people cherish the fighting spirit of these personalities in their field of social life. Indian masses have developed a practice to respect and revered those who work for society. It is also due to strong religious values in Indian society. This attachment to social personality has been developed further in last 200-250 years in India. The social reformers fight against social evils as well as anti-colonial freedom movement helped to develop a rebel mindset in India.

This protest culture is reflected in society’s response on social-political crisis or struggle against political power. In normal conditions or in
day to day activities of common citizens the overt protest culture is not visible. Only in social-political crises this culture of protest is manifest. The most famous example of this protest culture in Indian peoples is their active participation in anti-emergency movement in 1975. Though having well-knitted police administration, local intelligence and the Congress party, the Indira Gandhi’s central government could not sense the dimension, passion and intensity of people joining this anti-emergency movement. It was estimated that more than one lakh people were behind bar for protesting against curtailing of the constitutional rights and eroding of democratic values in country.

Other recent movements like anti-corruption movement in 2010 and punish the rapist movement in 2011 in New Delhi where youths and students came out on streets all over country is reflection of protest culture. Such numerous other movements across the country show the vitality and prospects of this protest culture in Indian society. In Indian political ground this culture has resulted to downfall of many eminent leaders in election waterloo for many elected representatives.

**Defining Culture**

The term ‘culture’ has underwent many changes in history. Raymond Williams follows this path of movement from “tending of natural growth” to “a process of human training”. In early 18th and 19th century culture was “a general state or habit of the mind”. Secondly, it was “the general state of intellectual development in a society as a whole.” Thirdly, General body of Arts and fourthly latter in century it came to mean, a whole way of life material, spiritual. (Williams;1982; 16)
Culture, as commonly used ‘the general state of intellectual development, in a society as a whole’. The term ‘culture’ have undergone from the state of intellectual development to material and spiritual way of life in society. As a concept and value, it has travelled a long path. Raymond William in ‘Culture and society 1780-1950’ put it as follows:

The development of the word culture is a record of a number of importance and continuing reactions to these changes in our social, economical and political life, and may be seen, in itself, as a special kind of map by means of which the nature of the changes can be explored. (Williams;1982:16).

Raymond further elaborate it as also ‘a complex and radical response to the new problems of social class in society’. In this process of radical response enter the element of protest.

Protest culture is an indicator of political maturity of citizens’ against response to authorities - whether societal or state power. It has been developed with series of programs where protest and dissent gets crystallized or gets personified in individual life patterns. The role of eminent personalities of India’s social reform and freedom movement groomed the silent, docile masses into vortex of movement.

Protest culture normally understood as person will, strength to fight against injustice, wrong in society and withstand the repression of political power. This pattern and general tract to fight had been groomed in history. The objective of this chapter is to know the roots of protest culture in India.
What factors contributed to the general public in India stand before the might of imperialist British power. (Chandra; 1990)

From generations to generations with advancement of knowledge, culture also underwent a process of refinement. Protest, as noted by Michael Lipsky, “in a political resources of the powerless” (Porta and Diani; 2006:25). This growth of political consciousness among general public developed slowly in India. The protest culture in India can be divided broadly in three phase depending on development political consciousness, they are -

1. **Preparation the ground** – Social reforms movement and role of liberating the minds from obsolete ideas and practices.
2. **Flexing the muscles** – The role of educated middle class and their participation in national struggle.
3. **Defying Death** – Revolutionaries courage, strength to fight against mightiest ruler without fear.

**Preparation the Ground**

In every age a conflict develops between the opposite forces, one section want to preserve the system and other forces need to change it. At the initially stage the vast majority of people in society is passive in joining this struggle conducted by handful of people. The idea of any change develops first in embryonic stage to get into major movement with the passage of time.
In early 18th century, Indian society was infected with superstitions, disbeliefs and obsolete ideas. British authorities acted like ‘unconscious tool in history’ introduced education for their imperial interests, but it created an educated section in Indian society. With the emergence of small educated elites the process of thinking, reading on various aspect of society started. Exposure to world history made them aware about struggle of science and its development. The new educated section hunger for knowledge led they to higher taste of philosophy, literature and music which helped in development of the finer aspect of their personality. Though of education was for only few in society but it raised the social and political consciousness of society. The contradiction arising from social conflict gave birth social reform movement in coming years.

The first attack on the evil practices was mounted by Raja Ram, on the ill-practices of society practices in the name of religion. Raja Ram Mohan Roy, born in a Brahmin family of Bengal in 1772 saw the stagnation and corruption of society dominated by religious and caste hierarchy pained him. During those days, a practice of Sati, where wife was being burned alive along with her dead husband was practiced. It was counted auspicious on part of women to accompany her husband in life and Death. This ‘Sati’ was termed as sign of faithfulness, devotion and purity of women folks. Once, Ram Mohan could not stop her own sister-in-law for becoming ‘Sati’, which created a deep imprint as his young mind. His helplessness before the burning prey of his sister-in-law made him like a rock against evil struggle.

He decided to wage fight against the system with truth and logic. He learned Sanskrit, Pali, Persian, Arabic and even far off langaguge like
Hebrew and Greek to go through all religious texts, scripts. As Crusaders Ram Mohan Roy created a public opinion against this barbaric practice and enacted law against Sati in British parliament with a great struggle.

Apart from his social reform movement, Ram Mohan Roy was pioneer in modern education, press and in this process created a ground for democratic values system in Indian Society. Iqbal Singh, biographer of Ram Mohan Roy, highlights about his quality,

Ram Mohan proposed that quality of courage and heroism to supreme degree. For he not only took that historic leap forward, but took it at a time when there was nobody to accompany him, few to encourage him, and a multitude ready not only to discourage him in the venture but to rejoice in the event of his Failure. (Singh;1987:583)

Ram Mohan Roy died a lonely death in England where he had gone to create consensus on passing bill on banning Sati system. His fight against ill practices in Indian society without any support was inspiring for young generation in India. His crusade against dark age of unreason, illogical set the mood and tone for social change, a movement of modernity, whose threads were picked up by movement called ‘Young Bengal’ in Bengal. He is also attributed as father of Indian nationalism. His attempt to influence British officials to make necessary changes in education and society, it was the sign of rising political consciousness in India.

The baton of torch of reason, logic was carried forward by movement called ‘Young Bengal Movement’. Henry Louis Vivian Derizo
started this movement in early 19th century. Though short lived Derizo (he died at age of 22) groomed his band of disciples in Bengal that continued till the forties of 19th century. Unlike Ram Mohan Roy, they do not go for any religious reforms, they were radicals believed in total change in the cultural and lifestyles of the people. Derozio, who taught at Hindu College, Calcutta from March 1828 to April 1831 (later he was forced to resign due to his radical views), encouraged his students to develop a secular view of life, ignoring any role of religion in social interaction. The Young Bengal movement was Harbingers of modernity in Indian society; it had a replica of some elements of European renaissance. The movement content was excellent, but its application was harsh and crude, so was limited to elite section of educated one.

This modernity and rationalism in society was carried forward by Ishwar Chand Vidyasagar, a Sanskrit scholar and initiator of some radial change like widow-remarriage, women’s education in India. Though been principal of Sanskrit College, he favored introduction of English literature and philosophy instead of Sankhya or Vedanta in education system. His search for modernity was based on 3 things, namely Rationalism, Dynamism and Self-Reliance.

Ram Mohan Roy movement saved women from being ‘Sati’, but condition of these widows, especially child-widows was painful. Vidyasagar devoted his life for cause of widow remarriage and women education. For his social reforms of widow, he conducted survey; research on his own (A.K. Biswas, 2010:26) put forward the logic and reason for widow remarriage. By the data of survey his objective was to sensitize the human element of Indian mindsets. To create a pain about these helpless widows
especial could widows, he used to inspire writers, poets and essayist to write about agonies of these widows. His social-reform was of mass-character to involve in social change. Vidyasagar’s social movement was very cautious one, as noted by Manik Mukhopadhay writes about,

“He continued his spade-work cautiously. He had before him the failure of the Young Bengal and their eventual isolation from society. He was not to commit the same mistake. It speaks of his wisdom.” (1993:158)

This social-reform movement created a fertile ground for seeds of nationalism, rationalism and humanism to grow in sterile Indian soil. The struggle and pain which these reformers suffered made deep impact on the younger generation to trend the path of revolt and radical movement in India.

**Flexing the Muscle**

From simple, mercantile activity, British imperial ambition to rule and exploit the natural resources after Battle of Palassy in 1757 were planned fully executed by British officials. They would negotiate persuade, threatened, compelling or destroy the local native population for their economic interest. (Chaudhary......). 1857 was a year in Indian history where power was transferred from East India Company to British Crown; obviously India was jewel in the crown due to abundance man and resources.
British rule introduced some changes though for their imperial economic interest which produced the element of modernity in India. In the case of India, ‘modernity entry point to semi-feudal disintegrated units of India’. (Khilnani; 1997:120). This confluence of western world created a new vigor in thought and practices of India. East India Company was most successful European mercantile power in India established in 1608. From trading to ruling and from subjection to dominance, British rule fundamentally changed the very concept of social and political institution in India. As Karl Marx noted,

“England has to fulfill a double mission in India: on destructive, the other regenerating – the annihilation of old Asiatic society, and the laying of the material foundation of western society in Asia” (2006:46)

In developing the material foundation of new society in India some radical changes were made, but it was the native who pressurize the British rulers for socio-political reforms.

The revolt of 1857 was also first fatal blow British rule in India. As any phenomenon had socio-political reasons behind it, 1857 revolt have been studied by many scholars. One of the trigger factors was Indian soldier refuse to obey their British masters. The intensity of soldiers’ revolt was not heard before in 1857 by British rulers. Some fundamental change happens after this revolt. British rule was transferred from company to direct control of Queen of England. British rulers for first time realized that some reforms for natives to be made in order to express their grievances and problems.
The establishing of University system, press and public association which made the effect of this 1857 felt widespread, P.C. Joshi in his article ‘1857 in our history’ concludes following points, -

1. The rural population as a whole rose against the new land system imposed.
2. The pattern of struggle was to eliminate the new landlords created under the British regime.
3. The Base of the struggle was the masses of the peasantry and rural poor. (Joshi; 2001:216)

In countryside people supported the cause of Indian soldiers, the grievances that they being treated as mercenary army. Breakdown of village system, ill-treatment of native sepoys, along with curbing powers of native rulers created a storm responsible for ferment of India’s first war of independence. The British rulers were successful in crushing this movement but felt the need to enacted some vital changes in socio-political structure. The most notable change of India to avoid such revolt in future was transferring of power from East India Company to British crown in political field. Another was establishment of university system in India in 1858 by starting of University of Calcutta, Madras and Bombay. By University system Indian students were exposed to modern ideas and thinking. It institutionalized the urge of Raja Roy and Vidyasagar for modern, universal education into disciplines of knowledge. The new educated class developed to carry forward the struggle in India.

With the emergence of new educated class equipped with logic and reason started questioning British policies. One of the pioneers was Dadabhai Navrowji (1825-1917), MP in British parliament published the famous work, ‘The Drain Theory’ which showed India’s poverty is directly
related to British prosperity. The emergent new class was now inquiring, questioning and probing growth of British prosperity and staking and claiming as citizen of crown. The formation of congress in 1885, the forum was directed where new educated, conscious middle class started articulating their view and opinion regarding British rule and freedom, and future of India.

Another landmark development with the efforts of educated class was importance of press. The press as social institution in modern world society was acknowledged by pioneers of social change all over the world. In decimating knowledge and information among educated section the printed word had important role in every society. The educated Indians were aware about what historical role press played in 17th and 18th century in Europe. The thinkers like Voltaire, Diderot, Rouuesse and others imparted scientific, social ideas to people against the religious superstition and social oppression, creating and fastening of social change. Press was vehicle in spreading of propagate new radical ideas was a acknowledged fact in world over, was soon getting a grip among new educated Indians. Starting with few copies in year 1780 the institution of press reached about 4,000 printed newspapers and magazines which were published in India by 1941, in seventeen languages in India. In Gujarat also this movement of spreading of new ideas and thought were gaining ground. In all india scale the papers like, *The Statesman, The times of India, the Civil and Military Gazette, The Pioneer, and The Madras Mail* defended the views and actions of the British government and administration in India.

On the other hand there were papers like Anand Bazaar Patrika, The Bombay Chronicle, The Bombay Sentinel, The Hindustan Times, The Hindustan Standard, The Free
Press Journal, Harijan, National Herald and National Call, were prominent nationalist dailies and weeklies in English. The Hindu, The Leader, The Indian Social Reformer, The Modern Social Review were some the outstanding journals reflecting the liberal schools of Nationalism. (Desai; 1994:229)

This debates and discourses though printed materials created a sound logical mind of Indian masses. This develops the strong base for the growth of protest culture. The history of the struggle for the freedom of the Press had been an integral part of the nationalist struggle in India. British government tried to control it by various means, but freedom of the Press was one of the basic democratic liberties which Indian nationalism, in all its stages of evolution, cherished and fought for. (Desai; 1994:230). Swami Vivekananda, the modern sage acknowledge this machine of spreading ideas, in his letter to friend dated July, 06 1896, brought

‘The British empire with all its drawbacks is the greatest machine that ever existed for the dissemination of Ideas. I mean to put my ideas in the centre of this machine and they will spread all over the world’. (Rolland; 2010: 74).

Even British rule also relied on press to circulate their opinion. Conflict of ideas between the ruler and ruled created atmosphere of debates and discussion in socio-political life of India. Discussion, debates on national and international issues created a thinking and rebellion minds of Young Indian. The revolting character was shaped with logic and reason to change exploiting political order with system of general good for all.

From unorganized emotional outburst of 1857 revolt, the journey of freedom reached to stage where mass-involvement was provided to political demands, ‘Bang-Bhang Andolan’ – anti-partition movement in
1903-05 saw large gathering of peoples in political struggle. With the arrival of Gandhi in 1915, mass involvement in national freedom movement gain momentum. People’s involvement in Non co-operation movement in 1921 vividly expressed inner desire of Indian people to freedom and social justice.

In this period of political awakening Tarachand, wrote in ‘History of freedom movement in India’. The mind was prepared and governed by nationalist leaders of all varied ideologies fold-moral and political gain for Indian masses; “Strengthening of the traits of character essential for a free society” (Tarachand; 1972:501). The nationalist movement witnessed many political movements which galvanized the Indian masses.

**Defying Death- The Revolutionaries**

At the advent of 20th century, underground societies of revolutionaries developed in Bengal and Maharastra. They were pattern on the style of European underground societies. The young restless mind were opposed to pleading style of movement as they believed that land is their, the britishers has to be thrown out lock, stock and barrel. Various daring revolutionary act was making them more volatile. They believed that country is of our people, the thieves have entered in our house, only to be thrown out, by force not by pleading.

In 1907 two attempts were made to blow up train in which the Lieutenant-Governor of Bengal was travelling, but both failed. On April 30, 1908, two ladies mistaken of Governor Carriage were killed by a bomb thrown in Muzzafarpore by Khudiram Bose and Prafful Chaki. Some notable daring acts are as under:
In November 1909, Lord Minto visited Ahmedabad, two bombs were found on the track along which the viceroy’s carriage passed. The murder of Jackson, the District magistrate of Nashik, in Maharastra Ganesh Savarkar, the brother of Vinayak Damodar Savarkar, for trial, on 21st December 1909. In Madras, Ashe, the District magistrate of Tinnevelly was shot on the 17th June, 1911.

Britishers shifted its capital from Calcutta to Delhi in 1911. Though administrative reason was given but historian believes due to rising militant activities of revolution workers, Delhi was safe. On December 23, 1912, Viceroy Lord Harding’s procession, a bomb exploded on the at Chandni Chowk, Delhi. The viceroy suffered serious injuries and an attendant was killed.

According to the official figures, there were about 36 insurgent attacks in 1930, 66 in 1931, and 94 incidence of Bombing, Dacoit and attempts to murder 1932. So far the figures of assassinations are concerned, 21 Englishmen were killed in 1930, Nine in 1931 and twelve in the year 1932. In an official reports submitted in 1933, reference was made to “a revolutionary wave sweeping the educated gentry.” (Gohin; 1998) the general people as well as youths were impressed and were supported such acts.

“Each act of murder, dacoity or train derailment sent a thrill of excitement through the hearts of the people. Many approved the deed and sympathized with and admired the doer. Those who felt repelled by violence marveled at the
fearless and reckless challenge to authority, whose might was never questioned before." (Tarachand; 1972:506)

This period also witnessed number of poets, literary persons writing poems and plays in spreading the ideals of freedom, glory of India, and highlighting exploitation of Indians. One of the great revolutionary poet of Bengal Kazi Nazrul Islam wrote a famous poem titled “Vidrohi” (The Rebel) in 1922, which created storm and generations of revolutionaries would recite its powerful verses.

“I am cyclone, I am destruction,
I am a mortal terror, I am the curse of the earth,
I am irresistible,
I destroy everything to bits!
I am negation of all rule,
I am reckless,
I trample down all restraints, all bonds of do’s and dont’s!
I obey no law,
I sink vessels laden to the brim,” (Kazi; 1998:2)
Describing about these resistance, eminent historians Sumit sarkar write, ‘Primary’ resistance refers to the opposition of pre-colonials, as yet largely unchanged, socio-political structure to foreign intrusion, headed by traditional elements (Princes, tribal chiefs, Zaamindars, established religious leaders, etc.) and having in the main a ‘Restorative’ aim. ‘Secondary’ resistance develops somewhat later, with deeper colonial penetration; It is characterized by new types of leadership and aims going beyond simple restoration of the past (In content, if not always in form). (Sarkar; 1982:100)

The stage of India’s freedom movement transition from primary resistance to secondary resistance changing the concept of leadership in masses.

After 1857 revolt or India’s first war of Independence, the freedom movement got direction as emerging new section, equipped with English education, Logic and understanding of national and International situation. Various thoughts emerges and synthesizes with each other in contributing what we called as a making of idea is India. The Fighting spirit and undaunted courage of revolutionaries created a mind with logic to fight and heart for building up strong and socialist or humane nation. The harrow of innumerable person torture especially the notorious kala pani in Andaman and Nicobar Island build up mental framework courage and sacrifice.

About various trends of thought in India’s Freedom movement, R. Palme Dutt, in his Monumental work India To-day, writes:
“The Indian national movement has developed through many stages over the Past Century and in its modern form since the third quarter of 19 century. It has developed in many forms, legal and illegal, constitutional and revolutionary. It has comprised many currents-conservative and racial and in the modern Era, socialist and Communist” (Dutt; 1948:14)

The rise of educated middle class made a legal fight for self government as a first expression of protest against what the British rulers. This form of protest activity was confined to the handful of educated one’s. From 20th century onwards the scope and aim of India’s freedom movement expanded releasing more protest, especially the Anti-Partition movement in Bengal against Bengal partition. It was known as a Swadeshi Movement against response to Lord Curzon divisive formula of dividing Bengal in 1902 on the basis of Hindu Bengal and Muslim Bengal. After First world war (1914-1918) national freedom movement acquired a mass character. Notable in this period was non-cooperation movement of 1921. This was counted as a most powerful mass movement in history of India’s Independence. It was 1st movement which acquired an all India character and mass appeal to squeeze the British rulers by not cooperating in their regular functioning of government. The appeal to leave educational institutes and government jobs got an unprecedented response in India. Notable hindi writer Premchand and revolutionary like Bhagat Singh left their government job and education respectively. This movement was abruptly stopped in view of a violent incident of burning police station where 22 Policemen were killed in Chauri-Chaura of Uttar Pradesh. On the pretext of Indian masses not fully prepared for protest or peaceful agitation
by stopping rising movement of non-cooperation Gandhi and other leadership were severely criticized and condemned by many.

A.R. Desai notes in his social background of Indian Nationalism “Pandit Motilal Nehru and Lala Lajpat Rai wrote to Gandhi Disapproving his decision, they Gandhi for punishing whole country for the sin of a place. Why should, Panditji asked, a town at a foot of Himalaya be penalized, if a village at Cape Comorin failing to observe the non-violence?”(1994:353). Chit Ranjan Das, Motilal Nehru and Vitthal bhai Patel formed a parallel party against Congress named Swaraj Party In 1923, Its aim was of attending dominant status for Indian within the empire.

British authorities sought to counter the rising national movement with alternating reform and repression. Whenever there was a rise of protest movement the high handiness of repressive arms of government was followed by some constitutional reforms in order to isolate the educated and conscious middle class from the path of protest movement. In the name of constitutional reforms the national freedom movement, there was a section which gave more emphasis on Constitutionalism-The legal fight to widen the political space. But the British Imperialism for its exploiting of local market was not as progressive as an earlier revolutionary and having compassion for other classes.

After attending independence, the political elite to safeguard economic interests of economic class still continued with the same legal legislature to combat the rising discontent and anguish against political system.
Growth of Socialist and Communist ideas

With the victory of socialist revolution in 1917 in Russia and establishment of first socialist state created a interest Marxism as ideology. A section of educated Indian middle class dissatisfied with Gandhian ideology as well as constitutionalism of Swaraj Party, drifted towards ideology of Marxism. The first socialist weekly paper in India started in Bombay by S.A. Dange in 1923, in order to curb the rising workers party and its role, the Kanpur conspiracy case was hatched and the communist leaders were sent for four years of vigorous imprisonment. New ideas of socialism and Communism attracted the young radical who conduct mass-movements on basic issues of workers like protest activity sharper and acquired some militancy in movements. Scores of revolutionaries were attracted towards Marxism in Indian independence.

Workers and peasant party and groups were formed in Maharashtra. The rising of militant workers movement was creating trouble for British authorities. The Bombay Textile workers strike, The Bengal Nagpur railway strike, the South Indian railway strike and numbers of strike broke out in 1928. To curb this rising workers movement. British authorities brought 2 bills becoming workers strike and general movement in Assembly. 8 April 1929, the day when bill was to be tabled, two revolutionaries named Bhagat Singh and Batukeshwar Dutt exploded a smoke bomb as a part of protest both revolutionaries surrender before police and during their trail brought before public their intention of their party called HSRA.

In the independent India state knowing the intensity of this protest sprite has resulted into more cautious state by enchanting various laws civil
liberties movements is also important movement in India sub-continent. Indian state to safeguard its to curb protest activities economic interests had employed various anti-democratic Acts. In the name of maintenance of law and order these laws are been given constitutional sanctions-which are enforced Moin Shakir in state and politics in contemporary India lists some of anti-democratic Acts. “They are the west Bengal security bill (1947), the preventive definition act of 1950, the defense of India rules (1962), prevention of violent activities act in west Bengal (1970), code of criminal procedure (amendment) bill 1977 (it was withdrawn in 1978), preventive detention ordinance 1979, and national security act (1980). In additional there is Andhra Pradesh suppression of disturbances act (1948), armed forces (special power) regulations of 1958, the naga and security regulation of 1962, the Assam maintenance of public order act 1953, the Nagaland security regulations (1962). “These measures not only make the executive exceedingly powerful but also come in the way of exercise of the freedoms given by the constitution. At the same time police get extraordinary power and authority” (Shakir; 1983:84). The presence of these acts symbolizes how powerful is protest culture in India.

But in spite of such draconian rules and regulations of British rule. There is spreading of movements accross length and breadth of country. As Touraine notes, “social life produced by cultural achievements and social conflicts and at the heart of society burns the fire of social movements.”(Touraine; 1981:1)

The social life of India condo dined by the fighting with imperial rulers have produced social conflicts which inherited by independent Indian state. The sacrifice valour bravery got interact cultural milieu of Indians.
This created a lighting spirit and dreams of hard-won freedom from colonial milers.

This protest culture often times would be with some purpose, but senseless protest also is visible in India. After first general election in 1951, movement has been a instrument of attaining political power. It is not surprising to see the same political party waging movement on the issue, which was created when they were power. The stare changes on very same subject when in power or opposition movement has also produce opportunism in Indian politics.

The protest culture as trait in political movement developed in India. This has impact on all state of country, Gujarat is also had been duly affected as National freedom struggle’s important events were shaped here. The mill workers strike of 1916 and peasant movements of Kheda and Bardoli established Gujarat’s role in independence.

The political culture on all India scale was due to the following points.

1) The logics and reasoning of social reforms against ill practice of society, democratization the mindset.

2) The audacity and particularity of liberal-nationalist leaders, it the role of individual can play in society was practiced.

3) The courage and fearlessness of revolutionaries made Indian mind not to worry about adversary but to put light head on.
The field of political culture is also most neglected research area of movement studies in India why Indian mind is so prove to movements. It is safe to assume that the future research will throw some light on this vital aspect of movement studies.
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