

INDIA'S FREEDOM AND STRUGGLE

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ABSTRACT

The Indian freedom movement was the perhaps the most struggled movement at mass level which a modern society has ever seen, with the lots of people of almost all classes and ideologies into political action and delivered to its knees a mighty colonial empire. Consequently, together with British, French, Russian, China, Cuban and Vietnam revolutions, it's of great relevance to those wishing to change the present political and social organisation. Various aspects of the Indian national movement, especially Gandhian political strategy, are particularly relevant to those movements in societies that broadly function within the confines of the rule of law, and are characterized by a democratic and basically civil libertarian polity. But it's also relevant to other societies. We all know for a proven fact that even solon consciously tried to include elements of Gandhian strategy within the Solidarity Movement in Poland. The Indian national movement, in fact, provides the sole actual historical example of a semi-democratic or democratic form of political structure being successfully replaced or transformed. It's the sole movement where the broadly Gramscian theoretical perspective of position was successfully practiced a war during a single historical moment of revolution, but through prolonged popular struggle on an ethical, political and ideological level; where reserves of counter hegemony were built up over the years through progressive stages; where the phases of struggle alternated with 'passive' phases. The national movement was, from its period of time, fully committed to secularism. And, despite the partition of India and therefore the accompanying communal holocaust, it did achieve enshrining secularism in the Constitution of free India.

Keywords: Independence, Democratic, India National Movement, Libertarian, Ideological, Progressive.

Introduction

India's struggle for independence passes through several of its phases. Crux and crevices added to its characteristics worked underneath to assign it its global importance in the early decades of 20th century. 'Independence and self-rule', the vision-dream of the Indian National Congress was seen to be a remote beacon by few of the progressive Indian intellectuals, given the contradictions surfacing out of the Congress camp. The methodology of the 'cult of revolution' was contemplated to be the means to their ends. The liberty struggle was also a struggle for economic development. The national movement accepted, with near unanimity, the necessity to develop India on the idea of industrialization which successively was to be independent of foreign capital and was to depend upon the indigenous capital goods sector. An important role was assigned to the general public sector and, in the 1930's, there was a commitment to economic planning. From the initial stages, the movement adopted a pro-poor orientation which was strengthened with the appearance of Gandhi and therefore the rise of the leftists who struggled to form the movement adopt a socialist outlook. However, socialism failed to, at any stage, become the official goal of the Indian National Congress though there was a good deal of debate around it within the national movement and therefore the Indian National Congress during the 1930s and 1940s. For various reasons, despite the existence of a strong leftist trend within the nationalist mainstream, the dominant vision within the Congress didn't transcend the parameters of a capitalist conception of society.

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Today, over forty years after independence, we are still close enough to the liberty struggle to feel its warmth and yet far enough to be able to analyze it coolly, and with the advantage of hindsight. Analyze it we must, for our past, present and future are inextricably linked to that. Men and women in all ages and society make their own history, but they are doing not make it during a historical vacuum, de novo. The political and ideological features, which have had a decisive impact on post independence development, are largely a legacy of the liberty struggle. It's a legacy that belongs to any or all the Indian people, irrespective of which party or group they belong to now, for the 'party' which led this struggle from 1885 to 1947 wasn't then a celebration but a movement all political trends from the correct to the Left were incorporated in it.

The Revolutionary Movement – A Beginning towards Independent India

The nationalists fought for the introduction of a representative government on the idea of popular elections and demanded that elections be supported adult franchise. The Indian National Congress was organized on a democratic basis and in the manner of a parliament. It not only permitted but encouraged free expression of opinion within the party and therefore the movement; a number of the foremost important decisions in its history were taken after heated debates and on the idea of open voting. The defence of civil liberties wasn't narrowly conceived in terms of one political group, but was extended to incorporate the defence of other groups whose views were politically and ideologically different. In 1928, the general public Safety Bill and Trade Disputes' Bill were opposed not only by Motilal Nehru but also by conservatives like Madan Mohan Malaviya and M.R. Jayakar. It had been this strong civil libertarian and democratic tradition of the national movement which was reflected in the Constitution of independent India.

The revolutionary movement in India was begun when two British officers, W.C. Rand and Lt. Ayerst were murdered by the 2 brothers Damodar and Balkrishna Chapekar who were sentenced to death. In fact, the primary secret revolutionary society was organized by Wasudeo Balwant Phadke of Maharashtra who died in jail in 1883. The policy of repression adopted by the government, especially after the Partition of Bengal, further strengthened this movement and led to the increase of a brand new party, soon referred to as the Revolutionary Party. The procurement of arms, winning over the Indian soldiers serving under British Command, imparting preparation to their cadres and open rebellion just in case of favourable international situation formed an element of their strategy. Arms and ammunition were also smuggled but because the revolutionaries had little capacity of pay, they extorted money from the rich and affluent. A network of secret societies were founded in several parts of country, the foremost important being the Anusilan Samiti or the Society for the Promotion of Culture and Training, V.D. Savarkar founded an association Abhinava Bharat in 1904 in Maharashtra while Nilakanta Brahmachari organized an association in Madras. We'd like not come in details about the several cases of shooting of British officers by the young revolutionaries which led to the martyrdom of Khudiram Bose, Amir Chand, and plenty of others. For these years after this raid the revolutionaries carried on their activities in spite of diverse arrests. Chandra Shekhar Azad of the famous Kakori Conspiracy Case and Bhagat Singh of the Lahore Conspiracy Case whose names are household words belonged to the current Association.

The revolutionaries from the very beginning realized the necessity for putting in place centres of agitation and propaganda abroad. These foreign centres of agitation in U.K., France, Germany, USSR, the USA and Canada, etc. proved to be a thorn within the flesh of imperial Britain, particularly during the primary and therefore the Second World Wars. Shyamji Krishna Varma, Madam Cama and Sardar Singh Raina were a number of the leaders of this movement in London and France. In 1914 occurred the famous episode of Kamagata Maru which aroused deep anti-British feelings among the Indians settled in USA and Canada. In fact, it formed a component of the famous Ghadar Movement organized in America by Har Dayal, Bhai Permanand, Sohan Singh et al.. The heroism and sacrifices of those revolutionaries served to stay alive the flame of patriotism during the dark days of British imperial rule.

Method of Struggle of the Moderates

From 1885 to 1905 the Congress was led by a gaggle of moderate people like Dadabhai Naoroji, Pherozeshah Mehta, Dinshaw E. Wacha, etc. The moderates believed within the method of constitutional agitation. They'd strong faith in the sense of justice and benevolence of land Government. So, they believed in adopting peaceful and constitutional methods in presenting their demands and grievances to the government.. Their methods were to apprise a people Government of the grievances of that individuals through the press, the platform, petitions, political conferences and deputations. A number

of the Congress leaders were journalists and editors. The annual sessions of the congress were also powerful and effective forums through which their demands can be conveniently put forth before land Government. The moderate had no definite conception of the final word political goal. They didn't want freedom from British rule, but self-Government for India within the framework of land Empire. They demanded some concessions and not complete freedom for the state.

The Quit India Movement

The Congress now decided to require active steps to compel nation to simply accept the Indian demand for independence. It passed the famous 'Quit India' Resolution and proposed the starting of a non-violent mass struggle under Gandhiji's leadership to attain this aim. Gandhiji told country to quit and 'leave the country in God's on hand'. Early in the morning of 9 August, Gandhi and other Congress leaders were arrested and brought to unknown destinations, and also the Congress was yet again declared illegal. Left leaderless and with none organization, the people reacted in any manner they might. The movement was supported non-violent lines within the initial phase. The Gandhian method of non-violent struggle was pushed into the rear ground and other people started their own methods of struggle. Barun De said, "what started as individual acts of angry defiance, soon swelled into a movement and also the movement into revolt". A very important trend that has started emerging with the struggles that try to resist and reverse globalisation is the importance given to constructive activities. Action Groups that were oriented primarily to agitation and were engaged in mobilising people just for struggle, have effected a change in their orientation by incorporating constructive work also into their praxis. There was a time when interest in and insistence on constructive work was ignored as a Gandhian fad, but now, the quantity of Movements and Groups that assign a key role to the build up of models of different enterprises and structures, are on the rise as they need understood the substantive and strategic significance of those programmes.

Role of Gandhiji in Freedom

No one had been able to take the complete mass unflinching support as Gandhiji was ready to do along with his patience. Selflessness, perseverance & empathy for the poor & downtrodden this messiah of the poor was ready to trumpet the explanation for freedom for India. within the history of Indian struggle for freedom the role of spiritual leader is pivotal. The Gandhi of Republic of South Africa to Gandhi of Indian National Movement of struggle for freedom. Few have left their imprints as deep as Mohan Das Karamchand Gandhi. The history of India's struggle for freedom is replete with instances and people of great stature who have left all sheered with their revolutionary ideas & shaped Indian history of freedom movement thus far but during this struggle for freedom the role of Gandhi is unquestionable.

Conclusion

In fact, they were the primary in the 19th century to develop an economic critique of colonialism and lay bare its complex structure. They were also ready to see the excellence between colonial policy and also the imperatives of the colonial structure. The national movement also played a pivotal role in the historical process through which the Indian people got formed into a nation or land. National leaders from Dadabhai Naoroji, Surendranath Banerjee and Tilak to Gandhiji and Nehru accepted that India wasn't yet a completely structured nation but a nation-in-the-making which one among the key objectives and functions of the movement was to push the growing unity of the Indian people through a typical struggle against colonialism.

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