



**IAS 100**

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# **EMINENT ORGANIZATIONS & PERSONALITIES**



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### ORGANIZATIONS

#### East India Association 1867

The "Grand Old Man of India" Dadabhai Naoroji initiated establishment of East India Association, at London. It was one of the predecessor organizations of the Indian National Congress in 1867. The idea was to present the correct information about India to the British Public and voice Indian Grievances. In 1869, this organization opened branches in Bombay, Kolkata and Madras. It became defunct in 1880s.

#### Indian National Association

The Indian National Association was the first avowed nationalist organization founded in British India by Surendranath Banerjea and Ananda Mohan Bose in 1876. The objectives of this Association were "promoting by every legitimate means the political, intellectual and material advancement of the people". The Association attracted educated Indians and civic leaders from all parts of the country, and became an important forum for India's aspirations for independence. It later merged with the Indian National Congress.

#### Indian National Congress

The Congress was founded by Indian and British members of the Theosophical Society movement, most notably A.O. Hume. It has been suggested that the idea was originally conceived in a private meeting of seventeen men after a Theosophical Convention held at Madras in December 1884. Hume took the initiative, and it was in March 1885 that the first notice was issued convening the first Indian National Union to meet at Poona the following December.

Founded in 1885 claiming that it had the objective of obtaining a greater share in government for educated Indians was created to form a platform for civic and political dialogue of educated Indians with the British Raj. The Congress met once a year during

December. Indeed, it was a Scotsman, Allan Octavian Hume, who brought about its first meeting in Bombay, with the approval of Lord Dufferin, the then-Viceroy. Womesh Chandra Bonnerjee was the first President of the INC. The first meeting was scheduled to be held in Pune, but due to a plague outbreak there, the meeting was later shifted to Bombay. The first session of the INC was held from 28–31 December, 1885, and was attended by 72 delegates.

Within a few years, the demands of the INC became more radical in the face of constant opposition from the government, and the party decided to advocate in favour of the independence movement, as it would allow for a new political system in which they could be a majorly dominant party. By 1907 the party was split into two-halves—the Garam dal (literally "hot faction") of Bal Gangadhar Tilak, or Extremists, and the Naram Dal (literally "soft faction") of Gopal Krishna Gokhale, or Moderates—distinguished by their attitude towards the British colonists. Under the influence of Tilak, the Congress became the first organised independence group in the country, bringing together millions of people against the British.

In the pre-independence era, the INC featured a number of prominent political figures: Dadabhai Naoroji, a member of the sister Indian National Association, elected president of the Congress in 1886, and between 1892 and 1895 the first Indian Member of Parliament in the British House of Commons; Bal Gangadhar Tilak; Bipin Chandra Pal; Lala Lajpat Rai; Gopal Krishna Gokhale; and Mohammed Ali Jinnah, later leader of the Muslim League and instrumental in the creation of Pakistan. The Congress was transformed into a mass movement by Surendranath Banerjea and Sir Henry Cotton during the partition of Bengal in 1905 and the resultant Swadeshi movement. Mohandas Gandhi returned from South Africa

in 1915 and with the help of the moderate group led by Ghokhale became president of the Congress and formed an alliance with the Khilafat Movement. In protest a number of leaders—Chittaranjan Das, Annie Besant, Motilal Nehru—resigned from the Congress to set up the Swaraj Party. The Khilafat movement collapsed and the Congress was split.

With the rise of Mahatma Gandhi's popularity and his Satyagraha art of revolution came Sardar Vallabhbhai Patel, Pandit Jawaharlal Nehru (the nation's first Prime Minister), Dr. Rajendra Prasad (the nation's first President), Khan Mohammad Abbas Khan, Khan Abdul Ghaffar Khan, Chakravarti Rajgopalachari, Dr. Anugraha Narayan Sinha, Jayaprakash Narayan, Jivatram Kripalani and Maulana Abul Kalam Azad. With the already existing nationalistic feeling combined with Gandhi's popularity, the Congress became a forceful and dominant group of people in the country, bringing together millions of people by specifically working against caste differences, untouchability, poverty, and religious and ethnic boundaries. Although predominantly Hindu, it had members from just about every religion, ethnic group, economic class and linguistic group. In 1939, Subhash Chandra Bose, the elected president in both 1938 and 1939 resigned from the Congress over the selection of the working committee. The Indian National Congress was not the sole representative of the Indian polity and other parties existed at the time, notably the Hindu Mahasabha, Azad Hind Sarkar, and Forward Bloc.

The 1929 Lahore session under the presidency of Jawaharlal Nehru holds special significance as in this session "Purna Swaraj" (complete independence) was declared as the goal of the INC. 26 January, 1930 was declared as "Purna Swaraj Diwas", Independence Day, although the British would remain in India for 17 more years. To commemorate this date the Constitution of India was formally adopted on 26 January, 1950, even though it had been passed on 26 November, 1949. However, in 1929, Srinivas Iyenger was expelled from the Congress for demanding full independence, not just home rule as demanded by Gandhi.

After the First World War the party became associated with Mohandas K. Gandhi, who remained its unofficial, spiritual leader and mass icon even as younger men and women became

party president. The party was in many ways an umbrella organization, sheltering within itself radical socialists, traditionalists and even Hindu and Muslim conservatives, but all the socialist groupings (including the Congress Socialist Party, Krishak Praja Party, and Swarajya Party members) were expelled by Gandhi along with Subhash Chandra Bose in 1939. Members of the Congress initially supported the sailors who led the Royal Indian Navy Mutiny. However they withdrew support at the critical juncture, when the mutiny failed. During the INA trials of 1946, the Congress helped to form the INA Defence Committee, which forcefully defended the case of the soldiers of the Azad Hind government. The committee declared the formation of the Congress' defence team for the INA and included famous lawyers of the time, including Bhulabhai Desai, Asaf Ali, and Jawaharlal Nehru.

### ***Post-independence***

After Indian independence in 1947, the Congress became the dominant political party in the country. In the first general election in 1952, the party swept to power at the centre as well as in most state legislatures. The Congress was continuously in power until 1977, when it was defeated by the Janata Party. It returned to power in 1980 and ruled until 1989, when it was once again defeated. It formed the government in 1991 at the head of a coalition, as well as in 2004 and 2009, when it led the United Progressive Alliance. During this period it has remained centre-left in its social policies, while steadily shifting from a socialist to a neoliberal economic outlook.

### **Swaraj Party**

Swaraj Party, Indian political party established in late 1922–early 1923 by members of the Indian National Congress (Congress Party), notably Motilal Nehru, one of the most prominent lawyers in northern India, and Chitta Ranjan Das, a nationalist politician from Bengal. The party's name is taken from the term swaraj, meaning "self-rule," which was broadly applied to the movement to gain independence from British rule.

The party's primary goal was to contest the elections to the new Central Legislative Assembly in 1923 and, once in office, to disrupt official policy and derail the Raj (British government in India) by anti-government agitation within the

council chambers. Though the noncooperation approach of Gandhiji had remained the primary strategy of the Congress, in reality those Congress leaders who were more secular-minded in outlook chose the alternative tactic of partially cooperating with political reforms being instituted by the British after World War I. The Swarajists won more than 40 seats in the Central Legislative Assembly in 1923, but their numbers were never quite enough to prevent the British from passing the legislation they desired or believed was needed to maintain internal order in India. By 1927 the party was disbanded and its members dissolved into the Congress fold.

### **All India Forward Bloc**

The Forward Bloc of the Indian National Congress was formed on 3 May, 1939 by Netaji Subhash Chandra Bose, who had resigned from the presidency of the Indian National Congress on April 29 after being outmaneuvered by Gandhiji. The formation of the Forward Bloc was announced to the public at a rally in Calcutta. Initially the aim of the Forward Bloc was to rally all the left wing sections within the Congress and develop an alternative leadership inside the Congress. Bose became the president of the Forward Bloc and S.S. Caveshier its Vice-President. A Forward Bloc Conference was held in Bombay in the end of June. At that conference the constitution and programme of the Forward Bloc were approved. In July 1939, Subhash Chandra Bose announced the Committee of the Forward Bloc S.S. Caveshier, Lal Shankarlal, Pandit B. Tripathi, Khurshed Nariman, Annapurniah, Senapati Bapat, Hari Vishnu Kamath, Pasumpon U. Muthuramalingam Thevar Sheel Bhadra Yajee and Satya Ranjan Bakshi, were its prominent members.

In August, the same year Bose began publishing a newspaper titled Forward Bloc. He travelled around the country, rallying support for his new political project.

The following year, on June 20–22, 1940, the Forward Bloc held its first All India Conference in Nagpur. The conference declared the Forward Bloc to be a socialist political party, and the date of June 22 is considered as the founding date of the party by the Forward Bloc itself. The conference passed a resolution titled 'All Power to the Indian People', urging militant action for struggle against British colonial rule. Subhash Chandra Bose was elected as the president of the party and H.V. Kamath the general secretary.

### **Arrest and exile of Bose**

Soon thereafter, on July 2, Bose was arrested and detained in Presidency Jail, Calcutta. In January 1941 he escaped from house arrest, and clandestinely went into exile. He travelled to the Soviet Union via Afghanistan, seeking Soviet support for the Indian independence struggle. Stalin declined Bose's request, and he then travelled to Germany. In Berlin he set up the Free India Centre, and rallied the Indian Legion.

In August 1942, the British authorities banned the Forward Bloc. Its offices around the country were ransacked. In 1943, Bose was transported to Asia, where he took over the leadership of the Indian National Army. During the final phase of the war the INA fought alongside the Japanese against the British army.

Inside India, local activists of the Forward Bloc continued the anti-British activities without central coordination. For example, in Bihar members were involved in the Azad Dasta resistance groups, and distributed propaganda in support of Bose and INA. They did not have, however, any organic link either with Bose nor the INA.

### **Post-war reorganization**

At the end of the war, the Forward Bloc was reorganized. In February 1946, R.S. Ruiker organized an All India Active Workers Conference at Jabalpur, Madhya Pradesh. The conference declared the formation of the 'FB Workers Assembly', in practice the legal cover of the still illegal Forward Bloc. Notably some leading communists from Bombay, like K.N. Joglekar and Soli Batliwalli, joined the 'FB Workers Assembly'. The Workers Assembly conference declared that the "Forward Bloc is a Socialist Party, accepting the theory of class struggle in its fullest implications and a programme of revolutionary mass action for the attainment of Socialism leading to a Classless Society."

Ahead of the 1946 assembly elections the ban on the Bloc was lifted in June that year. The Working Committee of the Forward Bloc met on June 10.

Elections to the Constituent Assembly and to provincial legislatures were held in December 1946. The Forward Bloc contested the elections. H.V. Kamath won a seat in the Constituent Assembly and Jyotish Chandra Ghosh,

Hemantha Kumar Basu and Lila Roy were elected to the Bengal Legislative Assembly.

### **All-India Muslim League**

The All-India Muslim League was a historic political party established in the early years of 20th century in the British Indian Empire. Its strong advocacy for the establishment of a separate Muslim-majority nation-state, Pakistan, successfully led to the partition of India in 1947 by the British Empire. Early genesis of the party are founded as an aftermath of literary movement led by Syed Ahmad Khan, who also helped in founding the party. In 1906, the party was officially found at the educational conference held in Dhaka to protest against the integration of Bengal in 1905. Its original political goal was to define and advance the Indian Muslim's civil rights and to provide protection to upper and gentry class of Indian Muslims. From 1906-30s, the party worked on its organizational structure, its credibility in all over the Muslim communities of British Indian Empire, and lacked as a mass organization but represented the landed and commercial Muslim interests of the United Provinces (today's Uttar Pradesh).

Following in 1930s, the idea of separate nation-state and influential philosopher Sir Iqbal's vision of uniting the four provinces in North-West British India further support the rational of Two-nation theory. Constitutional struggle of Jinnah and political struggle of founding fathers, the Muslim League played a decisive role in the World War II in 1940s and as the driving force behind the division of India along religious lines and the creation of Pakistan as a Muslim state in 1947. The events leading the World War II, the Congress effective protest against the United Kingdom unilaterally involving India in the war without consulting with the Indian people; the Muslim League went on to support the British war efforts, which was allowed to actively propagandise against the Congress with the cry of "Islam in Danger".

After the partition and subsequent establishment of Pakistan, the Muslim League continued as a minor party in India.

### **All India Kisan Sabha**

All India Peasants Union, also Akhil Bharatiya Kisan Sabha, was the name of the peasants front of the undivided Communist Party of India (CPI), an important peasant

movement formed by Swami Sahajanand Saraswati in 1936, and which later split into two organizations, by the same name.

The Kisan Sabha movement started in Bihar under the leadership of Swami Sahajanand Saraswati who had formed in 1929 the Bihar Provincial Kisan Sabha (BPKS) in order to mobilise peasant grievances against the zamindari attacks on their occupancy rights, and thus sparking the Farmers' movement in India

Gradually the peasant movement intensified and spread across the rest of India. The formation of Congress Socialist Party (CSP) in 1934 helped the Communists to work together with the Indian National Congress, however temporarily, then in April 1935, noted peasant leaders N.G. Ranga and E.M.S. Namboodiripad, then secretary and joint secretary respectively of South Indian Federation of Peasants and Agricultural Labour, suggested the formation of an all-India farmers body, and soon all these radical developments culminated in the formation of the All India Kisan Sabha (AIKS) at the Lucknow session of the Indian National Congress on April 11, 1936 with Swami Sahajanand Saraswati elected as its first President, and it involved prominent leaders like N.G. Ranga, E.M.S. Namboodiripad, Pandit Karyanand Sharma, Pandit Yamuna Karjee, Pandit Yadunandan (Jadunandan) Sharma, Rahul Sankrityayan, P. Sundarayya, Ram Manohar Lohia, Jayaprakash Narayan, Acharya Narendra Dev and Bankim Mukherji. The Kisan Manifesto released in August 1936, demanded abolition of zamindari system and cancellation of rural debts, and in October 1937, it adopted red flag as its banner. Soon, its leaders became increasingly distant with Congress, and repeatedly came in confrontation with Congress governments, in Bihar and United Province.

In the subsequent years, the movement was increasingly dominated by Socialists and Communists as it moved away from the Congress, by 1938 Haripura session of the Congress, under the presidency of Netaji Subhash Chandra Bose, the rift became evident, and by May 1942, the Communist Party of India, which was finally legalized by then government in July 1942, had taken over AIKS, all across India including Bengal where its membership grew considerably. It took on the Communist party's line of People's War, and stayed away

from the Quit India Movement which started in August 1942, though this also meant it losing its popular base and many of its members defied party orders and joined the movement, and prominent members like N.G. Ranga, Indulal Yagnik and Swami Sahajananda soon left the organization, which increasing found it difficult to approach the peasant without the watered-down approach of pro-British and pro-war, and increasing its pro-nationalist agenda, much to the dismay of the British Raj which always though Communist would help them in countering the nationalist movement.

The Communist Party of India (CPI), split into two in 1964, following which so did the All India Kisan Sabha, which each faction affiliated to the splinters.

### **All India Jamhur Muslim League**

The All India Jamhur Muslim League was formed in 1940, to counter the Lahore resolution, passed by the All-India Muslim League, for a separate Pakistan based on Muhammad Ali Jinnah's Two nation theory.

The first session of the party was held at Muzaffarpur in Bihar. The Raja of Mahmoodabad was elected president and Dr. Maghfoor Ahmad Ajazi was elected General Secretary. Later, the Raja of Mahmoodabad changed his mind under influence of Jinnah, who was a long time family friend and rejoined Jinnah in 1941. A major faction of the Jamhur Muslim League under the leadership of Dr. Ajazi merged with Congress to strengthen its views on partition.

### **Anushilan Samiti**

Anushilan Samiti was an armed anti-British organisation in Bengal and the principal secret revolutionary organization operating in the region in the opening years of the 20th century.

Political activities began taking an organised form in Bengal at the beginning of the 20th century. By 1902, Calcutta had three societies working under the umbrella of Anushilan Samity, a society earlier founded by a Calcutta barrister by the name of Pramatha Mitra. These included Mitra's own group, another led by a Bengalee lady by the name of Sarala Devi, and a third one led by Aurobindo Ghosh-one of the strongest proponents of militant nationalism of the time. The Anushilan Samiti had Sri Aurobindo and Deshabandhu Chittaranjan Das

as the vice-presidents. Jatindra Nath Banerjee (Niralamba Swami), Jatindra Nath Mukherjee (Bagha Jatin), Bhupendra Nath Datta (Swami Vivekananda's brother), Barindra Ghosh younger brother of Aurobindo Ghosh, were among other initial leaders. By 1906, the works of Aurobindo and his brother Barindra Ghosh allowed Anushilan Samity to spread through Bengal. The controversial 1905 partition of Bengal had a widespread political impact: it stimulated radical nationalist sentiments in the Bhadrakol community in Bengal, and helped Anushilan acquire a support base amongst of educated, politically conscious and disaffected young in local youth societies of Bengal. The Dhaka branch of the Anushilan Samiti was formed by Pulin Behari Das, who was once a teacher in the Dhaka Government College and, later, a founding headmaster of 'National School' (Dhaka), alongwith his followers, in 1906. He, like Barindra Ghosh, believed in a highly centralised one-leader organization. Under their leadership, respectively in Dhaka and elsewhere, in a spirit of a boastful showdown, Anushilan Samiti slowly adopted untimely terrorism programmes during the first decade of 20th century, with 1905 Partition of Bengal acting as a major catalyst. The Dhaka branch of Anushilan was led by Pulin Behari Das and spread branches through East Bengal and Assam. Aurobindo and Bipin Chandra Pal, a Bengali politician, began in 1907 the radical Bengali nationalist publication of Jugantar, and its English counterpart Bande Mataram. Among the early recruits who emerged noted leaders where Rash Behari Bose, Jatindranath Mukherjee, and Jadugopal Mukherjee.

Anushilan, notably from early on, established links with foreign movements and Indian nationalism abroad. In 1907, Barin Ghosh arranged to send to Paris one of his associates by the name of Hem Chandra Kanungo (Hem Chandra Das), he was to learn the art of bomb making from Nicholas Safranski, a Russian revolutionary in exile in the French Capital. Paris was also home at the time Madam Cama who was amongst the leading figures of the Paris Indian Society and the India House in London. The bomb manual later found its way through V.D. Savarkar to the press at India House for mass printing. In the meantime, in December 1907, the Bengal revolutionary cell derailed the train carrying the Bengal Lieutenant Governor Sir Andrew Fraser. A few days later, on 23 December, they attempted to assassinate Mr.

Allen, formerly District Magistrate of Dhaka. Anushilan also engaged at this time in a number of notable incidences of political assassinations and dacoities to obtain funds. This was, however, the crest for Anushilan.

In April 1908, two young recruits, Khudiram Bose and Prafulla Chaki were sent on a mission to Muzaffarpur to assassinate the Chief Presidency Magistrate D.H. Kingford. The duo bombed a carriage they mistook as Kingsford's, killing two English women in it. In the aftermath of the murder, Khudiram Bose was arrested while attempting to flee, while Chaki took his own life. Narendra Nath Bhattacharya, then a member of the group, shot dead Nandalal Bannerjee, the officer who had arrested Khudiram. Police investigations into the murders revealed the organizations quarters in Manicktala suburb of Calcutta and led to a number of arrests, opening the famous Alipore Conspiracy trial. Some of its leadership were executed or incarcerated, while others went underground. Aurobindo Ghosh himself retired from active politics after serving a prison sentence, his brother Barin was imprisoned for life.

The result of the trial was a division of the Anushilan Samiti. Two main groups that remained were the Jugantar itself and the Dhaka Anushilan Samiti, in the western and the eastern parts of the Bengal, respectively. The initial Anushilan disappeared. Jatindra Nath Mukherjee escaped arrest in the Alipore case, and took over the leadership of the secret society, to be known as the Jugantar Party.

### **Hindustan Socialist Republican Association**

Hindustan Socialist Republican Association (HSRA) was a revolutionary organization, also known as Hindustan Socialist Republican Army established in 1928 at Feroz Shah Kotla, New Delhi by Chandrashekhar Azad, Bhagat Singh, Sukhdev Thapar and others. [1] Previously it was known as Hindustan Republican Association (HRA).

From 1924 to 1925, the HRA grew in numbers with the influx of new members like Bhagat Singh, Chandrasekhar Azad, Sukhdev Thapar and Ram Prasad Bismil. There were many early attempts at disruption and obtaining funds, such as the robbery of a post office in Calcutta and of monies belonging to a railway at Chittagong, both in 1923, but the Kakori train robbery was the most prominent of the early

HRA efforts. The Kakori event occurred on 9 August, 1925, when HRA members looted government money from a train around 14 miles (23 km) from Lucknow. Significant members of the HRA were arrested and stood trial for their involvement in that incident and others which had preceded it. The outcome was that four leaders – Ashfaqullah Khan, Ram Prasad Bismil, Roshan Singh and Rajendra Lahiri – were hanged in December 1927 and a further 16 imprisoned for lengthy terms. The result of the trial, in which the HRA participants sang patriotic songs and displayed other forms of defiance, seriously damaged the leadership of the HRA and dealt a major blow to its activities. Many associated with the HRA who escaped trial found themselves placed under surveillance or detained for various reasons, Azad was the only one of the principal leaders who managed to escape arrest.

Around the time of the Kakori robbery and the subsequent trial, various revolutionary groups had emerged in places such as Bengal, Bihar and Punjab. These groups eventually came together for a meeting at Feroz Shah Kotla, in Delhi, on 7–8 August, 1928, and from this emerged the Hindustan Socialist Republican Association. The socialist leanings voiced in the earlier HRA manifesto had gradually moved more towards Marxism and the HSRA spoke of a revolution involving a struggle by the masses to establish "the dictatorship of the proletariat" and the banishment of "parasites from the seat of political power". It saw itself as being at the forefront of this revolution, spreading the word and acting as the armed section of the masses. Its ideals were apparent in other movements elsewhere at that time, including incidents of communist-inspired industrial action by workers and the Rural Kisan Movement.

In 1928, the British government set up the Commission, headed by Sir John Simon, to report on the political situation in India. The Indian political parties boycotted the Commission, because it did not include a single Indian in its membership, and it met with countrywide protests. When the Commission visited Lahore on 30 October, 1928, Lala Lajpat Rai led a non-violent protest against the Commission in a silent march, but the police responded with violence. The superintendent of police, James A. Scott, ordered the police to lathi charge the protesters and personally assaulted Rai, who was grievously injured, later on Rai could not recover

from the injury and died on 17 November, 1928. It was obviously known that Scott's blows had hastened his demise. However, when the matter was raised in the British Parliament, the British Government denied any role in Rai's death. Although Singh did not witness the event, he vowed to take revenge, and joined other revolutionaries, Rajguru, Sukhdev and Chandrashekhar Azad, in a plot to kill Scott. However, in a case of mistaken identity, Singh was signalled to shoot on the appearance of John P. Saunders, an Assistant Superintendent of Police. He was shot by Rajguru and Singh while leaving the District Police Headquarters in Lahore on 17 December, 1928.

The next major action by the HSRA was the bombing of the Central Legislative Assembly in Delhi on 8 April, 1929. This was a provocative propaganda exercise, intended to highlight the aims of the HSRA and timed as a protest against the introduction of the Public Safety Bill and the Trade Disputes Bill, both of which had been drafted in an attempt to counter the effects of revolutionary activities and trade unionism.

Bhagat Singh and Batukeshwar Dutt threw bombs at the empty treasury benches, being careful to ensure that there were no casualties in order to highlight the propagandist nature of their action. They made no attempt to escape and courted arrest while shouting *Inquilab Zindabad* (Long Live the Revolution) and *Samrajyavad ko nash ho* (Down with Imperialism). Their rationale for the bombing was explained in a leaflet titled "To Make the Deaf Hear". This leaflet was also thrown in the assembly and was reproduced the next day in the *Hindustan Times*. On 15 April, 1929, police raided the HSRA's bomb factory in Lahore and arrested Kishori Lal, Sukhdev and Jai Gopal. The Assembly Bomb case trial followed and Bhagat Singh, Sukhdev and Rajguru were hanged on 23 March, 1931 for their actions.

In December 1929, the HSRA bombed the special train of Viceroy, Lord Irwin. The viceroy escaped unhurt. In December 1930, an attempt was made to assassinate the Governor of Punjab, which wounded him in his arm.

By 1931, most of the HSRA's main leaders were either dead or in jail. Kailash Pati was arrested in October 1930 and turned approver (witness for the prosecution). On 27 February, 1931, Chandrashekhar Azad shot himself during a gunfight with the police in a famous incident

of Alfred Park. Bhagat Singh, Sukhdev and Rajguru were hanged in March 1931. After Azad's death there was no central leader to unite the revolutionaries and regional differences increased. The organization split into various regional groups and they carried out bombings and attacks on Indian officials without any central coordination. In December 1931, another attempt was made to revive the HSRA at a meeting in Meerut. However this attempt failed with the arrests of Yashpal and Daryao Singh in 1932. This effectively ended the HSRA as a united organization.

As the political scenario changed in the late 1930s — with the mainstream leaders considering several options offered by the British and with religious politics coming into play — revolutionary activities gradually declined. Many past revolutionaries joined mainstream politics by joining Congress and other parties, especially communist ones, while many of the activists were kept under hold in different jails across the country.

#### **Khudai Khidmatgar**

Khudai Khidmatgar literally translates as the servants of God, represented a non-violent struggle against the British Empire by the Pashtuns (also known as Pathans, Pakhtuns or Afghans) of the North-West Frontier Province of India.

Also called "Surkh Posh" or "Red Shirts", it was originally a social reform organization focussing on education and the elimination of blood feuds known as the *Anjuman-e-Islah-e-Afghania* (society for reformation of Afghans). The movement was led by Khan Abdul Ghaffar Khan, known locally as Bacha Khan or Badshah Khan.

It gradually became more political as it was being targeted by the British Raj, by 1929 its leadership was exiled from the province and large numbers were arrested. Seeking allies, it approached the Muslim League and Indian National Congress, rebuffed by the former in 1929 the movement formally joined the Congress party. Due to pressure across India, the British government finally released Khan Abdul Ghaffar Khan and lifted restrictions on the movement. As part of the Government of India Act, 1935, limited franchise was for the first time introduced in the North-West Frontier Province. In the subsequent election, Khan Abdul Ghaffar

Khan's brother Dr. Khan Sahib was elected Chief Minister.

The Khudai Khidmatgar (KK) movement faced another crackdown for its role in the Quit India movement after 1940, in that period it started facing increasing opposition from the Muslim League in the province. Its Congress affiliate won the 1946 election again, however it faced an increasing protest by supporters of the Pakistan movement. Amidst negotiations for the British departure from India, the Congress party agreed to the partition of India on the provision that a referendum was held to ascertain whether NWFP would prefer to be part of the new state of Pakistan or India. Realizing they were in an untenable position the KK movement decided to boycott the referendum which allowed a narrow victory for the Pakistan vote.

### **The Communist Party of India (CPI)**

The Communist Party of India (CPI) is a national political party in India with a communist ideology.

CPI was formed on 26th December, 1925. It was inspired by the Great October Socialist Revolution in Russia. Formally announced at the first Party Conference at Kanpur. It was preceded by founding of All India Trade Union Congress in 1920. The founding members of the party were M.N. Roy, Evelyn Trent Roy, Abani Mukherji, Rosa Fitingof, Mohammad Ali (Ahmed Hasan), Mohammad Shafiq Siddiqui, Rafiq Ahmed of Bhopal and M.P.B.T. Acharya.

**1921 to 1924:** there were three conspiracy trials against the communist movement - Peshawar Conspiracy Case, Moscow Conspiracy Case and the Cawnpore Bolshevik Conspiracy Case. The Cawnpore trial had significant political impact. M.N. Roy, S.A. Dange, Muzaffar Ahmed, Nalini Gupta, Shaukat Usmani, Singaravelu Chettiar, Ghulam Hussain and R.C. Sharma were charged in this Conspiracy case.

In 1934, the main centres of activity of CPI were Bombay, Calcutta and Punjab with some initial activity in Madras. In 1934, the party was accepted as the Indian section of the Communist International. The first Kerala unit of CPI was founded in July 1937. CPI strongly opposed the Quit India Movement. In Provincial Legislative Assembly elections of 1946 it contested 108 out of 1585 seats. It won in eight seats.

In February 1948, B.T. Ranadive (BTR) was

elected General Secretary. In 1948, it adopted the 'Programme of Democratic Revolution' - first mention of struggle against caste inequality. In 1951 party Congress 'People's Democracy' was substituted by 'National Democracy' as the main slogan of the party. In 1957, general elections CPI emerged as the largest opposition party.

CPI won the state elections in Kerala in 1957 and E.M.S. Namboodiripad became the Chief Minister.

In the International meeting of Communist parties in Moscow of 1957 the Communist Party of China criticized the CPI for having formed a ministry in Kerala. CPI and CPI(M) splits in 1964.

The Principal mass organizations of the CPI:

- (a) All India Trade Union Congress
- (b) All India Youth Federation
- (c) All India Students Federation
- (d) National Federation of Indian Women
- (e) All India Kisan Sabha
- (f) Bharatiya Khet Mazdoor Union
- (g) All India State Government Employees Federation

Revolutionary Communist Party of India (RCPI) was founded by Saumyendranath Tagore in 1934, breaking away from the Communist Party of India (CPI). During the period 1934–1938 the name of the party was Communist League.

### **The Ghadar Party**

The Ghadar Party was an organization founded in the United States and Canada with the aim to gaining India's independence from British rule. Key members included Lala Har Dayal, Sohan Singh Bhakna, Kartar Singh Sarabha, and Rashbehari Bose.

The economic downturn in India during the early nineteenth century witnessed a high level of emigration. Some of these emigrants settled in North America. These included Punjabis as well as people from other parts of India. The Canadian government decided to curtail this influx with a series of laws, which were aimed at limiting the entry of South Asians into the country and restricting the political rights of those already in the country. The Punjabi community had hitherto been an important loyal force for the British Empire and the community

had expected, equal welcome and rights from the British and Commonwealth governments as extended to British and white immigrants. These laws fed growing discontent, protests and anti-colonial sentiments within the community. Faced with increasingly difficult situations, the community began organising itself into political groups. A large number of Punjabis also moved to the United States, but they encountered similar political and social problems.

Rash Bihari Bose on request from Vishnu Ganesh Pingle, an American trained Ghadar, who met Bose at Benares and requested him to take up the leadership of the coming revolution. But before accepting the responsibility, he sent Sachin Sanyal to the Punjab to assess the situation. Sachin returned very optimistic, in the United States and Canada with the aim to liberate India from British rule. The movement began with a group of immigrants known as the Hindustani Workers of the Pacific Coast.

The Ghadar Party, initially the Pacific Coast Hindustan Association, was formed in 1913 in the United States under the leadership of Har Dayal, Sant Baba Wasakha Singh Dadehar, Baba Jawala Singh, Santokh Singh and Sohan Singh Bhakna as its president. The members of the party were Indian immigrants, largely from Punjab. Many of its members were students at University of California at Berkeley including Dayal, Tarak Nath Das, Maulavi Barkatullah, Harnam Singh Tundilat, Kartar Singh Sarabha and V.G. Pingle. The party quickly gained support from Indian expatriates, especially in the United States, Canada and Asia.

The party was built around the weekly paper *The Ghadar*, which carried the caption on the masthead: *Angrezi Raj Ka Dushman* (an enemy of the British rule). "Wanted brave soldiers", the Ghadar declared, "to stir up rebellion in India. Pay-death; Price-martyrdom; Pension-liberty; Field of battle-India". The ideology of the party was strongly secular. The first issue of *The Ghadar*, was published from San Francisco on November 1, 1913.

Following the voyage of the *Komagata Maru* in 1914, a direct challenge to Canadian racist anti-Indian immigration laws, several thousand Indians resident in the USA sold their business and homes ready to drive the British from India. However, Hardayal had fled to Europe concerned that the US authorities would hand him over to the British. Sohan Singh Bhakna was

already in British hands, and the leadership fell to Ram Chandra. Following the entry of Canada into World War I, the organization was centered in the USA and received substantial funding from the German government. Ghadar activists undertook what the British described as political terrorism. Ghadar activists were responsible for bombs planted on government property. In 1917, some of their leaders were arrested and put on trial in the Hindu German Conspiracy Trial.

During World War I, Ghadar party members returned to Punjab to agitate for rebellion alongside the Babbar Akali Movement. In 1915, they conducted revolutionary activities in central Punjab and attempted to organize uprisings, but their attempts were crushed by the British Government. The party rose to prominence in the second decade of the 20th century, and grew in strength owing to Indian discontent over World War I and the lack of political reforms. After the conclusion of the war, the party in America split into Communist and Anti-Communist factions. The party was formally dissolved in 1948.

### **The Hindu Mahasabha**

In 1910, an All India Hindu Conference was organised in Allahabad by leading Hindu social and political leaders who sought to organize Indian Hindus politically in response to the rise of the Muslim League. The Hindu Mahasabha was founded in 1914 in Amritsar and established its headquarters in Haridwar. Amongst its early leaders was the prominent nationalist and educationalist Pandit Madan Mohan Malaviya, who founded the Benaras Hindu University, and the Punjabi populist Lala Lajpat Rai. Under Malaviya, the Mahasabha campaigned for Hindu political unity, for the education and economic development of Hindus as well as for the reconversion of Muslims to Hinduism.

While not loyal to the British Raj, the Hindu Mahasabha did not actively support agitations against British rule in India. The Mahasabha refused to endorse any of the movements and participated in the legislative councils established by the British, which were otherwise boycotted by the Congress and most of the population. Malaviya's desire for independence through constitutional means made the party seem to cooperate with the British at a time when nationalist feelings were running high. The Mahasabha was also affected in its fortunes by appearing to be a party dominated by the upper

caste Brahmins. Although it opposed untouchability, the Mahasabha's orthodoxy on other matters concerning Hindu law and customs were a handicap in attracting the support of a vast majority of Hindus.

In the late 1920s, the Mahasabha came under the influence of nationalist Vinayak Damodar Savarkar, a former revolutionary who had been banned from anti-British political activities and opposed the secularism of the Congress. Under Savarkar, the Mahasabha became a more intense critic of the Congress and its policy of wooing Muslim support. The Mahasabha suffered a setback when in 1925, its former member Dr. Keshav Baliram Hedgewar left to form the Rashtriya Swayamsevak Sangh, a Hindu volunteer organization that abstained from active politics. Although ideologically similar to the Mahasabha, the RSS grew faster across the nation and became a competitor for the core constituency of the Mahasabha.

The party opposed the Quit India movement in 1942, and like the Muslim League, supported the British war effort in the Second World War. The Hindu Mahasabha performed poorly in the elections for the central and provincial legislative assemblies in 1937 and 1946.

After communal violence claimed the lives of thousands in 1946, Savarkar claimed that Gandhi's adherence to non-violence had left Hindus vulnerable to armed attacks by militant Muslims. When the partition of India was agreed upon in June 1947 after months of failed efforts at power-sharing between the Congress and the League, the Mahasabha condemned the Congress and Gandhi for agreeing to the partition plan.

On January 30, 1948, Nathuram Godse shot Mahatma Gandhi three times and killed him in Delhi. Godse and his fellow conspirators Digambar Badge, Gopal Godse, Narayan Apte, Vishnu Karkare and Madanlal Pahwa were identified as prominent members of the Hindu Mahasabha. Alongwith them, police arrested Savarkar, who was suspected of being the mastermind behind the plot. While the trial resulted in convictions and judgments against the others, Savarkar was released on a technicality, even though there was evidence that the plotters met Savarkar only days before carrying out the murder. The Kapur Commission in 1967 established that Savarkar was in close contact with the plotters for many months.

There was an angry popular backlash against Savarkar, Godse and the Hindu Mahasabha as their involvement in Gandhi's murder was revealed. The Hindu Mahasabha became more marginalised than ever. Its one-time rising star, Syama Prasad Mookerjee, left the party and established the Bharatiya Jana Sangh, the forerunner to the Bharatiya Janata Party, which is today the largest Hindu nationalist political party in India. The Hindu Mahasabha remains active as an organization, but it only a marginal presence in some parts of the Indian state of Maharashtra and negligible instances through the rest of the country.

### **The Liberal party**

The Liberal party was formed about 1910, and British intellectuals and British officials were often participating members of its committees. The Indian National Congress, which had been formed to create a mature political dialogue with the British government, included both moderates and extremists. Many moderate leaders with liberal ideas left the Congress with the rise of Indian nationalism, and extremist leaders like Bipin Chandra Pal, Lala Lajpat Rai and Bal Gangadhar Tilak.

When the Montagu report of 1918 was made public, there was a divide in the Congress over it. The moderates welcomed it while the extremists opposed it. This led to a schism in the Congress with moderate leaders and forming the "National Liberal Federation of India" in 1919. Its most prominent leaders were Tej Bahadur Sapru, V.S. Srinivasa Shastri and M.R. Jayakar.

Tej Bahadur Sapru emerged as the most important leader among the Liberals. During the agitation against the Simon Commission, he launched the idea of an all-parties conference in India to prepare an agreed constitutional scheme. This resulted in the "Nehru Report" which proposed a Dominion constitution and persuaded the new Labour Government in Britain to offer India a Round Table Conference.

A number of Liberals including Sapru and Shastri attended the first Round Table Conference (November 1930 to January 1931). They rallied the Indian Princes to the idea of an All-India federal union, recognizing that Dominion status would be a frail thing unless it embraced both the British Indian provinces and the princely Indian States. Sapru and Shastri likewise attacked the communal issue, working primarily

through M.A. Jinnah. The two Liberals' ultimate object was to secure a constitutional agreement, provisional if not final, on the basis of which the Congress might suspend noncooperation and renew negotiations with the British government.

After the Government of India Act, 1935, the Liberal Party also contested the 1937 elections, but fared poorly. The popularity of the Congress and the Muslim League diminished the influence of the Liberal Party and its session of 1945 proved to be the last.

The Liberals were moderate nationalists who openly pursued India's independence from British rule and resented the excesses of British imperialism. They preferred gradual constitutional reform to revolutionary methods as the means of achieving independence and because they attempted to secure constitutional reform by cooperating with British authority rather than defying it. Their goals and methods were inspired by British Liberalism. They aimed toward parliamentary democracy, including not only an institutional structure but a system of values which emphasized the achievement of national welfare through peaceable negotiation and compromise among competing public interests. Therefore, the Liberals regularly participated in the legislative councils and assemblies at the town, provincial and central levels. They also espoused the British system of education and cultural influences on Indian life.

The Liberal Party opposed Mahatma Gandhi and the Non-Cooperation Movement (1919-1922), the Salt Satyagraha (1930-31), and the Quit India Movement (1942-1945). The Liberal party was never popular with common Indians, and distrusted intensely by Indian nationalists. With the British decision to grant independence to India, the party disappeared from existence.

### **Rashtriya Swayamsevak Sangh**

RSS was founded in 1925 by Keshav Baliram Hedgewar, who was a doctor in the city of Nagpur, British India. Hedgewar as a medical student in Calcutta had been a part of the revolutionary activities of the Anushilan Samiti and Jugantar striving to free India from British rule. He was charged with sedition in 1921 by the British Administration and was imprisoned for one year.

After the formation of the RSS, Hedgewar kept the organization away from having any direct affiliation to any of the political organiza-

tions then fighting British rule. But Hedgewar and his team of volunteers, took part in the Indian National Congress, led movements against the British rule. Hedgewar was arrested in the Jungle Satyagraha agitation in 1931 and served a second term in prison.

It was founded as an educational group to train Hindu men by character-building to unite the Hindu community, counter British colonialism in India, and suppress Muslim separatism. Since its foundation it has espoused a Hindu nationalist agenda. It has mentioned its ideals to be as upholding Indian culture and its civilization values more than anything else. The group drew inspiration from European right-wing groups during WWII. RSS volunteers participated in various political and social movements including the Indian independence movement and the group became an extremely prominent Hindu nationalist group in India.

The RSS portrayed itself as a social movement and refused to consider itself a political party, and did not play any role in many of the efforts in Indian independence movement. When the Congress passed the Purna Swaraj resolution in 1930, Dr. Hedgewar asked all the RSS branches to hoist the Indian flag and organize lectures on the need for independence. However, the RSS emphatically rejected Gandhiji's willingness to cooperate with Muslims in the Anti-British struggle. In 1934, Congress passed a resolution prohibiting its members from joining RSS, Hindu Mahasabha or Muslim League.

RSS states that its ideology is based on the principle of selfless service to the nation. It has been criticized as an extremist and a paramilitary group.

It was banned by the British Raj, and then thrice by the post-independence Indian government — first in 1948 when Nathuram Godse, a former RSS member, assassinated Mahatma Gandhi; then during the emergency (1975-78); and after the demolition of Babri Masjid in 1992. The bans were subsequently lifted.

### **All India Majlis-e-Ittehad-ul Muslimeen**

All India Majlis-e-Ittehad-ul Muslimeen or AIMIM has roots back to the days of the princely State of Hyderabad. It was founded and shaped by Nawab Mahmood Nawaz Khan Qiledar of Hyderabad All India Majlis-e-Ittehad-ul

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The Razakars (volunteers), a Muslim paramilitary organization aimed at resisting merger with India, was linked to the MIM. In total up to 150,000 Razakar soldiers were mobilized to fight against the Indian Union and for the independence of the Hyderabad State against Indian integration. After the integration of the Hyderabad state with India, the MIM was banned in 1948. The Razakar leader Qasim Rizvi was jailed from 1948 to 1957, and then he was released on the condition to go to Pakistan, where he was granted asylum.

Before leaving, Qasim Rizvi handed over the responsibility of whatever remained of the Ittehadul Muslimeen, to Abdul Wahid Owaisi, a lawyer. Abdul Wahed Owaisi restructured the Party and Organized it into All India Majlis-e-Ittehadul Muslimeen.

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#### **All Jammu and Kashmir Muslim Conference**

In October 1932, Sheikh Abdullah founded the All Jammu and Kashmir Muslim Conference. On 11 June, 1939, it was renamed as the All Jammu and Kashmir National Conference. The National Conference was affiliated to the All India States Peoples Conference. Sheikh Abdullah was elected its president in 1947. In 1946, the National Conference launched an intensive agitation against the state government. It was directed against the Maharaja. The slogan of the agitation was "Quit Kashmir".

### **OTHER IMPORTANT ORGANIZATIONS**

#### **Federation of Indian Chambers of Commerce and Industry (FICCI)**

The Federation of Indian Chambers of Commerce and Industry (FICCI) is an association of business organizations in India. Established in 1927, on the advice of Mahatma Gandhi by GD Birla and Purushottam Das Thakurdas, it is the largest, oldest and the apex business organisation in India. It is a non-government, not-for-profit organisation. FICCI draws its membership from the corporate sector,

both private and public, including SMEs and MNCs. The chamber has an indirect membership of over 2,50,000 companies from various regional chambers of commerce. It is involved in sector specific business policy consensus building, and business promotion and networking. It is headquartered in the national capital New Delhi and has presence in 11 states in India and 8 countries across the world.

#### **All India Trade Union Congress (AITUC)**

The All India Trade Union Congress

(AITUC) is the oldest trade union federations in India and at present one of the five largest. It was founded on 31 October, 1920 in Bombay by N.M. Joshi, Lala Lajpat Rai and a few others and, until 1945 when unions became organised on party lines, it was the primary trade union organization in India. Since then it has been associated with the Communist Party of India. AITUC is a founder member of the World Federation of Trade Unions.

### **Confederation of Indian Industry (CII)**

The Confederation of Indian Industry (CII) is an association of Indian businesses which works to create an environment conducive to the growth of industry in the country. CII is a non-government, not-for-profit, industry-led and industry-managed organization, playing a proactive role in India's development process. The organization was founded in 1895 when 5 engineering firms, all members of the Bengal Chamber of Commerce and Industry, joined hands to form the Engineering and Iron Trades Association (EITA).

### **1895 - Engineering and Iron Trades Association (EITA)**

EITA established at the end of 1895 with the aspiration of pressurizing the provincial government to place orders for iron, steel and engineering goods with companies stationed in India. The practice back then was to place all government orders with enterprises based in UK.

### **1912 - Indian Engineering Association (IEA)**

The revision from EITA to IEA in 1912 echoed the association's decision to rule out traders from the membership and fixate fully on promoting the motive of manufacturers.

### **1942 - Engineering Association of India (EAI)**

Till 1942, IEA was the sole all-India association of engineering industry and characterized mainly big engineering companies, especially the British firms. This drove to a situation where the concern of the Indian enterprises (mainly medium and small scale) was not adequately represented. Hence the Engineering Association of India (EAI) was established in 1942 as a branch of the Indian Chamber of Commerce. EAI represented small and medium engineering firms mostly bought and encouraged by Indians, and had different sources and management approaches from the IEA.

### **1974 - Association of Indian Engineering Industry (AIEI)**

After India's Independence in 1947, the public sector feigned the advantageous role in industrial development. By 1970s, an advanced foundation of heavy industries had been built, but private companies faced constrictions through licensing demands for fresh units and /or expansion. Keeping in perspective the greater importance of the Engineering industry, in April 1974, the two associations - IEA and EAI - incorporated to form the Association of Indian Engineering Industry (AIEI). For the engineering industry the association meant a stronger affiliation capable of utilizing larger resources and providing a broader range of benefits.[5]

### **1986 - Confederation of Engineering Industry (CEI)**

Foreseeing the upcoming challenges in the future, the leadership at AIEI felt the need for greater consolidation and solidarity that would put the industry on a stronger footing and would help it meet the challenges of competition and globalization. Thus in 1986 there was a change in name from AIEI to the Confederation of Engineering Industry (CEI), reflecting the growth and expansion of the organization since 1974. CEI now became an apex body for manufacturing industries at the national level.

### **1992 - Confederation of Indian Industry (CII)**

In 1991, industrial licensing was abolished and economic reforms on a wide scale started taking shape. With effect from 1 January, 1992, in keeping with the government's decision to opt for the liberalisation of the Indian economy, the name of CEI was changed to Confederation of Indian Industry (CII). In a new policy environment, it was natural that there would be inter-sectoral integration through a process of diversification and expansion, where the engineering units would diversify into non-engineering units and vice-versa. Since 1992, through rapid expansion and consolidation, CII has grown to be the most visible business association in India.

Founded in 1895, CII has over 7300 members, from the private as well as public sectors, including SMEs and MNCs, and an indirect membership of over 90,000 enterprises from around 257 national and regional sectoral industry bodies.

CII works closely with Government on policy issues, interfacing with thought leaders, and enhancing efficiency, competitiveness and

business opportunities for industry through a range of specialized services and strategic global linkages.

## **SOCIO – RELIGIOUS MOVEMENTS (ORGANIZATIONS AND PERSONALITIES)**

### **Brahmo Sabha**

In 1815, Raja Rammohan Roy established the Atmiya Sabha. Later, it was developed into the Brahmo Sabha in August 1828. Brahmo Samaj, Brahmo also spelled Brahma, (Sanskrit: “Society of Brahma”), quasi-Protestant, theistic movement within Hinduism. The Brahmo Samaj does not accept the authority of the Vedas, has no faith in avatars (incarnations), and does not insist on belief in karma (causal effects of past deeds) or rebirth. It discards Hindu rituals and adopts some Christian practices in its worship. Influenced by Islam and Christianity, it denounces polytheism, idol worship, and the caste system. The society has had considerable success with its programs of social reform but has never had a significant popular following.

Whereas Ram Mohun Roy wanted to reform Hinduism from within, his successor, Debendranath Tagore, broke away in 1850 by repudiating Vedic authority and making reason and intuition the basis of Brahmanism. He tried, however, to retain some of the traditional Hindu customs, and a radical group led by Keshab Chunder Sen seceded and organized the Brahmo Samaj of India in 1866 (the older group became known as the Adi—i.e., original—Brahmo Samaj). The new branch became eclectic and cosmopolitan and was also most influential in the struggle for social reform. It sponsored the Band of Hope temperance society, encouraged the education of women, and campaigned for the remarriage of widows and for legislation to prevent child marriages. When Keshab arranged for his daughter to marry the Prince of Cooch Bihar, both parties were well under age. He was thus violating his own reformist principles, and many of his followers rebelled, forming a third samaj, or “association,” the Sadharan (i.e., common) Brahmo Samaj in 1878. The Sadharan Samaj gradually reverted to the teaching of the Upanishads and carried on the work of social reform. Although the movement lost force in the 20th century, its fundamental social tenets were accepted, at least in theory, by Hindu society.

### **The Young Bengal Movement**

Henry Vivian Derozio was the founder of the Young Bengal Movement. He was born in Calcutta in 1809 and taught in the Hindu College, Calcutta. He died of cholera in 1833. His followers were known as the Derozians and their movement the Young Bengal Movement. They attacked old traditions and decadent customs. They also advocated women’s rights and their education. They founded associations and organized debates against idol worship, casteism and superstitions.

### **The Arya Samaj**

The Arya Samaj was founded by Swami Dayanand Saraswati. The Arya Samaj movement was an outcome of reaction to Western influences. It was revivalist in form though not in content. The founder, Swami Dayanand, rejected Western ideas and sought to revive the ancient religion of the Aryans. Swami Dayanand (1824-83) believed the Vedas were the source of true knowledge. His motto was “Back to the Vedas”. He was against idol worship, child marriage and caste system based on birth. He encouraged inter-caste marriages and widow remarriage. He started the Suddhi movement to bring back those Hindus who had converted to other religions to its fold. The most phenomena achievement of the Arya Samaj has been in the field of social reform and spread of education. The Samaj based its social programme entirely on the authority of the Vedas, of course conditioned by rationalism and utilitarianism. The Arya Samaj’s social ideals comprise, among others, the Fatherhood of God and the brotherhood. The Arya Samaj’s social ideals comprise, among others, the Fatherhood of God and the brotherhood of man, the equality of sexes, absolute justices and fairplay between man and man and nation and nation and love and charity towards all. The Arya Samaj lays great emphasis on education and enjoins on all Arya Samajists to endeavours to diffuse knowledge and dispel ignorance. The Arya Samaj movement gave proud self-confidence and self-reliance to the Hindus and undermined

the belief in the superiority of the White Race and western culture. As a disciplined Hindu organization, it succeeded in protecting Hindu society from the onslaught of Islam and Christianity. Rather, the Samaj started the shudhi movement to convert non-Hindu to Hinduism. Further; it infused a spirit of intense patriotism. The Samaj always remained in the forefront of political movement and produced leaders of the eminence of Lal Hans Raj, pandit Guru Dutt and Lala Lajpat Rai. Dayanand's political slogan was 'India for the Indians'.

The Arya Samaj, though founded in Bombay, became very powerful in Punjab and spread its influence to other parts of India. It has contributed very much to the spread of education. The first Dayanand Anglo-Vedic (DAV) School was founded in 1886 at Lahore. Many more schools came up in other parts of India in later years.

### **Prarthana Samaj**

The Prarthana Samaj was founded in 1867 in Bombay by Dr. Atmaram Pandurang. It was an off-shoot of Brahmo Samaj. It was a reform movement within Hinduism and concentrated on social reforms like inter-dining, inter-marriage, widow remarriage and uplift of women and depressed classes. Justice M.G. Ranade and R.G. Bhandarkar joined it in 1870 and infused new strength to it. Justice Ranade promoted the Deccan Education Society.

### **Ramakrishna Mission**

Ramakrishna Mission is an organisation which forms the core of a worldwide spiritual movement known as the Ramakrishna Movement or the Vedanta Movement. The mission is a philanthropic, volunteer organisation founded by Ramakrishna's chief disciple Vivekananda on 1 May, 1897. It is a social service and charitable society. The objectives of this Mission are providing humanitarian relief and social work through the establishment of schools, colleges, hospitals and orphanages. It uses the combined efforts of hundreds of ordered monks and thousands of householder disciples. The mission bases its work on the principles of karma yoga. The mission subscribes to the ancient Hindu philosophy of Vedanta.

### **Theosophical Society**

The Theosophical Society was founded by westerners who drew inspiration from Indian

thought and culture. Madame H.P. Blavatsky (1831-1891) of Russo-German birth laid the foundation of the movement in the United States in 1875. Later Colonel M.S. Olcott (1832-1907) of the U.S. Army joined her. In 1882, they shifted their headquarters to India at Adyar, an outskirt of Madras. The members of that society believe that a special relationship can be established between a person's soul and God by contemplation, prayer, revelations, etc. The Society accepts the Hindu beliefs in reincarnation. Karma and draws inspiration from the philosophy of the Upanishads and Samkhya, Yoga and Vedanta school of thought. It aims to work for universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour. The Society also seeks to investigate the unexplained laws of nature and the powers latent in man. The Theosophical Movement came to be allied with Hindu Renaissance.

In India the movement became somewhat popular with the election of Mrs. Annie Besant (1847-1933) as its President after the death of Olcott in 1907. In (1889), she formally joined Theosophical Society. After the death of Madame Blavatsky in 1891, Mrs. Besant felt lonely and decided to come to India. Mrs. Besant was well acquainted with Indian thought and culture and her approach was Vedantic as is very evident from her remarkable translation of the Bhagvat Gita. Madame Blavatsky's main emphasis had been on the occult than spiritualism. Mrs. Besant found a bridge between matter and mind. In India, under the guidance, Theosophy became a movement of Hindu Revival. Talking of the Indian problem, Besant laid the foundation of the Central Hindu College in Benares in 1898 where both the Hindu religion and western scientific subjects were taught. The College became the nucleus for the formation of Benares Hindu University in 1916. Mrs. Besant also did much for the cause of female education. She also formed the home Rule League on the patterns of the Irish Home Rule movement. The Theosophical Society provided a common denominator for the various sects and fulfilled the urge of educated Hindus. However to the average Indian the philosophy of Theosophical Movement seemed rather vague and positive programmed and as such its impact was limited to a small segment of the westernized class.

### **Aligarh Movement**

The Aligarh Movement was started by Sir

Syed Ahmad Khan (1817-98) for the social and educational advancement of the Muslims in India. He fought against the medieval backwardness and advocated a rational approach towards religion. In 1866, he started the Mohammadan Educational Conference as a general forum for spreading liberal ideas among the Muslims. In 1875, he founded a modern school at Aligarh to promote English education among the Muslims. This had later grown into the Mohammadan Anglo Oriental College and then into the Aligarh Muslim University.

### **The Deoband School**

The orthodox section among the Muslim ulema organised the Deoband Movement. It was a revivalist movement whose twin objectives were:

- (i) To propagate among the Muslims the pure teachings of the Koran and the Hadis.
- (ii) To keep alive the spirit of jihad against the foreign rulers.

The new Deoband leader Mahmud-ul-Hasan (1851-1920) sought to impart a political and intellectual content to the religious ideas of the school. The liberal interpretation of Islam created a political awakening among its followers.

### **Sikh Reform Movement**

Punjab also came under the spell of reforms. Baba Dayal Das founded the Nirankari Movement. He insisted the worship of God as nirankar (formless). The Namdhari Movement was founded by Baba Ram Singh. His followers wore white clothes and gave up meat eating. The Singh Sabhas started in Lahore and Amritsar in 1870 were aimed at reforming the Sikh society. They helped to set up the Khalsa College at Amritsar in 1892. They also encouraged Gurmukhi and Punjabi literature. In 1920, the Akalis started a movement to remove the corrupt Mahants (priests) from the Sikh gurudwaras. The British government was forced to make laws on this matter. Later, the Akalis organized themselves into a political party.

### **Parsi Reform Movement**

The Parsi Religious Reform Association was founded at Bombay by Furdunji Naoroji and S.S. Bengalee in 1851. They advocated the spread of women's education. They also wanted to reform

their marriage customs. Naoroji published a monthly journal, Jagat Mithra. The momentum gathered through these reform movements and went a long way in uplifting the entire community. By the middle of the twentieth century most of them were highly placed in various capacities and have made a significant contribution to India's development.

### **Raja Rammohan Roy**

Raja Rammohan Roy is considered as the first 'modern man of India'. He was a pioneer of socio-religious reform movements in modern India. Born in 1772 in the Hooghly district of Bengal, he inculcated a brilliant freedom of thought and rationality. He studied the Bible as well as Hindu and Muslim religious texts. He had excellent command over many languages including English, Sanskrit, Persian, Arabic, French, Latin, Greek and Hebrew.

In 1815, he established the Atmiya Sabha. Later, it was developed into the Brahmo Sabha in August 1828. Through this organization, he preached that there is only one God. He combined the teachings of the Upanishads, the Bible and the Koran in developing unity among the people of different religions. The work of the Atmiya Sabha was carried on by Maharishi Debendranath Tagore (father of Rabindranath Tagore), who renamed it as Brahmo Samaj. He turned the Brahmo Samaj into a leading social organization of India.

Raj Rammohan Roy is most remembered for helping Lord William Bentinck to declare the practice of Sati, a punishable offence in 1829. He also protested against the child marriage and female infanticide. He favored the remarriage of widows, female education and women's right to property. He felt that the caste system was the greatest hurdle to Indian unity. He believed in the equality of mankind. He did not believe in the supremacy of the Brahmin priests. He favoured inter-caste marriages. He himself adopted a Muslim boy.

In 1817, he founded the Hindu College (now Presidency College, Calcutta) along with David Hare, a missionary. He also set up schools for girls. Rammohan Roy started the first Bengali weekly Samvad.

Kaumudi and edited a Persian weekly Mirat-ul-akhbar. He stood for the freedom of the press. Rammohan died in Bristol in England in 1833.

## Swami Dayanand Saraswati

Mulshanker (1824-83) popularly known as Dayanand was born in a Brahmin family living in the old Morvi state in Gujarat. Dayanand's quest for the truth goaded him to yogabhyas (contemplation or communion) and to learn Yoga it was necessary to leave home. For fifteen years (1845-60) Dayanand wandered as an ascetic in the whole of India studying Yoga. In 1875 he formally organised the first Arya Samaj unit at Bombay. For the rest of his life, Dayanand extensively toured India for the Propagation of his ideas. Dayanand's ideal was to unite India religiously, socially and nationally-Aryan religions to be the common religion of all, a classless and casteless society, and an Indian free from foreign rule. He looked on the Vedas. He gave his own interpretation of the Vedas. He disregarded the authority of the later Hindu scriptures like the puranas and described them as the work of lesser men a responsible for the evil practices of idol worship and other superstitious beliefs in Hindu religion. Dayanand condemned idol worship and preached unity of Godhead. His views were published in his famous work Satyarthaa Prakash (The True Exposition). Dayanand launched a frontal attack on the numerous abuses (like idolatry, polytheism, belief in magic, charms, animal sacrifice, feeding the dead through shrads, etc.) that had crept into Hindu religion in the 19th century. He rejected the popular Hindu philosophy which held that the physical world where evil existed and to seek union with God. Against this belief, Dayanand held that God, soul and matter (prakriti) were distinct and eternal entities and every individual had to work out his own salvation in the light of the eternal principles governing human conduct. In rejecting monism, Dayanand also dealt a serve blow at the popular belief in pre-determination. The swami contended that human beings were not playthings of fate and as such no one could avoid responsibility for his actions on the plea that human deeds were predetermined. Dayanand accepted the doctrine of karma, but rejected the theory of niyati (destiny).

Dayanand challenged the dominant position of the Brahmin priestly class in the spiritual and social life of the Hindus. The swami asserted every Hindu's right to read and interpret the Vedas. He strongly condemned the caste system based on birth, though he subscribed to the Vedic notion of the four-Varna system in which

a person was not born in any Varna (caste). The swami was also a strong advocate of equal status between man and woman; he pleaded for widow remarriage and condemned child marriages. In sarcastic languages he described the Hindu race as by the children of children?. It should be clearly understood that Dayanand's slogan of Back to the Vedic was a call for revival of Vedic learning and Vedic purity of religion and not revival of Vedic times. He accepted modernity and displayed patriotic attitude to national problems.

## Swami Vivekananda

The original name of Swami Vivekananda was Narendranath Dutta (1863-1902) and he became the most famous disciple of Shri Ramkrishna Paramahansa. He was born in a prosperous Bengali family of Calcutta and educated in Scottish Church College. In 1886, Narendranath took the vow of Sanyasa and was given the name, Vivekananda. He preached Vedantic Philosophy. He condemned the caste system and the current Hindu emphasis on rituals and ceremonies.

Swami Vivekananda is known for his inspiring speech at the Parliament of the World's Religions at Chicago on 11 September, 1893, where he introduced Hindu philosophy to the west. But this was not the only contribution of the saint. He revealed the true foundations of India's unity as a nation. He taught how a nation with such a vast diversity can be bound together by a feeling of humanity and brotherhood. Vivekananda emphasized the points of drawbacks of western culture and the contribution of India to overcome those. Freedom fighter Netaji Subhash Chandra Bose once said: "Swamiji harmonized the East and the West, religion and science, past and present. And that is why he is great. Our countrymen have gained unprecedented self-respect, self-reliance and self-assertion from his teachings." Vivekananda was successful in constructing a virtual bridge between the culture of East and the West. He interpreted the Hindu scriptures, philosophy and the way of life to the Western people. He made them realize that inspite of poverty and backwardness, India had a great contribution to make to world culture. He played a key role in ending India's cultural isolation from the rest of the world. Vivekanand never gave any political message. All the same, through his speeches and writings he infused into the new

generation a sense of pride in India's past, a new faith in India's culture and a rare sense of self-confidence in India's future. He was a patriot and worked for the upliftment of the people. 'So far as Bengal is concerned writes Subhash Bose? Vivekanand may be regarded as the spiritual father of the modern nationalist movement.

### **Pandit Ishwar Chandra Vidyasagar**

Pandit Ishwar Chandra was a great educator, humanist and social reformer. He was born in 1820 in a village in Midnapur, Bengal. He rose to be the Head Pandit of the Bengali Department of Fort William College. He firmly believed that reform in Indian society could only come about through education. He is considered as one of the pillars of Bengal renaissance. In other words, he managed to continue the reforms movement that was started by Raja Rammohan Roy. Vidyasagar was a well-known writer, intellectual and above all a staunch follower of humanity. He brought a revolution in the education system of Bengal. In his book, "Barno-Porichoy" (Introduction to the letter), Vidyasagar refined the Bengali language and made it accessible to the common strata of the society. Poet Michael Madhusudan Dutta while writing about Ishwar Chandra said: "The genius and wisdom of an ancient sage, the energy of an Englishman and the heart of a Bengali mother". Vidyasagar founded many schools for girls. He helped J.D. Bethune to establish the Bethune School. He founded the Metropolitan Institution in Calcutta. He protested against child marriage and favoured widow remarriage which was legalised by the Widow Remarriage Act (1856). It was due to his great support for the spread of education that he was given the title of Vidyasagar.

### **Jyotiba Phule**

Jyotiba Phule was one of the prominent social reformers of the nineteenth century India. He led the movement against the prevailing caste-restrictions in India. He revolted against the domination of the Brahmins and for the rights of peasants and other low-caste fellow. He believed that enlightenment of the women and lower caste people was the only solution to combat the social evils. Therefore, in 1848, he along with his wife started a school for the girls. Jyotirao attacked the orthodox Brahmins and other upper castes and termed them as "hypocrites". He campaigned against the authoritarianism of the upper caste people. He

urged the "peasants" and "proletariat" to defy the restrictions imposed upon them. In 1851, Jyotiba established a girls' school and asked his wife to teach the girls in the school. Jyotirao, later, opened two more schools for the girls and an indigenous school for the lower castes, especially the Mahars and Mangs. Viewing the pathetic condition of widows and unfortunate children Jyotirao decided to open an orphanage. In order to protect those widows and their children, Jyotiba Phule established an orphanage in 1854.

### **Satya Shodhak Samaj**

After tracing the history of the Brahmin domination in India, Jyotirao blamed the Brahmins for framing the weird and inhuman laws. He concluded that the laws were made to suppress the "shudras" and rule over them. In 1873, Jyotiba Phule formed the Satya Shodhak Samaj (Society of Seekers of Truth). The purpose of the organization was to liberate the people of lower-castes from the suppression of the Brahmins. The membership was open to all and the available evidence proves that some Jews were admitted as members. In 1876, there were 316 members of the 'Satya Shodhak Samaj'. In 1868, in order to give the lower-caste people more powers Jyotirao decided to construct a common bathing tank outside his house. He also wished to dine with all, regardless of their caste.

Jyotiba Phule devoted his entire life for the liberation of untouchables from the exploitation of Brahmins. He revolted against the tyranny of the upper castes. On 28 November, 1890, the great reformer of India, Mahatma Jyotirao Phule, passed away.

### **Saint Ramalinga**

Saint Ramalinga was one of the foremost saints of Tamil Nadu in the nineteenth century. He was born on October 5, 1823 at Marudhur, near Chidambaram. He was the last son of his father, Ramayya Pillai and mother, Chinnammayar. Developing a deep interest in spiritual life, Ramalinga moved to Karunguli in 1858, a place near Vadalur where the Saint later settled down. His divine powers came to be recognized at the early age of eleven. In 1865, he founded the Samarasa Suddha Sanmargha Sangha for the promotion of his ideals of establishing a casteless society. He preached love and compassion to the people. He composed Tiru Arutpa. His other literary works include Manu Murai Kanda Vasagam and Jeeva Karunyam. His language

was so simple as to enable the illiterate people to understand his teachings. In 1870, he moved to Mettukuppam, a place three miles away from Vadalur. There he started constructing the Satya Gnana Sabai in 1872. He introduced the principle that God could be worshipped in the form of Light.

### **Sri Vaikunda Swamikal**

Sri Vaikunda Swamikal was born in 1809 at Swamithoppu in the Kanyakumari district of Tamil Nadu. His original name was Mudichoodum Perumal but he was called Muthukkutty. He preached against the caste system and untouchability. He also condemned religious ceremonies. Many came to his place to worship him and slowly his teachings came to be known as Ayyavazhi. By the midnineteenth century, Ayyavazhi came to be recognized as a separate religion and spread in the regions of South Travancore and South Tirunelveli. After his death, the religion was spread on the basis of his teachings and the religious books Akilattirattu Ammanai and Arul Nool. Hundreds of Nizhal Thangals (places of worship) were built across the country.

### **Periyar E.V.R. and Self-Respect Movement**

Periyar E.V. Ramaswamy was a great social reformer. In 1921, during the anti-liquor campaign he cut down 1000 coconut trees in his own farm. In 1924, he took an active part in the Vaikam Satyagraha. The objective of the Satyagraha was to secure for untouchables the right to use a road near a temple at Vaikom in Kerala. E.V.R. opposed the Varnashrama policy followed in the V.V.S. Iyer's Seranamadevi Gurugulam. During 1920-1925 being in the Congress Party he stressed that Congress should accept communal representation.

Subsequently in 1925, he started the "Self-Respect Movement". The aims of the 'Self-Respect Movement' were to uplift the Dravidians and to expose the Brahminical tyranny and deceptive methods by which they controlled all spheres of Hindu life. He denounced the caste system, child marriage and enforced widowhood. He encouraged inter-caste marriages. He himself conducted many marriages without any rituals. Such a marriage was known as "Self-Respect Marriage." He gave secular names to new born babies. He attacked the laws of Manu, which he called the basis of the entire Hindu social fabric of caste. He founded the Tamil jour-

nals Kudiarasu, Puratchi and Viduthalai to propagate his ideals. In 1938, at Tamil Nadu, Women's Conference appreciated the noble service rendered by E.V.R. He was given the title "Periyar". On 27th June, 1970, the UNESCO organisation praised and adorned with the title "Socrates of South Asia".

### **Tulsi Ram**

Popularly known as Shiva Dayal Saheb, he founded the Radha Soami Satsang, an esoteric sect, in 1861 at Agra, with the aim of propagating a monotheistic doctrine. According to him, the only means of salvation was the practice of surat sabdyoga (union of the human soul with the spirit-current or word) under the guidance of a Sant Satguru or sincere lover of the Supreme Being. His teachings were embodied in two books, each named Sarr Bachan (Essential Utterance). The sect recognizes no God of the Hindu pantheon, nor any temples or sacred places except those sanctified by the presence of the guru or his relics.

### **Shivanarayan Agnihotri**

Hailing from UP, he was educated in the Engineering College at Rurki and later became an active member of the Lahore branch of the Brahmo Samaj. But due to differences with the other leaders of the Samaj, he left it and founded the Deva Samaj in 1887 at Lahore with aims similar to those of the Brahmo Samaj but with an additional element, namely the predominance of the guru. The religious text of this Samaj was Deva Shastra and the teaching devadharm. The guru, claiming supernatural powers was practically regarded and worshipped as a god by his disciples.

### **N M Joshi**

Initially a member of Gokhale's Servants of India Society, he founded the Social Service League at Bombay in 1911 with the aim of securing for the masses better and reasonable conditions of life and work. He also founded the All India Trade Union Congress in 1920 at Bombay, but left it in 1929 when it showed leaning towards the Soviet Union, and started the Indian Trades Union Federation.

### **H N Kunzru**

He founded the Seva Samiti at Allahabad in 1914 with the objective of organizing social service during natural calamities, and promoting

education, sanitation, physical culture, etc. He was also a member of the Servants of India Society earlier.

### **Shri Ram Bajpai**

Another member of the Servants of India Society, he founded the Seva Samiti Boy Scouts Association in 1914 at Bombay on the lines of the worldwide Baden-Powell Organization, which at that time banned Indians from joining it. Though later Baden-Powell, after a private visit to India, lifted the colour bar, Bajpai's organization continued its separate existence, for it had the aim of bringing about the complete Indianisation of the Boy Scout movement in India.

### **Muhammad Iqbal (1873-1 938)**

He emphasized the need for a reconstruction of Muslim religious thought in the light of the problems posed by the modern world; criticized those ascetic elements of religious thought which

made man parasitic and indolent, and preached a life of self-assertion, self-realization; influenced the contemporary Muslim religious attitude through his poetry.

### **Maulana Shibli Numani**

He founded the institution of Nadwah-ul-Ulama at Lucknow in 1894 with the objectives of recasting Muslim educational system, developing religious sciences, reforming Muslim morals and putting an end to theological controversies within Islam.

### **Syed Nazir Husain**

He founded the sect of Ahl-i-Hadis (People of the hadith) in Punjab in the second half of the 19th century. This group considered only the hadith (Sayings of the Prophet) and the Quran as the only and the ultimate authority on Islam, and refused to recognize none of the existing four schools of jurisprudence.

## **EMINENT PERSONALITIES**

### **Mahatma Gandhi**

Mahatma Gandhi was born as Mohandas Karamchand Gandhi on October 2, 1869 at Porbandar, located in the present day state of Gujarat. His father Karamchand Gandhi was the Diwan (Prime Minister) of Porbandar. Gandhi's mother Putlibai was a pious lady and under her tutelage Gandhi imbibed various principles of Hinduism at an early age.

After completing his college education Gandhi left for England on September 4, 1888 to study law at University College, London. In 1893, went to South Africa as a legal advisor to an Indian firm in South Africa. This decision alone changed the life of Gandhi, and with that, the destiny of an entire nation. As he descended in South Africa, Gandhi was left appalled at the rampant racial discrimination against Indians and blacks by the European whites.

Soon Gandhi found himself at the receiving end of such abuse and he vowed to take up the cudgels on behalf of the Indian community. He organized the expatriate Indians and protested against the injustices meted out by the African government. After years of disobedience and non-violent protests, the South African government finally conceded to Gandhi's demands and an agreement to this effect was signed in 1914. A battle was won, but Gandhi

realized the war that was to be waged against the British awaits his arrival in India. He returned to India the next year.

After reaching India, Gandhi travelled across the length and breadth of the country to witness the atrocities of the British regime. He soon founded the Satyagraha Ashram and successfully employed the principles of Satyagraha in uniting the peasants of Kheda and Champaran against the government. After this victory Gandhi was bestowed the title of Bapu and Mahatma and his fame spread far and wide.

In 1921, Mahatma Gandhi called for the non-cooperation movement against the British Government with the sole object of attaining Swaraj or independence for India. Even though the movement achieved roaring success all over the country, the incident of mob violence in Chauri-Chaura, Uttar Pradesh forced Gandhi to call off the mass disobedience movement. Consequent to this, Mahatma Gandhi took a hiatus from active politics and instead indulged in social reforms.

The year 1930 saw Gandhi's return to the fore of Indian freedom movement and on March 12, 1930 he launched the historic Dandi March to protest against the tax on salt. The Dandi March soon metamorphosed into a huge Civil Disobedience Movement. The Second World

War broke out in 1939 and as the British might began to wane, Gandhi called for the Quit India movement on August 8, 1942. Post World War, the Labour Party came to power in England and the new government assured the Indian leadership of imminent independence.

The Cabinet Mission sent by the British government proposed for the bifurcation of India along communal lines which Gandhi vehemently protested. But eventually he had to relent and on the eve of independence thousands lost their lives in communal riots. Gandhi urged for communal harmony and worked tirelessly to promote unity among the Hindus and Muslims. But Mahatma's act of benevolence angered Hindu fundamentalists and on January 13, 1948. He was assassinated by Hindu fanatic Nathuram Godse.

### ***Philosophy of Mahatma Gandhi***

The evolution of Mohandas Karamchand Gandhi into the 'Mahatma' of our times very much hinges on the principles that were the guiding light of his life. Till his last breath, Gandhiji unflinchingly adhered to these philosophies often referred by the collective term 'Gandhism'. Over the years the thoughts and the philosophy of Mahatma Gandhi have inspired generations across the world and they have often been the bedrock of civil rights movements waged against oppressive regimes.

### ***Truth***

Truth or 'Satya' was the sovereign principle of Mahatma Gandhi's life. The Mahatma's life was an eternal conquest to discover truth and his journey to that end was marked by experiments on himself and learning from his own mistakes. Fittingly his autobiography was titled 'My Experiments with Truth.' Gandhi strictly maintained that the concept of truth is above and beyond of all other considerations and one must unfailingly embrace truth throughout one's life.

### ***Satyagraha***

Gandhiji pioneered the term Satyagraha which literally translates to 'an endeavor for truth.' In the context of Indian freedom movement, Satyagraha meant the resistance to the British oppression through mass civil disobedience. The tenets of Truth or Satya and nonviolence were pivotal to the Satyagraha movement and Gandhi ensured that the millions

of Indians seeking an end to British rule adhered to these basic principles steadfastly.

### ***Non-violence***

The principle of non-violence or Ahimsa has been integral to many Indian religions and Mahatma Gandhi espoused for total non-violence in the Indian freedom struggle. He was determined to purge the Satyagraha movement of any violent elements and incidents of violence by Satyagrahis in Chauri-Chaura, Uttar Pradesh led him to call off the Civil Disobedience Movement.

### ***Khadi***

Khadi, an unassuming piece of handspun and hand-woven cloth, embodies the simplicity synonymous with Mahatma Gandhi's persona. After renouncing the western attire of his advocacy days in South Africa, Gandhi embraced the practice of weaving his own clothes from thread he himself spun and encouraged others to follow suit. Mahatma used the adoption of Khadi as a subtle economic tool against the British industrial might and also as a means of generating rural employment in India.

### ***Jawaharlal Nehru***

Jawaharlal Nehru was born on 14 November, 1889, to a wealthy Kashmiri Brahmin family in Allahabad, Uttar Pradesh. His father Motilal Nehru was a renowned advocate and also an influential politician. For higher education, young Nehru was sent to Harrow school and then later to Cambridge University in England. After spending two years at the Inner Temple, London, he qualified as a barrister. During his stay in London, Nehru was attracted by the ideas of liberalism, socialism and nationalism. In 1912, he had returned to India and joined the Allahabad High Court Bar.

In 1916, Nehru participated in the Lucknow Session of the Congress. There after a very long time, member of both the extremist and moderate factions of the Congress party had come. All the members equivocally agreed to the demand for "swaraj" (self rule). Although the means of the two sections were different, the motive was "common" - freedom. In 1921, Nehru was imprisoned for participating in the first civil disobedience campaign as general secretary of the United Provinces Congress Committee. The life in the jail helped him in understanding the philosophy followed by Gandhi and others

associated with the movement. He was moved by Gandhi's approach of dealing with caste and "untouchability". With the passing of every minute, Nehru was emerging as a popular leader, particularly in Northern India. In 1922, some of the prominent members including his father Motilal Nehru had left the congress and launched the "Swaraj Party". The decision, no doubt upset Jawahar but he rejected the possibility of leaving the Congress party. He was also elected as the president of the Allahabad municipal corporation in 1920. In 1926, he traveled to the flourished European nations like Germany, France and the Soviet Union. Here, Nehru got an opportunity to meet various Communists, Socialists, and radical leaders from Asia and Africa. Nehru was also impressed with the economic system of the communist Soviet Union and wished to apply the same in his own country. In 1927, he became a member of the League against Imperialism created in Brussels, the capital city of Belgium.

During the Guwahati Session in 1928, Mahatma Gandhi announced that the Congress would launch a massive movement if the British authority did not grant dominion status of India within next two years. It was believed that under the pressure of Nehru and Subhash Chandra Bose, the deadline was reduced to one year. Jawaharlal Nehru criticized the famous "Nehru Report" prepared by his father Motilal Nehru in 1928 that favored the concept of a "dominion status for India within the British rule".

In 1930, Mahatma Gandhi advocated Nehru as the next president of the Congress. The decision was also an attempt to abate the intensity of "communism" in the Congress. The same year, Nehru was arrested for the violation of the Salt Law.

In 1936, Nehru was re-elected as the president of the Indian National Congress. Sources suggest that a heated argument between the classical and young leaders had taken place in the Lucknow Session of the party. The young and "new-gen" leaders of the party had advocated for an ideology, based on the concepts of Socialism.

Fifteen years after the Guwahati Session, on 15 August, 1947, the congress succeeded to overthrow the influential British Empire. Nehru was recognized as the first Prime Minister of independent India. In the year 1949, Jawaharlal Nehru made his first visit to the United States,

seeking a solution to India's urgent food shortage. In 1951, Jawaharlal Nehru launched the country's "First Five-Year Plan" emphasizing on the increase in the agricultural output. He was also the chief framer of domestic and international policies between 1947 and 1964. It was under Nehru's supervision that India launched its first Five-Year Plan in 1951. Nehru's predominant roles in substantiating India's role in the foundation of institutions like NAM had surprised the then stalwarts of international politics. He advocated the policy of Non-Alignment during the cold war and India, subsequently, kept itself aloof from being in the process of "global bifurcation".

In 1964, Jawaharlal Nehru suffered a stroke and a heart attack. On 27 May, 1964, Nehru passed away. Nehru was cremated at the Shantivana on the banks of the Yamuna River, Delhi.

### **Vallabhbhai Patel**

Vallabhbhai Patel was born on October 31, 1875 in Gujarat to Zaverbhai and Ladbai. He completed his law studies in 1913 and came back to India and started his law practice. For his Excellencies in Law, Vallabhbhai was offered many lucrative posts by the British Government but he rejected all. Later, inspired by Gandhi's work and philosophy Patel became a staunch follower of him.

In 1917, Sardar Vallabhbhai was elected as the Secretary of the Gujarat Sabha. The next year, when there was a flood in Kaira, the British insisted on collecting tax from the farmers. Sardar Vallabhbhai led a massive "No Tax campaign" that urged the farmers not to pay their land. The peaceful movement forced the British authority to return the then land taken away from the farmers. His effort to bring together the farmers of his area brought him the title of 'Sardar' to his name. In 1928, the farmers of Bardoli faced a similar problem of "tax-hike". After prolonged summons, when the farmers refused to pay the extra tax, the government in retaliation seized their lands. The agitation took on for more than six months and after a deal struck between the government and farmer's representatives, the lands were returned.

In 1930, Sardar Vallabhbhai Patel was imprisoned for participating in the famous Salt Satyagraha called by Mahatma Gandhi. His

inspiring speeches during the "Salt Movement" transformed the lives of numerous people, who later played a major role in making the movement successful.

Sardar Patel was freed in 1931 following an agreement signed between Mahatma Gandhi and Lord Irwin, the then Viceroy of India. The treaty was popularly known as the Gandhi-Irwin pact. The same year, Patel was elected as the president of Indian National Congress Party for its Karachi session.

In the Karachi session, the Indian National Congress Party committed itself to the defence of fundamental rights and human rights and a dream of a secular nation. An agreement regarding this was also sanctioned.

In 1934, Sardar Vallabhbhai Patel led the all-India election campaign for the Indian National Congress. Though he did not contest a seat for himself, Sardar Patel helped his fellow party mates during the election.

At the time of independence, Indian territory was divided into three parts. First, the territories under the direct control of the British government, second were the territories over which the hereditary rulers had suzerainty. The regions, which had been colonized by France and Portugal, formed the last. India, without the integration of these different territories under one roof, could not be considered as a unified and total country. Vallabhbhai Patel played a crucial role during the freedom struggle of India and was instrumental in the integration of over 500 princely states into the Indian Union.

### **Bal Gangadhar Tilak**

Bal Gangadhar Tilak was a social reformer and freedom fighter. He was one of the prime architects of modern India and strongest advocates of Swaraj (Self Rule). He was a great reformer and throughout his life he emphasized on the concepts of women education and women empowerment. To inspire a sense of unity, he introduced the festivals like 'Ganesh Chaturthi' and, 'Shivaji Jayanti'. Today, 'Ganesh Chaturthi' is considered as the prime festival of the Marathis.

Towards his goal, Bal Gangadhar Tilak launched two newspapers called 'Maharatta' (English) and 'Kesari' (Marathi). Both the newspaper stressed on making the Indians aware of the glorious past and empowered them

to be self-reliant. In other words, the newspaper actively propagated the cause of national freedom.

### **Extremism**

Bal Gangadhar Tilak joined the Indian National Congress Party in 1890. Realizing that the constitutional agitation in itself was futile against the British, Tilak opposed the moderate views of the party. This subsequently made him stand against the prominent leaders like Gopal Krishna Gokhale. His movement was based on the principles of Swadeshi (Indigenous), Boycott and Education. But his methods also raised bitter controversies within the Indian National Congress Party and the movement itself.

As a result, Tilak formed the extremist wing of Indian National Congress Party. Tilak was well supported by fellow nationalists Bipin Chandra Pal in Bengal and Lala Lajpat Rai in Punjab. The trio was referred to as the Lal-Bal-Pal. A massive trouble broke out between the moderate and extremist factions of the Indian National Congress Party in the 1907 session of the Congress Party. As a result of which, the Congress split into two factions.

During 1908-1914, Bal Gangadhar Tilak spent six years rigorous imprisonment in Mandalay Jail, Burma. He was deported because of his alleged support to the Indian revolutionaries, who had killed some British people. Tilak returned to India in 1915 when the political situation was fast changing under the shadow of World War I. Tilak decided to re-unite with his fellow nationalists and founded the All India Home Rule League in 1916 with Joseph Baptista, Annie Besant and Muhammad Ali Jinnah. In mid-July 1920, his condition worsened and on August 1, he passed away.

### **Gopal Krishna Gokhale**

Gopal Krishna Gokhale was one of the pioneers of the Indian Independence Movement. Gokhale was a senior leader of the Indian National Congress. He was a leader of social and political reformists and one of the earliest and founding leaders of the Indian Independence Movement and was respected widely in the Indian intellectual community.

In 1884, after the completion of his graduation in arts at the Elphinstone College, Bombay, Gokhale joined as professor of history and political economy at the Fergusson College,

Poona. He remained on the staff, finally as principal, until 1902. Becoming actively identified with the National Congress movement, he was for some years the joint secretary and in 1905 president at the Benares session. The higher education made Gokhale understand the importance of liberty, democracy and parliamentary system of the government.

In 1985-86, Gopal Krishna Gokhale met a great scholar and a social reformer Mahadev Govind Ranade. Ranade was a great leader, judge, scholar and above all social reformer. He regarded Mahadev Govinda Ranade as his "Guru". Ranade helped Gokhale in establishing the "Servants of India Society" in 1905. The main objective of this society was to train Indians to raise their voices and serve their country. Gokhale also worked with Ranade in a quarterly Journal, called "Sarvajanic". The Journal wrote about the public questions of the day in frank and fearless manner.

Gokhale was the secretary of the "Reception Committee" of the 1895 Poona session of Indian National Congress. From this session, Gokhale became a prominent face of the Indian National Congress. For a while Gokhale was a member of the Bombay Legislative Council where he spoke strongly against the then Government.

Gokhale dedicated his life to the advancement of the nation's welfare. In 1905, Gokhale was sent by the Congress on a special mission to England to spread India's constitutional demands among the British leaders.

Gokhale was instrumental in the formation of the Minto-Morley Reforms of 1909, which was tabled and eventually transformed into law. But unfortunately, the Reforms Act became law in 1909 and it was disappointing to see that despite Gokhale's efforts, the people were not given a proper democratic system. However, Gokhale's efforts were clearly not in vain. Indians now had access to seats of the highest authority within the government, and their voices were more audible in matters of public interest.

Gokhale, during his visit to South Africa in 1912, met Mohandas Karamchand Gandhi, popularly known as Mahatma Gandhi. Gokhale made him aware of the issues confronting common people back in India. In his autobiography, Gandhi calls Gokhale his

"mentor and guide". Not only Gandhi, Gokhale also guides Muhammad Ali Jinnah, the founder of Pakistan. Jinnah later aspired to become the "Muslim Gokhale".

### **Subhash Chandra Bose**

Subhash Chandra Bose was born into an affluent Bengali family on January 23, 1897 in Cuttack, Orissa. During the period of Civil Disobedience Movement called by Mahatma Gandhi. Bose resigned from the ICS in April 1921 to join his fellow countrymen in the freedom struggle. He joined the youth wing of the Congress Party and soon rose up the party hierarchy by virtue of his eloquence and leadership skills. At an early stage of his life Subhash Bose accepted Deshbandhu Chittaranjan Das as his political guru.

Over a span of 20 years, Bose was imprisoned eleven times by the British, the first one being in 1921. In 1924, after a brief period of incarceration, Bose was exiled to Mandalay in Burma. Subhash Bose was imprisoned again in 1930 and deported to Europe. During his stay in Europe from 1933 to 1936, Subhash Bose zealously espoused the cause of Indian freedom while meeting a number of prominent European statesmen. In 1937, Bose married Emilie Schenkl who was his secretary.

Subhash Bose was twice elected president of the Indian National Congress (1938 and 1939) but following his disagreements with Mahatma Gandhi he relinquished his post and formed a progressive group known as the Forward Bloc. The principles and the philosophy of Netaji Subhash Chandra Bose were instrumental factors in his embracing of armed revolution in the later part of his political career. Initially Bose was a follower of the Gandhian way of freedom movement but years of travel in European countries during exile and the ripening of mental faculties with age made him disenchanted with the ways of the Indian National Congress.

Subhash Chandra's hatred for the British ran deep and he vehemently called for the immediate ouster of the colonial rulers from Indian soil. Disappointed with the leniency shown by some Congress leaders towards the British, Bose became increasingly convinced that the goal of achieving freedom would remain a pipedream as long as the British held sway over the land and peaceful protests would never be able to throw the British out.

While outlining his vision for a free India, Subhash Chandra Bose proclaimed that socialist authoritarianism would be required to eradicate poverty and social inequalities from a diverse country like India. He openly espoused for an authoritarian state on the lines of Soviet Russia and Kemal Atatürk's Turkey. Bose was also an exponent of socialism and opined that industrialization and Soviet-style five-year plans held the key to a vibrant Indian nation.

The Second World War broke out in 1939 and Bose launched a campaign of mass civil disobedience to protest against the Viceroy's decision to declare war on India's behalf. Bose was placed under house arrest. Taking advantage of the laxity of the house guards and aided by his cousin Sishir Bose, Subhash managed to escape and traversing through enemy territories he reached Moscow. Bose tried to garner the help Nazi Germany but due to the indifferent attitude of Hitler and other German leaders he left for Japan and soon assumed the leadership of Indian National Army (INA) founded by Rash Behari Bose.

Bolstered by material assistance from the Japanese forces, the INA attacked the British forces in Manipur and Nagaland in northeastern India and hosted the National Flag in the town in Moirang, in Manipur. But with the defeat of Japan, the invasion by the INA soon petered out and Netaji was forced to retreat to Malaya. Netaji Subhash Chandra Bose allegedly died in a plane crash over Taiwan, while flying to Tokyo on August 18, 1945.

### **Lala Lajpat Rai**

Lala Lajpat Rai immensely contributed in attaining independence the nation. Lajpat Rai helped to establish the nationalistic Dayanand Anglo-Vedic School and became a follower of Dayanand Saraswati. In 1888 and 1889 he was a delegate to the annual sessions of the National Congress. In 1895, Rai helped found the Punjab National Bank, demonstrating his concern for self-help and enterprise. In 1897, he founded the Hindu Orphan Relief Movement to keep the Christian missions from securing custody of these children. In the National Congress in 1900, he stressed the importance of constructive, nation-building activity and programs for self-reliance. In October 1917, he founded the Indian Home Rule League of America in New York.

In 1920, after his return from America, Lajpat

Rai was invited to preside over the special session of the Congress in Calcutta, (now Kolkata). He plunged into the non-cooperation movement, which was being launched in response to the Rowlatt Act, in principle. The movement was led by Lajpat Rai's in Punjab and he soon came to be known as "Punjab Kesri" (The Lion of Punjab).

Besides, a great freedom fighter and leader, Lala Lajpat Rai was also a noted writer. The United States of America: A Hindu's impressions and a study, History of the Arya Samaj, Swaraj and social change, England's Debt to India: India, The Problems Of National Education In India were among the books, he had written.

On October 30, 1928, he died after the police lathi-charged on the activists, protesting the arrival of Simon Commission.

### **Maulana Abul Kalam Azad**

Maulana Abul Kalam Azad was one of the foremost leaders of Indian freedom struggle. He was also a renowned scholar, and poet.

Imbued with the pan-Islamic spirit, he visited Afghanistan, Iraq, Egypt, Syria and Turkey. In Iraq he met the exiled revolutionaries who were fighting to establish a constitutional government in Iran. In Egypt, he met Shaikh Muhammad Abdullah and Saeed Pasha and other revolutionary activists of the Arab world. He had a first hand knowledge of the ideals and spirit of the young Turks in Constantinople. All these contacts metamorphosed him into a nationalist revolutionary.

On his return from abroad; Azad met two leading revolutionaries of Bengal-Aurobindo Ghosh and Sri Shyam Sundar Chakravarty, and joined the revolutionary movement against British rule. Azad found that the revolutionary activities were restricted to Bengal and Bihar. Within two years, Maulana Abul Kalam Azad helped set up secret revolutionary centers all over north India and Bombay. During that time most of his revolutionaries were anti-Muslim because they felt that the British government was using the Muslim community against India's freedom struggle. Maulana Abul Kalam Azad tried to convince his colleagues to shed their hostility towards Muslims.

In 1912, Maulana Abul Kalam Azad started a weekly journal in Urdu called Al-Hilal to increase the revolutionary recruits amongst the

Muslims. Al-Hilal played an important role in forging Hindu-Muslim unity after the bad blood created between the two communities in the aftermath of Morley-Minto reforms. Al-Hilal became a revolutionary mouthpiece ventilating extremist views. The government regarded Al-Hilal as propagator of secessionist views and banned it in 1914. Maulana Abul Kalam Azad then started another weekly called Al-Balagh with the same mission of propagating Indian nationalism and revolutionary ideas based on Hindu-Muslim unity. In 1916, the government banned this paper too and expelled Maulana Abul Kalam Azad from Calcutta and interned him at Ranchi from where he was released after the First World War, 1920.

After his release, Azad roused the Muslim community through the Khilafat Movement. The aim of the movement was to re-instate the Khalifa as the head of British captured Turkey. Maulana Abul Kalam Azad supported Non-Cooperation Movement started by Gandhiji and entered Indian National Congress in 1920. He was elected as the president of the special session of the Congress in Delhi (1923). Maulana Azad was again arrested in 1930 for violation of the salt laws as part of Gandhiji's Salt Satyagraha. He was put in Meerut jail for a year and a half. Maulana Abul Kalam Azad became the president of Congress in 1940 (Ramgarh) and remained in the post till 1946. He was a staunch opponent of partition and supported a confederation of autonomous provinces with their own constitutions but common defense and economy. Partition hurt him greatly and shattered his dream of a unified nation where Hindus and Muslims can co-exist and prosper together.

Maulana Abul Kalam Azad served as the Minister of Education (the first Education Minister in independent India) in Pandit Jawaharlal Nehru's cabinet from 1947 to 1958.

He was appointed as India's first Minister for Education and inducted in the Constituent Assembly to draft India's constitution. Under Maulana Azad's tenure, a number of measures were undertaken to promote primary and secondary education, scientific education, establishment of universities and promotion of avenues of research and higher studies. For his invaluable contribution to the nation, Maulana Abul Kalam Azad was posthumously awarded India's highest civilian honor, Bharat Ratna in 1992.

## Rajendra Prasad

Rajendra Prasad was a great leader of the Indian Nationalist Movement and also one of the architects of the Indian Constitution. He was elected as the first President of Republic of India.

In 1911, during his stay in Calcutta (now Kolkata) as a legal practitioner, Rajendra Prasad joined the Indian National Congress Party and was subsequently elected to the AICC. During the Champaran movement, Mahatma Gandhi asked Rajendra Prasad to visit Champaran along with the other volunteers and partisans of the Indian National Congress. Initially Rajendra Prasad was not impressed with Gandhiji's appearance and conversation but deeply moved by the dedication, conviction and courage of Gandhi.

Rajendra Prasad also responded to the call of Mahatma Gandhi to boycott Western education. He asked his son Mrityunjaya Prasad, a brilliant student to leave the University and enroll himself in Bihar Vidyapeeth. He would write articles for magazines like "Searchlight" and "Desh". Nationalist India expressed its admiration by electing Rajendra Prasad as the President of the Bombay session of the Indian National Congress Party in October 1934.

In July 1946, when the Constituent Assembly was established to frame the Constitution of India, Dr. Rajendra Prasad was elected its President. And, eventually he was also elected as the first President of Republic of India. He was also awarded with Bharat Ratna, India's highest civilian award. On 28 February, 1963, following a brief illness, the great soul passed away.

## Sarojini Naidu

Sarojini Naidu was truly known by the sobriquet "The Nightingale of India" and her contribution was not confined to the fields of politics only but she was also a renowned poet. Sarojini Naidu was moved by the partition of Bengal in 1905 and decided to join the Indian freedom struggle. She met regularly with Gopal Krishna Gokhale, who later introduced her to the stalwarts of the Indian freedom movement. She met Mahatma Gandhi, Pandit Jawaharlal Nehru, C.P. Ramaswami Iyer and Muhammad Ali Jinnah. With such an encouraging environment, Sarojini later moved on to become leader of the Indian National Congress Party. She travelled extensively to the United States of

America and many European countries as the flag-bearer of the Indian Nationalist struggle.

During 1915, Sarojini Naidu traveled all over India and delivered speeches on welfare of youth, dignity of labor, women's emancipation and nationalism. In 1916, she took up the cause of the indigo workers of Champaran in the western district of Bihar.

In March 1919, the British government passed the Rowlatt Act by which the possession of seditious documents was deemed illegal. Mahatma Gandhi organized the Non-Cooperation Movement to protest and Naidu was the first to join the movement. Besides, Sarojini Naidu also actively campaigned for the Montague-Chelmsford Reforms, the Khilafat issue, the Sabarmati Pact, the Satyagraha Pledge and the Civil Disobedience Movement.

In 1919, she went to England as a member of the all-India Home Rule Deputation. In January 1924, she was one of the two delegates of the Indian National Congress Party to attend the East African Indian Congress. In 1925, she was elected as the President of the Indian National Congress Party.

Besides her role and sacrifices in the Indian Nationalist Movement, Sarojini Naidu is also commended for her contribution in the field of poetry. Her works were so beautiful that many were transformed into songs. In 1905, her collection of poems was published under the title "Golden Threshold". Later, she also published two other collections called "The Bird of Time", and "The Broken Wings".

Sarojini Naidu was the first woman Governor of Uttar Pradesh. Her chairmanship of the Asian Relations Conference in 1947 was highly-appraised. Two years later, on 02 March, 1949, Sarojini Naidu died at Lucknow, Uttar Pradesh.

### **Lal Bahadur Shastri**

Lal Bahadur Shastri (2 October, 1904-11 January, 1966) was the third Prime Minister of the Republic of India and a leader of the Indian National Congress party. Shastri joined the Indian independence movement in the 1920s. Deeply impressed and influenced by Mahatma Gandhi, he became a loyal follower, first of Gandhi, and then of Jawaharlal Nehru.

In 1930, Lal Bahadur Shastri became the secretary of the Congress party and later the

president of the Allahabad Congress Committee. He played a crucial role during the "Salt Movement". Lal Bahadur lead a door-to-door campaign, urging people not to pay land revenue and taxes to the British authority. He was one of the leading and prominent faces that continued the Quit India movement, called by Mahatma Gandhi. Lal Bahadur, in 1937, was elected to the UP Legislative Assembly.

Lal Bahadur Shastri had served in various positions before being elected as the Prime Minister. After Independence, he became the Minister of police in the Ministry of Govind Vallabh Pant in Uttar Pradesh. His recommendations included the introduction of "water-jets" instead of sticks to disperse the unruly mob. Impressed with his efforts in reforming the state police department, Jawaharlal Nehru, invited Shastri to join the Union cabinet as a Minister for railways. He was a responsible man and known for his ethics and morality. In 1956, Lal Bahadur Shastri resigned from his post, following a train accident that killed around 150 passengers near Ariyalur in Tamil Nadu. Nehru, had once said, "No one could wish for a better comrade than Lal Bahadur, a man of the highest integrity and devoted to ideas". In 1961, he became Minister for Home and formed the "Committee on Prevention of Corruption" headed by of K. Santhanam.

Jawaharlal Nehru was succeeded by a mild-mannered and soft-spoken Lal Bahadur Shastri on 9 June, 1964. He was a follower of Nehruvian socialism. Shastri tackled many elementary problems like food shortage, unemployment and poverty. To overcome the acute food shortage, Shastri asked the experts to devise a long-term strategy. This was the beginning of famous "Green Revolution". Apart from the Green Revolution, he was also instrumental in promoting the White Revolution. The National Dairy Development Board was formed in 1965 during Shastri as Prime Minister. The major cross-border-problems Shastri faced was caused by Pakistan. It sent her forces across the eastern border into the Rann of Kutch in Gujarat. Shastri showing his mettle, made it very clear that India would not sit and watch. While granting liberty to the Security Forces to retaliate He said, "Force will be met with force".

The Indo-Pak war ended on 23 September, 1965 after the United Nations passed a resolution demanding a ceasefire. The Russian Prime

Minister, Kosygin, offered to mediate and on 10 January, 1966, Lal Bahadur Shastri and his Pakistan counterpart Ayub Khan signed the Tashkent Declaration.

Lal Bahadur Shastri, who had earlier suffered two heart attacks, died of the third cardiac arrest on 11 January, 1966. He is the only Indian Prime Minister, to have died in office, overseas. Lal Bahadur Shastri was the first person to be posthumously awarded the Bharat Ratna, (India's highest civilian award).

### **Chandrashekhar Azad**

A contemporary of Bhagat Singh, Chandrasekhkar Azad too lived for a short span but during the 25 years that he lived, Azad waged a valiant battle against the British and inspired the youth of the nation with his heroics. Chandrashekhar was deeply troubled by the Jalianwalabagh massacre in Amritsar in 1919. Azad, at an age of 15, got involved in the revolutionary activities. He was caught by the British police while participating in the non-cooperation movement and sentenced to whiplashes as punishment. When the magistrate asked him his name, he said "Azad" (independence). From that point onwards, Chandrashekhar assumed the title of Azad and came to be known as Chandrashekhar Azad.

Following the Chauri-Chaura incident, in which police stations were vandalized and burnt by the activists, Mahatma Gandhi called for the suspension of the non-cooperation movement. Azad, alongwith Bhagat Singh distanced themselves from the paths of Gandhi. They were more attracted by the aggressive and violent revolutionary ideals and means. Towards this end, they formed the Hindustan Socialist Republican Association and trained the revolutionaries like Bhagat Singh, Sukhdev, Batukeshwar Dutt, and Rajguru. Azad was instrumental in carrying out numerous acts of violence. This includes the Kakori Train Robbery in 1926, assassination of John Poyantz Saunders in 1928 at Lahore to avenge the killing of Lala Lajpat Rai.

On that fateful day of February 27, 1931, surrounded by police in the Alfred Park, Allahabad and all escape routes sealed, Azad fought and ultimately took his life with the last bullet of his pistol.

### **Bhagat Singh**

Bhagat Singh was among the prominent revolutionaries who shaped the base of a grand national movement. Singh joined the Hindustan Republican Association, a radical group, later known as the Hindustan Socialist Republican Association. He established contact with the members of the Kirti Kisan Party and started contributing regularly to its magazine, the "Kirti". In March 1926, the Naujawan Bharat Sabha was formed with Bhagat Singh, as its secretary.

On 30 October, 1928, an all-parties procession, led by Lala Lajpat Rai, marched towards the Lahore railway station to protest against the arrival of the Simon Commission. Stopping the procession, police made a lathi charge at the activists. The confrontation left Lala Lajpat Rai with severe injuries and also led to his death. As an avenger to the death of Lala Lajpat Rai, Bhagat Singh and his associates plotted the assassination of Scott, the Superintendent of Police, believed to have ordered the lathi charge. The revolutionaries, mistaking J.P. Saunders, an Assistant Superintendent of Police, as Scott, killed him instead. Bhagat Singh quickly left Lahore to escape his arrest.

In response to the formulation of Defence of India Act, the Hindustan Socialist Republican Association planned to explode a bomb inside the assembly premises, where the ordinance was going to be passed. On April 8, 1929, Bhagat Singh and Batukeshwar Dutt threw a bomb onto the corridors of the assembly and shouted 'Inquilab Zindabad!' The bomb was not meant to kill or injure anyone and therefore it was thrown away from the crowded place. Following the blasts both Bhagat Singh and Batukeshwar Dutt courted arrest.

Bhagat Singh alongwith other revolutionaries found responsible for the Assembly bombing and murder of Saunders. On March 23, 1931, Bhagat Singh was hanged in Lahore with his fellow comrades Rajguru and Sukhdev.

### **Annie Besant**

Annie Besant (1 October, 1847-20 September, 1933) was a prominent British socialist, theosophist, women's rights activist, writer and orator and supporter of Irish and Indian self-

rule. In 1890, Besant met Helena Blavatsky and became a member of the Theosophical Society and a prominent lecturer on the subject. As part of her theosophy-related work, she travelled to India. In 1898, she helped establish the Central Hindu College and in 1922 she helped establish the Hyderabad (Sind) National Collegiate Board in Mumbai, India. In 1907, she became president of the Theosophical Society, whose international headquarters were in Adyar, Madras, (Chennai).

She also became involved in politics in India, joining the Indian National Congress. When World War I broke out in 1914, she helped launch the Home Rule League to campaign for democracy in India and dominion status within the Empire. This led to her election as president of the India National Congress in late 1917. After the war, she continued to campaign for Indian independence and for the causes of theosophy, until her death in 1933.

Along with her theosophical activities, Besant continued to actively participate in political matters. She had joined the Indian National Congress. As the name suggested, this was originally a debating body, which met each year to consider resolutions on political issues. Mostly it demanded more of a say for middle-class Indians in British Indian government. It had not yet developed into a permanent mass movement with local organization. About this time her co-worker Leadbeater moved to Sydney.

In 1914, World War I broke out, and Britain asked for the support of its Empire in the fight against Germany. Echoing an Irish nationalist slogan, Besant declared, "England's need is India's opportunity". As editor of the New India newspaper, she attacked the colonial government of India and called for clear and decisive moves towards self-rule. As with Ireland, the government refused to discuss any changes while the war lasted.

In 1916, Besant launched the Home Rule League along with Lokmanya Tilak, once again modelling demands for India on Irish nationalist practices. This was the first political party in India to have regime change as its main goal. Unlike the Congress itself, the League worked all year round. It built a structure of local branches, enabling it to mobilise demonstrations, public meetings and agitations. In June 1917, Besant was arrested and interned at a hill station, where she defiantly flew a red and green flag. The Congress and the Muslim League together

threatened to launch protests if she were not set free; Besant's arrest had created a focus for protest.

The government was forced to give way and to make vague but significant concessions. It was announced that the ultimate aim of British rule was Indian self-government, and moves in that direction were promised. Besant was freed in September 1917, and in December she took over as president of the Indian National Congress for a year. She continued to campaign for India's independence, not only in India but also on speaking tours of Britain.

### **Bhimrao Ramji Ambedkar**

Bhimrao Ramji Ambedkar (14 April, 1891- 6 December, 1956), popularly known as Babasaheb, was an Indian lawyer, politician and academic who inspired the Dalit Buddhist movement and campaigned against social discrimination in India, striving for equal rights for the Dalit. As independent India's first law minister, he was principal architect of the Constitution of India.

Ambedkar opined that there should be separate electoral system for the Untouchables and lower caste people. He also favored the concept of providing reservations for Dalits and other religious communities.

Ambedkar began to find ways to reach to the people and make them understand the drawbacks of the prevailing social evils. He launched a newspaper called "Mooknayaka" (leader of the silent). In 1936, Ambedkar founded the Independent Labor Party. In the 1937, elections to the Central Legislative Assembly his party won 15 seats. Ambedkar oversaw the transformation of his political party into the All India Scheduled Castes Federation, although it performed poorly in the elections held in 1946 for the Constituent Assembly of India. Ambedkar was appointed on the Defence Advisory Committee and the Viceroy's Executive Council as Minister for Labor. His reputation as a scholar led to his appointment as free India's first, Law Minister and chairman of the committee responsible to draft a constitution.

Bhimrao Ambedkar was appointed as the chairman of the constitution drafting committee. He was also a noted scholar and eminent jurist. Ambedkar emphasized on the construction of a virtual bridge between the classes of the society. According to him, it would be difficult to

maintain the unity of the country if the difference among the classes were not met.

In 1950, Ambedkar travelled to Sri Lanka to attend a convention of Buddhist scholars and monks. After his return from Sri Lanka after attending a convention of Buddhist scholars and monks converted himself to Buddhism. In his speeches, Ambedkar lambasted the Hindu rituals and caste division. Ambedkar founded the Bharatiya Bauddha Mahasabha in 1955. His book "The Buddha and His Dhamma" was published posthumously. Ambedkar was posthumously awarded the Bharat Ratna, India's highest civilian award, in 1990.

### **Acharya Vinoba Bhave**

Acharya Vinoba Bhave was a freedom fighter and a spiritual teacher. He is best known as the founder of the 'Bhoodan Movement' (Gift of the Land). The reformer had an intense concern for the deprived masses. Vinoba Bhave had once said, "All revolutions are spiritual at the source. All my activities have the sole purpose of achieving a union of hearts." In 1958, Vinoba was the first recipient of the international Ramon Magsaysay Award for Community Leadership. He was also conferred with the Bharat Ratna (India's highest civilian awards) posthumously in 1983.

### **Bhoodan Movement**

In 1951, Vinoba Bhave started his peace-trek on foot through the violence-torn region of Telangana. On April 18, 1951, the Harijans of the Pochampalli village requested him to provide them with around 80 acres of land to make a living. Vinoba asked the landlords of the village to come forward and save the Harijans. A landlord, responded to the call and offered the required amount of land. This incident added a new chapter in the history of sacrifices and non-violence. It was the beginning of the Bhoodan (Gift of the Land) movement. Following this, Vinoba Bhave traveled all across the country asking landlords to consider him as one of their sons and so give him a portion of their land. He then distributed those portions of land to the landless poor. Not a single people around him ever saw him getting angry and violent. He always followed the path of truth and Non-violence, as shown by Mahatma Gandhi.

### **Sri Aurobindo**

Sri Aurobindo donned the cap of a

revolutionary, poet, philosopher, writer, and spiritual master, during the course of his life. He became one of the primary leaders fighting for Indian independence, from British rule. With time, Aurobindo drifted from his political career and found a new motive in life - bringing a new spiritual consciousness amongst people. Yoga and meditation became his primary concerns in life and thus, emerged the development of a new spiritual path, which he termed as Integral Yoga. It was during this time that Sri Aurobindo Ashram, also known as The Mother, was formed. Started as a small unit, the organization soon grew in size as well as reach and is operational till date.

In 1906, that Sri Aurobindo joined the Indian Nationalist Movement in Calcutta. Working as an editor in the newspaper 'Bande Mataram, he brought forward the idea of independence from British. Though Aurobindo was arrested three times, for sedition or treason, he did not let this obstruct his vision for free India. He was also one of the founders of the Jugantar party, an underground revolutionary group. During a convention of Indian nationalists, held in the year 1907, Aurobindo was viewed as a new leader. However, though he had leadership qualities, he preferred to work from the background. Apart from being a fundamental person in India's independence movement, Sri Aurobindo also exploited the spiritual disciplines of Yoga and meditation.

Sri Aurobindo's spiritual mission commenced when he became a prominent figure in the world of politics. It was, thence, that he came across Lele Maharaj, a teacher of meditation, who taught him the art of controlling his thoughts and beliefs. Aurobindo was arrested for the possession of weapons in 1908 and was held in jail for a year. It was during this time only that he became conscious about his inner self. He practiced meditation in his cell, read about the ancient principles of yoga and realized the omnipresence of God.

Becoming aware of a divine inner guidance, Sri Aurobindo listened to his inner command, which instructed him to leave politics and work for the renewal of sanatana dharma, 'the eternal religion'. After coming out of the jail, he came in contact with Sister Nivedita, a disciple of Swami Vivekananda. Thereafter, he changed his abode, from Calcutta, to Pondicherry and devoted himself completely towards spiritual disciplines.

Sri Aurobindo also became a prolific writer, producing many articles, writings and poetry. Eventually, Pondicherry became a mecca for spiritual seekers.

Sri Aurobindo believed that every religion was right in its own way. A poet, philosopher, writer and spiritual master, he offered a new vision of yoga and a spiritual path that could be followed by his disciples. Out of his many works, one of the most praiseworthy is 'The Life Divine', a comprehensive explanation of his integral yoga.

### **Rabindranath Tagore**

Rabindranath Tagore, the brilliant poet and eminent educationist was born on 6th may, 1861 in Calcutta. At the time of his birth the country was passing through the revolutionary currents of religious, social, moral, political and literary movements. In 1878, he went to London and studied law for two years, but returned to India without a degree. On the way over to England he began translating, for the first time, his latest selections of poems, Gitanjali, into English.

According to him the prevailing schooling system is defective and cannot favourable influence on his life. So he founded an educational institution based on his own philosophy of life and education at Shantiniketan near Bolepur in West Bengal. He participated in the movement on Bengal division in 1905. His literary excellence, outstanding Educational philosophy and broad cultural outlook made him popular and famous. In 1913, he was awarded with the prestigious Nobel Prize for his great literary work "Gitanjali". He was the first non-westerner to be so honored. Overnight he was famous and began world lecture tours promoting inter-cultural harmony and understanding. In 1915, he was knighted by the British King George V. In 1919, following the Amritsar massacre of 400 Indian demonstrators by British troops, Sir Tagore renounced his Knighthood. Although a good friend of Mohandas Karamchand Gandhi, most of the time Tagore stayed out of politics. He was opposed to nationalism and militarism as a matter of principle, and instead promoted spiritual values and the creation of a new world culture founded in multi-culturalism, diversity and tolerance.

Although Tagore is a superb representative of his country - India - the man who wrote its

national anthem - his life and works go far beyond his country. He is truly a man of the whole Earth, a product of the best of both traditional Indian, and modern Western cultures. The School of Wisdom is proud to have him as part of its heritage. He exemplifies the ideals important to us of Goodness, Meaningful Work, and World Culture.

### **Dadabhai Naoroji**

Dadabhai Naoroji (4 September, 1825-30 June, 1917), known as the Grand Old Man of India, was a Parsi intellectual, educator, cotton trader, and an early Indian political and social leader. He was a Member of Parliament (MP) in the United Kingdom House of Commons between 1892 and 1895, and the first Asian to be a British MP.

Naoroji is also credited with the founding of the Indian National Congress, alongwith A.O. Hume and Dinshaw Edulji Wacha. His book Poverty and Un-British Rule in India brought attention to the draining of India's wealth into Britain. He was also member of Second International alongwith Kautsky and Plekhanov. Dadabhai Naoroji is regarded as one of the most important Indians during the independence movement. He viewed that the intervention of into India by foreigners were clearly not favorable for the country.

R.C. Dutta and Dadabhai Naoroji first cited the drain of wealth theory. Naoroji brought it to light in his book titled "Poverty and Unbritish Rule in India". R.C. Dutta blamed the British policies for economic ills in his book "Economic History of India". Drain of wealth refers to the portion of national product of India, which was not available for consumption of Indians. Drain of wealth began in 1757 after the Battle of Plassey when the Company's servants began to extort fortunes from Indian rulers, zamindars, merchants and common people and send home. In 1765, the Company acquired the Diwani of Bengal and began to purchase the Indian goods out of the revenue of Bengal and exported them. These purchases were known as Company's investments. Duty free inland trade provided British merchants a competitive edge over their Indian counterparts. The actual drain, as a part of the salaries and other incomes of the English officials and the trading fortunes of English merchants, was even more. The drain of wealth stunted the growth of Indian enterprise and checked and retarded capital formation in India.

## Muhammad Ali Jinnah

Muhammad Ali Jinnah (25 December, 1876-11 September, 1948) was a lawyer, politician, and eminent leader during national movement. Jinnah began political life by attending the Congress's twentieth annual meeting in Bombay in December 1904. He was a member of the moderate group in the Congress, favouring Hindu-Muslim unity in achieving self-government, and following such leaders as Mehta, Naoroji, and Gopal Krishna Gokhale. They were opposed by leaders such as Tilak and Lala Lajpat Rai, who sought quick action towards freedom. Jinnah served as leader of the All-India Muslim League from 1913 until and as Pakistan's first Governor-General from independence until his death.

Born in Karachi and trained as a barrister at Lincoln's Inn in London, Jinnah rose to prominence in the Indian National Congress in the first two decades of the 20th century. In these early years of his political career, Jinnah advocated Hindu-Muslim unity, helping to shape the 1916 Lucknow Pact between the Congress and the All-India Muslim League, a party in which Jinnah had also become prominent. Jinnah became a key leader in the All India Home Rule League, and proposed a fourteen-point constitutional reform plan to safeguard the political rights of Muslims from a united British India to become independent. In 1920, however, Jinnah resigned from the Congress when it agreed to follow a campaign of satyagraha, or non-violent resistance, advocated by the influential leader, Mohandas Gandhi.

By 1940, Jinnah had come to believe that Indian Muslims should have their own state. In that year, the Muslim League, led by Jinnah, passed the Lahore Resolution, demanding a separate nation. During the Second World War, the League gained strength while leaders of the Congress were imprisoned, and in the elections held shortly after the war, it won most of the seats reserved for Muslims. Ultimately, the Congress and the Muslim League could not reach a power-sharing formula for a united India, leading all parties to agree to separate independence for a secular India, and for a Muslim-majority state, to be called Pakistan.

## Khan Abdul Ghaffar Khan

Khan Abdul Ghaffar Khan (6 February, 1890

- 20 January, 1988) was an independence activist of Pashtun descent. He was a political and spiritual Gandhian, leader known for his non-violent opposition to the British Rule in the Sub-continent, and a lifelong pacifist and devout Muslim. A close friend of Mahatma Gandhi, Khan Abdul Ghaffar Khan has been nicknamed Frontier Gandhi. In 1910, he opened a mosque school at his hometown Utmanzai, and in 1911 joined the freedom movement of Haji Sahib of Turangzai. However in 1915, the British authorities banned his mosque school. Having witnessed the repeated failure of revolts against the British Raj, he decided that social activism and reform would be more beneficial for the Pashtuns. This led to the formation of Anjuman-e Islah al-Afghan ("Afghan Reform Society") in 1921, and the youth movement Pashtun Jirga ("Pashtun Assembly") in 1927. After he returned from the Hajj in May 1928, he founded the Pashto language monthly political journal Pashtun. Finally, in November 1929, Khan founded the Khudai Khidmatgar ("Servants of God") movement, whose success triggered a harsh crackdown by the British Empire against him and his supporters and they suffered some of the most severe repression of the Indian independence movement. In 1962, he was named the Amnesty International Prisoner of Conscience of the Year. In 1987, he became the first non-Indian to be awarded Bharat Ratna, India's highest civilian award. Khan is a Pashtun national hero and a key figure of Pashtun nationalism.

Khan strongly opposed the All-India Muslim League's demand for the partition of India. After partition, Bacha Khan pledged allegiance to Pakistan and demanded an autonomous "Pashtunistan" administrative unit within the country.

## Vinayak Damodar Savarkar

Vinayak Damodar Savarkar (28 May, 1883-26 February, 1966) was an Indian pro-independence activist, politician as well as a poet, writer and playwright. He advocated dismantling the system of caste in Hindu culture, and reconversion of the converted Hindus back to Hindu religion. Savarkar created the term Hindutva, and emphasised its distinctiveness from Hinduism which he associated with social and political communalism. The stated aim of Savarkar's Hindutva was to create a divisive collective identity. The five elements of his

philosophy were Utilitarianism Rationalism and Positivism, Humanism and Universalism, Pragmatism and Realism. Later commentators have said that Savarkar's philosophy, despite its claims to furthering unity, was divisive in nature as it tried to shape Indian nationalism as uniquely Hindu, to the exclusion of other religions.

Savarkar's revolutionary activities began while studying in India and England, where he was associated with the India House and founded student societies including Abhinav Bharat Society and the Free India Society, as well as publications espousing the cause of complete Indian independence by revolutionary means. Savarkar published *The Indian War of Independence* about the Indian rebellion of 1857 that was banned by British authorities. He was arrested in 1910 for his connections with the revolutionary group India House. Following a failed attempt to escape while being transported from Marseilles, Savarkar was sentenced to two life terms of imprisonment totalling fifty years and was moved to the Cellular Jail in the Andaman and Nicobar Islands.

While in jail, Savarkar wrote the work describing Hindutva, openly espousing Hindu nationalism. He was released in 1921 under restrictions after signing a plea for clemency in which he renounced revolutionary activities. Travelling widely, Savarkar became a forceful orator and writer, advocating Hindu political and social unity. Serving as the president of the Hindu Mahasabha, Savarkar endorsed the ideal of India as a Hindu *Rashtra* and opposed the Quit India struggle in 1942, calling it a "Quit India but keep your army" movement. He became a fierce critic of the Indian National Congress and its acceptance of India's partition.

#### **Chakravarti Rajagopalachari**

Chakravarti Rajagopalachari (10 December, 1878-25 December, 1972) was a lawyer, independence activist, politician, writer and statesman. Rajagopalachari was the last Governor-General of India. He joined the Indian National Congress and participated in the agitations against the Rowlatt Act, joining the Non-Cooperation movement, the Vaikom Satyagraha, and the Civil Disobedience movement. In 1930, Rajagopalachari risked imprisonment when he led the Vedaranyam Salt Satyagraha in response to the Dandi March. In 1937, Rajagopalachari was elected Premier of the

Madras Presidency and served until 1940, when he resigned due to Britain's declaration of war on Germany. He later advocated co-operation over Britain's war effort and opposed the Quit India Movement. He favoured talks with both Muhammad Ali Jinnah and the Muslim League and proposed what later came to be known as the C.R. Formula. In 1946, Rajagopalachari was appointed Minister of Industry, Supply, Education and Finance in the Interim Government of India, and then as the Governor of West Bengal from 1947 to 1948, and Governor-General of India from 1948 to 1950.

He also served as Minister for Home Affairs of the Indian Union and Chief Minister of Madras state. Rajagopalachari founded the Swatantra Party and was one of the first recipients of India's highest civilian award, the Bharat Ratna. He vehemently opposed the use of nuclear weapons and was a proponent of world peace and disarmament.

#### **Pandit Madan Mohan Malaviya**

Pandit Madan Mohan Malaviya (1861–1946) was an Indian educationist and politician notable for his role in the Indian independence movement and his espousal of Hindu nationalism (being one of the initial leaders of the far-right party Hindu Mahasabha). Later in life, he was also addressed as 'Mahamana'.

He was the President of the Indian National Congress on four occasions and is most remembered as the founder of the largest residential university in Asia and one of the largest in the world, Banaras Hindu University (BHU) at Varanasi in 1916, of which he also remained the Vice Chancellor, 1919–1938. Pandit Malviya was one of the founders of Scouting in India. He also founded a highly influential, English-newspaper, *The Leader* published from Allahabad in 1909.

#### **Ram Manohar Lohia**

Ram Manohar Lohia, a socialist political leader as well as a noted freedom fighter of India was born in the village of Akbarpur, Uttar Pradesh on 23rd March, 1910. "Rammanohar was highly influenced by Mahatma Gandhi ideas which instigated the feeling of Swaraj (freedom) into him. 'Salt Satyagraha' was his subject in the Ph.D. thesis paper. Though he had a good affinity with Jawaharlal Nehru but dissented with him on many political issues. His first contribution

as a nationalist leader was organizing a 'hartal' on Bal Gangadhar Tilak's death. In 1928, he joined protests against the Simon Commission.

**Achievements and notable incidents:**

- In Europe he organized 'Association of European Indians' .
- Joined Indian National Congress and established Congress Socialist Party, 1934.
- He was elected the Secretary of All India Congress Committee (1936).
- He was arrested on 7th June, 1940 and sentenced to two years imprisonment for writing an article 'Satyagraha Now' in Gandhiji's newspaper Harijan.
- He published and circulated posters and pamphlets on 'Do or Die' during the 'Quit India Movement', 1942. He alongwith Aruna Asaf Ali edited a Congress Party monthly newspaper called 'Inquilab'.

**“Post-independence period”:**

- Lohia took the leadership of building a dam on river Paniyari called 'Lohia Sagar Dam'.
- Founded 'Hind Kisan Panchayat' to provide solution to the farmers.
- Set up World Development Council and World Government to retain peace.

**Aruna Asaf Ali**

Aruna Asaf Ali played a leading role during Quit India Movement; elected as Delhi's first Mayor; awarded the Lenin Prize for peace in 1975 and the Jawaharlal Nehru award for International understanding for 1991; honored with Bharat Ratna in 1998. Her moment of reckoning came in 1942 during Quit India Movement and she rose to the occasion.

As Asaf Ali was deeply involved with freedom struggle, after marriage Aruna Asaf Ali too plunged into it. Her first major political action was during the Salt Satyagraha in 1930 when she addressed public meetings and led processions. In 1942, she attended the Bombay Congress Session, where the historic Quit India resolution was passed on 8th August. When the Congress leaders were arrested on the day after this resolution was passed, Aruna presided over the flag-hoisting ceremony at Gowalia Tank Maidan in Bombay. She provided the spark that ignited the movement. She became a full-time activist in the Quit India movement.

**Mahadev Govind Ranade**

Mahadev Govind Ranade, (18 Jan, 1842-16 Jan, 1901), a Citpavan Brahmins of Maharashtra who was a judge of the High Court of Bombay, a noted historian, and an active participant in social and economic reform movements.

During his seven years as a judge in Bombay, Ranade worked for social reform in the areas of child marriage, widow remarriage, and women's rights. After his appointment as instructor of history at Elphinstone College, Bombay (1866), he became interested in the history of the Marathas, a militaristic Hindu ethnic group that established the independent kingdom of Maharashtra (1674–1818). The publication of his Rise of the Maratha Power followed in 1900.

Ranade has been called the father of Indian economics for urging (unsuccessfully) the British government to initiate industrialization and state welfare programs. He was an early member of the Prarthana Samaj (“Prayer Society”), which sought to reform the social customs of orthodox Hinduism. He regularly voiced views on social and economic reform at the annual sessions of the Indian National Social Conference, which he founded in 1887. Ranade inspired many other Indian social reformers, most notably the educator and legislator Gopal Krishna Gokhale, who carried on Ranade's reform work after his death.

**Chittaranjan Das**

Chittaranjan Das (5 November, 1870-16 June 1925) was a politician and leader of the Swaraj (Independence) Party in Bengal under British rule. He was a leading figure in Bengal during the Non-Cooperation Movement of 1919-1922, and initiated the ban on British clothes, setting an example by burning his own European clothes and wearing Khadi clothes.

He brought out a newspaper called Forward and later changed its name to Liberty to fight the British Raj. When the Calcutta Corporation was formed, he became its first Mayor. He resigned his presidency of the Indian National Congress at the Gaya session after losing a motion on "No Council Entry" to Gandhi's faction. He then founded the Swaraj Party, with veteran Motilal Nehru and young Huseyn Shaheed Suhrawardy, to express his immoderate opinions.

He was a believer of non-violence and constitutional methods for the realisation of

national independence, and advocated Hindu-Muslim unity, cooperation and communal harmony and championed the cause of national education. His legacy was carried forward by his disciples, and notably by Subhash Chandra Bose. He is generally referred to by the honorific Desh Bandhu. In 1925, Das's health began to fail and on 16 June, 1925, with a severe fever, he died.

### **Jayaprakash Narayan**

Jayaprakash Narayan (11 October, 1902-8 October, 1979), popularly referred to as JP or Lok Nayak, was an Indian independence activist, social reformer and political leader, remembered especially for leading the mid-1970s opposition against Prime Minister Indira Gandhi.

Narayan joined the Indian National Congress on the invitation of Jawaharlal Nehru in 1929; Mahatma Gandhi became his mentor in the Congress.

He actively participated in non cooperation movement and Quit India Movement. After independence, Narayan faded away from active politics. Instead, he continued with the struggle for social reforms and joined Vinoba Bhave's Bhudhan movement. Hence again actively participated in politics against Indira Gandhi's Emergency tenure.

In 1999, he was posthumously awarded the Bharat Ratna, India's highest civilian award, in recognition of his social work. Other awards include the Magsaysay award for Public Service in 1965.

