The Emergence of Nationalisms in India.

We, as a nation, have lost our individuality, and that is the cause of all mischief in India. We have to give back to the nation its lost individuality and raise the masses. India is to be raised, the poor are to be fed, education is to be spread, and the evil of priest craft is to be removed…More bread and more opportunity for everybody.

Swami Vivekananda, Rebuild India

Muppadhu kodi mugamudayal
Enil maipuram ondrudayal
Ival Seppumozhi padhinetudayal
Enil Sindhanai ondrudayal

(This Bharatmata has 30 crores faces
But her body is one
She speaks 18 languages
But her thought is one)

-Subramania Bharathi (Tamil poet)

In the history of the modern India the nineteenth century occupies the important place. It was here that innumerable individuals and institutions contributed to the upsurge of social and cultural awakening amongst ordinary Indians leading to the growth of a national consciousness, which ultimately lead to the country’s freedom struggle. The deliveries of thinkers, philosophers and social reformers of this revolution can be compared to the contribution of philosopher and thinkers of the
American and French revolutions. There have been several common aspects that can be compared with each other.

The nineteenth century has been considered as the pivotal era to make India feel the spirit of nationhood. In this nineteenth century first struggle of Indian independence of 1857 occupies the central stage in more than one sense. There had been several reasons responsible behind the Independent Struggle of 1857. The British East India Company in its peculiar way exploited the people of India with the help of their political, administrative, economic, social, and religious policies. The trust of Indian intellectuals gradually started fading away from the British Rule (Which has shown its sympathy and solidarity for British Companies that it’s subject in India). One can count three major issues why such doubts strengthened.

A. Why there were Wars?
B. Why the queen established her direct rule upon India?
C. Why the company which came with only £ 68,000, became one of the richest in the whole world after short term of working with India?

John Keay in his astute observations in *India: A History* observes that,

This ‘drain theory’ maintained that India’s surplus, instead of being invested so as to create the modernized and industrialized economy needed to support a growing population, was being drained away by the ruling power. The main drain emptied in London with a flood of what the government called ‘home charges’. These included salaries and pensions for government and army officers, military purchases, India Office overheads, debt servicing, and the guaranteed interest payable to private investors in India’s railways.109

The apprehensions of Lord Canning, the last Governor General of India, about the critical situations of India before his arrival to India clearly expresses this.

The extreme economic exploitation by the British rule made the poverty, starvation and economic distress common to majority of population. The condition of the peasant was indeed deplorable and distressing. It was the direct effect of the colonial

agenda of the Company to destroy the inner strength of the Indian traditional village. On the other hand Company was granting free land to the British Citizens for the cultivation of indigo and setting up tea gardens. Company broke the symbiotic relationship between agriculture and industry of India and started exploiting the natural resources for its own development. The British laws and policies were framed with a clear objective to destroy not only agriculture but also the handicraft industry which was dependent on it. That ultimately led to the decline of a large number of cities and urban centers in the country and also ruined the artisans and Indian craftsmen. At the same time the economic policies of the company played its crucial role in destroying the foreign trade of India. Several other political actions taken by the British such as dubious Doctrine of Lapse, the special provisions for the Christian Missionaries, the General Services Recruitment Act of Lord Canning played their important role in shaking the slumbering spirit of nation in the hearts of Indian nationalistic thinkers.

As repulsion against certain policies of the British one can observe the tribal uprising of Chhottanagpur (1831), of Bhils (1818-1846) and of Kols (1831). Even there were certain political decisions which infuriated the fire against the British such as the use of government machineries for the promotion of conversions, the Religious Disabilities Act, implementing the laws against Sati, polygamy and female infanticide, the adaptation of the English education system, the miserable treatment to the native soldiers(low wages, sub-standard food and constant verbal and physical abuses by the superior officers, no promotion to the higher positions etc.) and General Service Recruitment Act of Lord Canning in 1856. Following all these issues the defeats of the British army in many of the wars such as in the First Afghan war (1838-1842) and in the battle of Punjab (1848-1849) boosted the self-confidence of the Indian soldiers and strengthen the level of the confidence that the British are not unconquerable.

It becomes obvious to observe that the several incidents as well as the wrong decisions taken by the British officers provoked the feeling of nationalistic fervor. That ultimately invigorated the spirit of nationalisms in the India.
The revolt of 1857 brought a kind of cataclysmic change in the history of India. There have been several important changes that took place after it and ultimately led to strengthen Indian national identity. The incidents such as the Proclamation of Queen Victoria and the End of the Rule of East India Company, reorganization of the army, Indian Council Act (1861), policy of rewards and punishment to Indian States, Policy of Divide and Rule, Suppression of the Vernacular Press, the changes in the Policy of Racial Discrimination of the British, relaxations in the Competitive Exams, introduction of European Constitutional methods, decennial census and linguistics and genealogical analyses proved eminent in raising the nationwide awareness about the British policies and germinated the required reflection to it.

India came under the British Crown by the Act of 1858 but still there had been several defects and problems before the Central Legislative Council related to revenue. To remove all these defects the Indian Councils Act of 1861 was passed. The actual seeds of Modern India’s Law making process were scattered here. It was here that the people of India started taking active part in the act of law making.

According to the theory of Benedict Anderson in the awakening of nationalistic fervor even in Europe the prominent role has been played by the ‘one day best sellers’- the vernacular presses. Similarly in India the national newspapers such as *Samvad Kaumudi* (1821), *Mirat-al-Akhbar* (1822) by Raja Ram Mohun Roy, *Sultan-al-Akhbar*, *Sadik-al-Akhbar*, *Tilism-e-Lucknow*, *Saraj-al-Akhbar*, *Delhi Urdu Akhbar*, *Akhbar-al-Jafar* and *Amrita Bazar Patrika* played their important roles in the nation awakening of India. The most suppressive initiative against this freedom of expression was taken by Lord Lytton in 1878 in the form of the Vernacular Press Act. These newspapers generated a consensus amongst middle class Indians against various policies of the British Government’s economic draining. Especially on the occasion of holding the *Delhi Durbar* these newspapers instigated the people’s fury by reporting the humongous amount of money that was spent behind the proclamation of the Crown’s glory in the time of sever famines.

At the same time no Indian was promised high posts in Indian Administrative Services even after clearing the Competitive Exams. The exams were made tougher for Indians after 1857. With the help of Act of 1860’s the age limit for open
competition was reduced from 23 to 22 years. In 1866 the age limit was further reduced for 21 years only. This discrimination resulted in the loss of high posts for Indians.

For empirical understanding of the then India the decennial census reports were prepared at regular duration. It threw light on the economic, social, religious and literary factors of Indian life. The imperfect census in India began in the early years of the nineteenth century but the decennial census was initiated in 1872. It was not representing the whole of India; the areas of Hyderabad and Rajputana were not included in it.

_Social and Cultural Renaissance in India._

In the form of the British Rule, India came into the direct contact of European culture and society. That ultimately led to the confluence of three different cultures of the world Hindu, Muslim and Christian in the form of the British. This confluence contributed to the upsurge of social and cultural awakening in the hearts of ordinary Indians and inculcated the nationalistic spirit for their mother nation. The prominent threads of this awakening can be felt vibrantly in the areas of social, religious, cultural and political activities. The contribution of social reformers like Raja Rammohan Roy, Devendranath Tagore, Ishwar Chandra Vidhyasagar, Bankim Chandra Chattopadhyay, Ramakrishna Paramhansa, Swami Vivekananda, Swami Dayananda Saraswati and Jotiba Fule put their vital efforts to change the social and cultural scenario of India forever. For such vital changes John Keay observes that,

> As in the long-forgotten days of Kanishka and Karakoram route, India was successfully projecting its cultural influence just when politically it was in deepest eclipse.\(^{110}\)

Raja Rammohan Roy, who has been recognized as the ‘bridge between reaction and progress’ with the help of his Brahma Samaj pioneered the movement of cultural reformation in India. Bengal as an advanced state of India had experienced the restrictions in the fields of expressions well in advance. Lytton implemented the

Vernacular Press Act in 1878 but before that the constant activism of Bengali newspapers directed the Government of Bengal in 1824 to issue an ordinance which put the stringent restrictions on the press publications. To defend such right of expression Rammohan Roy asked the Governor General for remittance in the mentioned dimension. He could get the affirmative response and therefore he directly appealed to the King of England. It has been considered one of the first communications made between an ordinary Indian and the British Monarch. In his most elusive manner Rammohan Roy explains that in the history of the world there is no revolution took place because of ‘the Free Press.’ On the contrary he explains that,

…where no freedom of the Press existed, and grievances consequently remained unrepresented and unredressed, innumerable revolutions have taken place in all parts of the globe, or if prevented by the armed force of the Government, the people continued ready for insurrection…111

Further he gives the example of the Canada the country which resisted the efforts of the United States to rise against the British Government as being one of ‘the enlightened’ nation. He clarifies that it is ignorance of the people that is dangerous for the rulers not the erudition. In this manner he shares one of the most appropriate universal truths with the King as,

In fact, it may be fearlessly averred, that the more enlightened people become, the less likely are they to revolt against the governing power, as long as it is exercised with justice tempered with mercy, and the rights and privileges of the governed are held sacred from any invasion…112

He further gives the examples of the Mughal provisions of Akhbar-navees (newswriter) and Khoofea-navees (confidential correspondence). It was not only the matter of freedom of expression that Rammohan Roy supported but one can find his self-less involvement in the matters of gender equality and the strong opinion for the Modern Education as well.


Following the Rammohan Roy the baton of the *Brahmo Samaj* was passed on to Maharishi Devendranath Tagore, the grandfather of Noble laureate Sri Rabindranath Tagore. In 1842 his *Tattvabodhini Sabha* was merged with *Brahmo Samaj* and inspired prominent thinkers like Ishwar Chandra Vidhyasagar and Akshay Kumar Dutta.

On the other hand Keshav Chandra Sen, under the great influence of catholic ideals came in the confrontation with Devendranath. As a leader of the Brahmo Samaj he delivered several lectures in Europe. He laid stress on social reforms like inter-caste marriages, female education, and widow remarriages. His emphasis upon the unity in diversity can be observed in the following statement,

> Whoever worships the True God daily must learn to recognize all his fellow countrymen as brethren. Caste would vanish in such a state of society. If I believe that my God is one, and that he has created us all, I must at the same time instinctively, and with all the warmth of natural feelings, look upon all around me – whether Parsees, Hindus, Mohammadans or Europeans – as my brethren.\(^{113}\)

It becomes necessary here to mention the name of prodigious scholar Ishwar Chandra Vidhyasagar who put his efforts to combine the unique gift of Indian spiritual learning and Western knowledge. His name is one of the most prominent names among the social reformers and educationalists. He vigorously strived for the emancipation of Indian women. His efforts bore fruits in the form of the enactment of the law of widow remarriage in 1856 and approximately twenty five widow remarriages were possible between 1856 and 1860.

The name of Bankim Chandra Chattopadhyay occupies significant place in the social and cultural awakening of 19th Century India. He became the first graduate of Calcutta University. After completing his graduation he was appointed as the Deputy Magistrate and soon after that he became the Deputy Collector. He is well known as the composer of the Indian national song *Bande Mataram*. The song is extract of his world famous novel *Anand Math*. The same song became the source of inspiration not

\(^{113}\) *Life and Works of Brahmananda Keshav*, edited by P.S. Basu, Calcutta, 1940, p.147.
only during the nationalistic movement but also even today it has been considered as the source of inspiration for contemporary patriots of the nation.

As the spiritual teacher of Swami Vivekananda, Ramakrishna Paramhansa highlighted the essential unity of religions, unconditional devotion to God, service to mankind and the need to lead a spiritual life. Following the path of his Guru, Swami Vivekananda also served the nation in a distinctive way. The meeting of Ramakrishna and Vivekananda has been considered as the meeting of mysticism and scholasticism. In 1893 Swami Vivekananda unfurled the flag of Indian spirituality at the Parliament of Religions in Chicago. He instilled among the Indian masses a feeling of pride for India’s glaring spiritual past. He emphasized upon the equality of all religions. He had a deep concern about the mankind. He emphasized upon abandonment of the worship of God and Goddesses and encouraged people to the worship of Mother India to regenerate the spirit of the nation. He considered the spiritualism as the spinal cord of nationalism. Such as he opines,

India will be raised, not with the power of the flesh, but with the power of the spirit; not with the flag of destruction, but with the flag of peace and love, the garb of the Sannyasin; not by the power of wealth, but by the power of the begging bowl.\footnote{114 The Complete Works of Swami Vivekananda, Kolkata: Advaita Ashrama, 1997. Vol.4, p. 352.}

Similarly the name of Swami Dayananda Saraswati must be remembered for contribution of the terms such as Swadeshi, Swadharma, Swabhasha and Swarajya. Annie Besant the well known theosophist of India regards Swami Dayananda as the founder Indian Nationhood, who emphasized the superiority of Indian culture. Similarly, Lala Lajpat Rai accredits Swami with the credit of sowing the seeds of patriotism and service for the motherland in the heart of Indians. He can be considered amongst the first people who inculcated the infallible spirit in the hearts of Indians by establishing the Veda as the source of all knowledge. The recognition of Rigved by the UN as the most ancient and illuminating book of mankind confirms the vision of Swami Dayananda.

The British rule in 19th century brought kinds of phenomenal changes in the form of socio-religious reforms. They contributed to it by,
1. Institutionalizing the legal system.

2. Introducing Western education system.

3. Introducing railway.

4. Introducing mediums of communications such as telegram and postal services.

As a prolific writer Jyotiba Fule employed maximum facilities to raise his voice against all kinds of injustices that he could observe around himself. In 1873 to get social justice for backward and depressed classes he could found the Satya Sodhak Samaj. As a conscious mind he could deliberate upon the degradation of the society in his works like Dharma Tritiya Ratna, Ishvara, Life of Shivaji and Gulamgiri which criticized the unjustified dominance of one community over other sections of the society. Probably he was one of the first persons to assert that the aim of the Christian missionaries was neither patriotic nor limited to education alone. For the female empowerment also Jyotiba established girl’s school in 1851 and also made efforts for widow remarriages. It is evident when he addresses the Education Commission in 1882 as,

…I beg to request the Education Commission to be kind enough to sanction measure for the spread of female primary education on a more liberal scale.115

Similarly, there were certain socio-religious institutions which paved the path for the nationalistic fervor in the hearts of Indians such as the Singh Sabha, Gurudwara Sudhar movement among the Sikhs, the Deoband and the Aligarh movements among Muslims, Prathana Samaj, Radhaswami Movement, Sanatan Dharma Sabha, and Veda Samaj among Hindus, Rahnumani Mazadayasan Sabha among Parsis tried to whip up fresh ideas and readiness to accept the changes amongst different sections of India. They watered and fertilized the roots of nationalism that bore fruits in twentieth century. Bipan Chandra in his peculiar way observes that,

Although religious reformation was a major concern of these movements, none of them were exclusively religious in character. Strongly humanist in

---

inspiration, the idea of otherworldliness and salvation were not a part of their agenda; instead their attention was focused on worldly existence.\footnote{Chandra Bipan, et. al., \textit{India's Struggle for Independence}, New Delhi: Penguin Books, 1988, p. 83.}

\textit{The Nationalistic Associations and Their Legacy to Congress.}

Before the establishment of All India National Congress in 1885 there had been numbers of political associations which were running the nationalistic institutions well before 1885. Among them one can enumerate the East India Association in London (1866) by Dadabhai Naoroji. He became known as the ‘Grand Old Man of India’ and later on was made President of the Indian National Congress twice. Similarly, Ganesha Vasudeva Joshi, S.H. Sathe, S. H. Chiplunkar and Mahadev Govind Rande established the Pune Public Conference on 2\textsuperscript{nd} April 1870. Likewise, Sisir Kumar Ghosh, Shambhuchand Mukherjee, Kali Mohan Das and Jogesh Chandra Dutt established the Indian League in Calcutta on 25\textsuperscript{th} September 1875. They also edited \textit{Amrit Bazar Patrika}. The very next year on 26\textsuperscript{th} July another institution called the Indian Association was established. All the prominent leaders of this organization were English Educated Middle Class Indians such as Anand Mohan Bose and Surendranath Banerjea. By the year 1885 there were approximately sixty branches of this association. In South, to provide a forum for the representation of people’s feelings the Mahajan Sabha was instituted in Madras on 16\textsuperscript{th} May 1884 by P. Rangayya Naidu, V. Raghavachari and Anandacharu. The mistake committed due to over confidence by Lord Lytton in the form of the \textit{Delhi Durbar} provoked nationalistic thinkers from different provinces to imagine about the need of regular gathering at an appointed place at least once in a year. The nationwide visits of Surendranath Banerji and proposed prejudiced Ilbert Bill during the Viceroyalty of Lord Ripon instigated the urgent need for a nationalistic institution in India.

\textit{The Major Objectives behind the foundation of All India National Congress.}

As the founding father of the All India National Congress, Allen Octavian Hume (the former secretary to the British Government) had come to believe firmly that India was standing on the threshold of a nationwide violent revolt. The incidents like the armed revolt of Vasudeva Balwant Phadke in 1879 might have stimulated such fear.
The basic reason behind the foundation of Indian National Congress was to assure the security and continuity of the British Government by finding a constitutional method to curb the spread of dissatisfaction germinated due to Western ideas, education, inventions and technologies.

The rise of English educated middle class of India eventuated with the removal of racial inequalities in the form of Ilbert Bill. It can be considered as an attempt to pacify the educated Indians. Likewise in the beginning of 1884 A. O. Hume himself started formulating his ideas in the forms of Institutions like Antarang Mandal and Hamari Party. In 1885 he named his party as the Indian National Union which in the end of the same year came to be known as the Indian National Congress.

The first session of congress under the leadership of Sir Wyomesh Chandra Banerji was held on 28th December 1885 in the building of Gokuldas Tejpal Sanskrit College in Bombay. There were representations from almost all classes, castes and communities from all over the India. With arrival of Lokmanya Tilak the party came closer to the people and with the arrival of Gandhi it assumed its ultimate national character.

Congress as the institution initiated its functioning with demands of political rights. Such demands were not satisfied properly and therefore kept on increasing and ultimately achieved the independence of the country.

The period between 1885-1905 is known as the phase of moderate nationalism for Congress in particular and for the nation in general. Most of the leaders of Congress during this period belonged to the English educated middle class from different provinces. In common all of them had deep faith in British judicial system and believed that if the questions of India put properly in front of them they will be solved. Gopal Krishna Gokhale as one of the leading Moderates had great concern about the depressed class as he mentions in the meeting of the Social Conference in Dharwad as,

What the country needs the most at the present moment is a spirit of self-sacrifice on the part of our educated young men, and they may take it from me that they cannot spend their lives in a better cause than raising
the moral and intellectual level of these unhappy low castes and promoting their general well-being.117

Among the major policies and programs of Moderates one can consider the following issues as,

1. The demand for the abolishment of the post of Secretary of State for India and the Indian Council.
2. Reforms in the legislation.
3. Appointments of Indians to higher government posts.
4. Control over Military expenditures.
5. Emphasis upon the production and consumption of Swadeshi goods.
6. Proliferation of Education.

With the limited methods the Moderates could not prepare the unanimous public opinion in India. Ultimately their faith upon the British rule was proved to be wrong. They could succeed in sawing the seeds for the national movement in India.

Thus it could provide nation like India a politically structured organization but at the same time it had yet to achieve the active ideological response from the common citizens. The reason may be their limited contacts with English educated section of the country only. The masses of peasants and laborers had no voice in their discourses.

The swelling disenchantment with the passive responses of the government and fruitless activities of the Congress resulted in the form of the new nationwide consciousness whose propagators were Bal Gangadhar Tilak, Lala Lajpat Rai and Bipin Chandra Pal popularly known as the Revolutionary Trio.

As the ‘Father of Indian Dissatisfaction’ (named by the British) Bal Gangadhar Tilak introduced certain activities such as celebration of Ganesh Chaturthi and Shivaji festivals to inculcate the patriotic feelings amongst the different classes of the nation. He fearlessly edited the anti-British newspapers such as The Maratha (English) and Keshari (Marathi). He gave the unique patriotic slogan for nationalism such as

---

“Swaraj (self-rule) is my birth right”. As the eloquent defender of the Extremist tendencies during the *Swadeshi* movement of 1905-07, Tilak sarcastically denigrates the Moderates as,

Two new words have recently come into existence with regard to our politics, and they are Moderates and Extremists. These words have a specific relation with time, and they, therefore, will change with time. The Extremists of to-day will be Moderates tomorrow, just as the Moderates of to-day were Extremist yesterday.\(^{118}\)

On the other hand entitled as the *Sher-e Punjab*, Lala Lajpat Rai had negative image of the founder of Congress A.O. Hume; as he considered the Congress as the ‘safety valve’. He published newspapers like *The Punjabi* and later on *The Pupil*. He had in-depth knowledge about lives of great men of Europe and India. He was one of the first persons to emphasize upon the use of Hindi in day to day conversation. He died on 17 November 1928 at the time of demonstrating against the Simon Commission. In 1916 Lala Lajapat Rai applied the theory of safety-valve in *Young India* by categorizing Congress as,

…a product of Lord Dufferin’s brain…the Congress was started more with the object of saving the British Empire from danger than with that of winning political liberty for India. The interests of the British Empire were primary and those of India secondary….So this is the genesis of the Congress, and this is sufficient to condemn it in the eyes of the advanced Nationalists.\(^{119}\)

Similarly, as the initiator of modern Indian Nationalism, Bipin Chandra Pal started English weekly called *New India* and brought out a newspaper called *Bande Mataram*. He took active participation in the *Swadeshi* movement and played the important role in anti-partition movement of Bengal. As an astute economist he observes the foreign capital as,

---

\(^{118}\)From a speech made in Calcutta on 2 January 1907, reproduced in *Bal Gangadhar Tilak: His Writings and Speeches*, p.37.

The introduction of foreign, and mostly British, capital for working out the natural resources of the country, instead of being a help, is, in fact, the greatest hindrances to all real improvements in the economic condition of the people. It is as much a political, as it is an economic danger. And future of New India absolutely depends upon as early and radical remedy of this two-edged evil.\textsuperscript{120}

The real credit to bring the change in the national scenario can be given to the trio of Lal (Lala Lajpat Rai), Bal (Bal Gangadhar Tilak), and Pal (Bipin Chandra Pal). Along with them Sri Aurobindo also played an important role in awakening the dormant national spirit.

\textit{The Major Reasons Behind The Rise of Nationalisms in India.}

There are several other issues which led Indian mind to imagine about their own nationalistic pride. Few important causes which can be considered to be responsible behind the rise of Nationalist ideology are the unjustified and rude behavior of the British Rule, the rejuvenation of the spirit of self-respect and self-confidence, the influence of the revolutionary movements took place abroad, increasing racial discrimination and communal bitterness.

It is obvious to observe that certain administrative moves of British government in India sparked the nationwide reactions. Following the foundation of direct rule and the Royal Proclamation of Queen Victoria the Indian wealth started flowing towards Europe. Heavy excise duties made the Indian clothe costlier. The reluctance for government responsibilities on the occasions of famines of 1896-97 and 1899-1900 and on the other hand the organization of the Delhi Durbar fueled the fire of patriotism in India. Likewise sending armies to the Frontier Provinces such as Tibet, Persian Gulf and China without specific reasons for fighting also caused the dissatisfaction. The ultimate disapproval of the British rule by Moderates was caused by their unjustified announcement of division of Bengal on 20th July 1905.

The unprecedented contribution of Swami Vivekananda, Sri Aurobindo Ghosh and Annie Besant along with the late 19th century’s socio-cultural movements played important role for injecting the social consciousness among the Indians. It was one of

\textsuperscript{120} “British Capital in India.” \textit{New India}, 12 August, 1901.
the most inspiring periods in the history of India from whence the ordinary Indians regain their self esteem along with their self confidence. Swami Vivekananda as the spiritual leader of the nation in his peculiar way evaluates the contribution of India as,

Her influence has always fallen upon the world like that of the gentle dew, unheard and scarcely marked, yet bringing into bloom the fairest flowers of the earth.121

He instilled the vigor and zeal in the heart of the young Indians. He gave a call to the youth of nation to rise against the foreign rule and further instilled the spirit of national pride for the better future. As a revolutionary spiritual teacher Sri Aurobindo categorized Nationalism as the religion and the ultimate gift of the God.

Likewise Bipin Chandra Pal applied the name of Kali and Durga for mother nation to enthuse and invigorate the freedom fighters.

Thus, all these leaders instilled the fervor of self-confidence and self-respect with the nationalistic and religious awakening. Consequently, Mahatma Gandhi took the baton further and made a countrywide awakening and set a momentum for the attainment of National identity.

Following it one can evaluate the impact of global events and their impacts upon the Indian struggle of Independence. The indirect impacts of events like the victory of Abyssinia (Ethiopia) over Italy in 1896 and the victory of smaller Asian country such as Japan over Western empire of Russia in 1904-1905 provide an encouragement to Indians to stand against unconquerable English people. The battles of liberation by the common citizens of the countries like Russia, Ireland, China, Egypt and Turkey motivated Indians for the freedom of their nation.

Similarly, the racial discrimination in the British Colonies also played major role in the awakening of the nationalistic fervor in India. Majority of Indians in African countries either migrated as the indentured labor or otherwise had to face unbearable injustices from the hands of British. In South Africa they were considered

not only as the second rate citizens but also had to face several restrictions such as, they were not given the legal rights to purchase any land, the travelling by first class was not allowed, different routes – different schooling provisions and different badges for Indians to indicate their clans and races. Later on the similar spark of the Mahatma played its important role in illuminating the darkest part of mankind.

More than that one can observe discreditable paradox on the part of the English especially in the matters of justice, personal freedom and equality in the eyes of law in India. The English racial feeling of superiority was aggravated by the unjustified administrative decisions of Viceroy Lord Lytton and Lord Curzon. On the one hand Indian newspapers were being banned under the rules like Press Act where as on the other the Civil and Public Gazette, from Lahore applied adjectives such as beggars, slaves, servants and ‘hybrid B.A.’ for Indians without any concern about the sentiments of natives.

Thus, one can observe that the unbearable rude behavior of the British, reinvigoration of the age old self-esteem and influences of contemporary world events laid strong foundation for Indian nationalism.

*Nationalism During Partition of Bengal, The Swadeshi Movement and in The Form of The Revolutionary Movements.*

One can experience various forms of nationalism during the important events of Indian struggle of independence. The events like the Partition of Bengal, the Swadeshi movement and revolutionary activities revealed some of the prominent features of Indian Nationalism.

The concept behind the partition of the Bengal was much more politically motivated than the reasons attached with it such as population, lack of communication, dangers on the highways and the harassment of the peasants etc. Lord Curzon with his acute understanding observed that Calcutta was emerging not only as the administrative and judicial capital of British-India but also as the place of nationalistic awakening. His view of the partition was opposed everywhere and also assumed the form of national movement.

Sri Aurobindo as a significant contributor to the movement against the partition of the Bengal had some unique plans about the formation of the national character. As
the editor of *Bande Mataram* he advanced the exceptional momentum to the anti-partition movement. For the differences among the Indians he opined in his essay ‘Shall India Be Free? : Unity and British Rule’ in *Bande Mataram* as,

The first question we have to answer is – can this practical unity be accomplished by acquiescence in foreign rule? Certainly, under foreign rule a peculiar kind of uniformity of condition is attained. Brahmin and Sudra, aristocrat and peasant, Hindu and Mahomedan, all are brought to a certain level of equality by equal inferiority to the ruling class. The differences between them are trifling compared with the enormous difference between all of them and the white race at the top. But this uniformity is of no value for the purpose of national unity, except in so far as the sense of a common inferiority excites a common desire to revolt against get rid of it.122

This ‘common desire to revolt’ could bring the freedom to the nation like India. The most powerful countries of the world even today tend to preserve the ‘national unity’ at the cost of economic developments. He also spelt out the education plan for the freedom of India through education. The overall observation of the efforts made by Sri Aurobindo makes us aware about his distinct intention to see India as a free and glorious nation; the later chapters will focus on these aspects in details.

The partition of Bengal had its consequences as well which invigorated the nationalistic enthusiasm and feeling of unity among Indian citizens. It fortified the people’s support against the partition of Bengal and instilled the needed unity amongst the Indians.

At the same time certain people took revolutionary path to protest against the British government. The fundamental question that they raise was why the English people should govern India when it is the land of Indians. In 1896-97 the city of Pune was facing horrible circumstances because of the plague epidemic. The commissioner of Pune, Rand and Lt. Ayrst instead of defending and helping the affected citizens

tried to spread the humors. At that time Damodar and Balakrishna Chapekar (Chapekar Brothers) could not tolerate such unjustifiable brutish inhuman behavior and took the weapons in their arms and killed the two officers in reaction.

The names of Savarkar Brothers should be mentioned in the list of greatest revolutionary brothers in the history of India. Ganesh Damodar Savarkar, Vinayak Damodar Savarkar and Narayan Damodar Savarkar are the names who played crucial role in the revolutionary awakening of Indian youth. Ganesh Savarkar composed few patriotic songs for which the judge of Nasik, Mr. Jackson charged him with sedition. Whereas the book titled *The Indian War of Independence* by Vinayak Damodar Savarkar had been seized by the British Government before being published. He also founded a society known as *Abhinav Bharat*. At the India House, envisioned by Shyamji Krishna Verma, was organized the New India Association. There he organized series of lectures, seminars and celebration of birthdays of great people of Indian History. He was sentenced to Imprisonment in Andaman Jails between 1911-1924. Thereafter he engaged himself in the activities of Hindu organizations. Shyamji Krishna Verma’s ‘India House’ became the centre of Indian revolutionaries such as Vinayak Damodar Savarkar, Sardar Singh Rana, Madam Bhikaji Kama and Madanlal Dihingra. Amongst them Sardar Singh associated himself with activist newspapers such as *Bande Mataram, Indian Freedom* and *Talwar*. Similarly, along with V. D. Savarkar, Madanlal Dihingra became exceptionally popular amongst the revolutionaries. Numbers of Indian leaders discredited them but the spirit with which they sacrificed their lives won the hearts of their compatriots.

Likewise, in America Lala Hardayal set up the organization called the Gadar Party in 1913. Sohan Singh Bhakhana became the first president of the party. The party used to bring out a newspaper named Gadar itself. The distribution of the paper was far and wide. Moreover, Raja Mahendra Pratap composed a government during exile for India’s Independence in Kabul.

Thus, it can be observed that in the freedom struggle of India the Moderates as well as the revolutionaries contributed their equal involvements. They occupy important place in the history as well as present of India. In case of the revolutionaries one can say that even though they were not successful to achieve their targets they
could achieve a special position in the history of India. At the same time from neutral point of view the major reasons behind their failure can be counted as,

1. They were not benefited with the mass-based organization.

2. They lack of proper communication or organizational linkages.

3. The Lack of necessary support from the upper class.

4. The suppressive act of the government.

On the other side the Moderates improved their action plans accordingly. They followed the different paths of Independence but the lessons behind the subjects remain unique forever as,

1. They all followed the objective of making sacrifices for their nations.

2. The movements were associated with religious and social traditions of the society.

3. They could successfully convey the message of nationalist consciousness amongst masses of the people.

4. The majority of them belong to the middle class.

Thus, the peculiar ways of East India Company and the British Government (to exploit the resources of India with their political, administrative, economic, social and religious policies) lead to grow repulsions from Indians in multiple ways such as tribal uprising, newspaper awakening, social, religious and cultural renaissance in India. (Ramakrishna Param Hamsa, Swami Vivekananda, Swami Dayananda Saraswati and Jotiba Phuley, Rammohan Roy, Debendranath Tagore, Ishwarchandra Vidhyasagar, Keshav Chandra Sen, Bankim Chandra Chatterjee) Several political associations even before Indian National Congress contributed to the firm political foundation for Indian Independence. (Mahajan Sabha, Indian league, Pune Public Conference etc.) All such nationalistic gestures of the patriots in different forms compel us to observe a unique pluralism in nationalistic devotion and dedication for India. Such pluralism consequently provided the needed experience to the next generation of freedom fighters. The experiences provided the necessary lessons for all those who wanted to contribute their efforts to the mother nation. The ultimate
understanding of Indian nationalism is that it contained multiple colors of patriotism. For the execution of patriotic activities at certain occasion the extremists inspired the moderates whereas at other occasion the moderates would inspire the extremist. At the same time the ultimate goal of all such types of nationalism was to serve their mother land. The competitive plight among them leads to the vibrant environment for patriotic activities.

All these and other inspired the numbers and youth to grab the baton of the national freedom. There are several other factors behind the independence of India which played their crucial role in making the dream of independence come true by the unfurling of the Tricolor at the Red Fort.