

**PAPER I - UNIT I**  
**MODERN HISTORY OF INDIA AND INDIAN CULTURE - II**

**Emergence of national leaders**

- 1. Gandhi**
- 2. Nehru**
- 3. Tagore**
- 4. Netaji**
- 5. Moulana Abulkalam Azad**
- 6. Ambedkar**
- 7. Patel**

# MAHATMA GANDHI (1869 - 1948)

## Introduction

- Mohandas Karamchand Gandhi the father of the Nation
- He made his mark as protestor, social worker, reformer, thinker and as the liberator.
- He was religious, humanist and the practical idealist.
- His concepts and patterns that the terms like Varna, Karma, Satya, Ahimsa, Aparigraha, Samabhava, Sarvodaya and Dharma.
- The personality of Gandhiji was built on the rock foundation of piety, truthfulness, service and sacrifice.

### ➤ His Early life and Education

- Mohandas was born of Putlibai and Karamchand, the Dewan of Porbander, a Kathia war - Gujarat state on October 2, 1869.
- Mohandas had his early education in Alfred High School, Rajkot.
- Mohandas was married, in his thirteen year to Kasturbai of the same age, a daughter of Gokal das Makani, a merchant of Porbandar.
- He sailed from Bombay on September 4, 1888 to qualify at the bar. The Voyage to England was hard and torturous for reasons more than one.
- He was called to the bar on June 10, 1891 the years, he stayed to England, added to his experience.
- He was consequently, elected to the executive of the London Vegetarian society.
- Back home, life seemed difficulty. He failed to make a professional impact in Rajkot.
- He, therefore, went to Bombay to study law and to gain some experience at the High Court.
- He now went back to Rajkot, and took up this work. But, it was not that simple.

### ➤ Gandhi and South Africa

- He was unhappy, the luck, however, which took him to South Africa.
- In May 1893, Gandhi reached Port Natal in Durban. He went soon, after with his employer, client Abdulla in the court, where the European magistrate, asked the barrister Gandhi to take of his Turban, which according to the Indian practice was insulting.
- Gandhi refused to oblige. He further protested against it in the press.
- He had a similar humiliating experience, on his way to Pretoria, where he was asked to move from his first-class carriage, to van compartment. This he refused he was turned out Feeling humiliated, he resolved to face the challenge.

- As if this was not enough, he was warned at Charles town not to sit with the Europeans inside the coach, he refused to move from his seat, despite being belaboured.
- He had a similar experience at Johannesburg. These indignities that Gandhiji suffered were the common lot of Indians.
- Therefore, on his arrival back at Pretoria, he organized the Indians to resist this racial Snowberry.
- Gandhi's stay in South Africa was smearing the end, as the job with Abdulla had come to a happy end.
- Gandhi, in fact was preparing to go back home. But, the appeals of the Indians touched the human in Gandhi.
- Gandhi responded to stayed with them, to fight for their rights. He settled at Natal as barrister to practice in the Supreme Court.
- Gandhi made the Natal Congress to take up the political work. It also undertook the social and moral uplift of the community.

#### ➤ **Gandhi returned to India**

- Towards the close of the year 1901, Gandhi was in Bombay. He attended the session of the National Congress and piloted a resolution on the condition of Indians in South Africa.
- Gandhi also took to the country wide travel then went to South Africa.

#### ➤ **Gandhi in Action**

- In 1915 Gandhi landed at the Apollo Bunder in Bombay to the warm welcome of the people. Gandhi soon got busy in acquainting himself with the national politics. Gandhi established the Satya Grah Ashram at Ahmedabad.
- Later, due to inadequate accommodation and the outbreak of plague, the Ashram was removed to the banks of river Sabarmati; hence the name. It came up as a self contained Ashram colony covering 150 acres.

#### ➤ **Gandhi and Champaran Agitation**

- The lot of indigo tenants of Champaran in Bihar was the first to attract the attention of Gandhiji.
- The European Indigo planters and factory owners had imposed arrangements, extremely unjust on the tenants.
- Besides, they were subjected to illegal exactions, racial discrimination and privations. Since the planters had links with the authorities, they showed no care or concern for law and the humans. Gandhi took up their cause with the Government.
- It finally felt constrained to take action, the relief it provided in this event Jagajivan Ram met the Gandhi.

### ➤ **Gandhi and Ahmedabad mill workers**

- The textile industry of Ahmedabad and the workers were locked in a Bonus dispute.
- Gandhi went on fast to rally the workers. This brought pressure on the mill owners.
- They agreed to refer the issue to an arbitration and the decision that followed went in favour of the workers.

### ➤ **Gandhi and Vallabhbhai Patel and Kheda district**

- The failure of crop caused distress to the peasant of Kheda district, in Bombay. They demanded total remission of revenue.
- The local and the provincial Government did not agree to their demand.
- Gandhi and Vallabhbhai Patel made the peasantry launch a Satyagraha.
- Finally, the Govt. declared that the land revenue should be charged only if a peasant is in a position to pay.

### ➤ **Gandhi and Amritsar Tragedy**

- The Rowlett Act 1919, curtailing the civil liberties of the people.
- Gandhi initiated Satyagraha to make the Government to withdraw the Act. The movement was intended to be Non-Violent, but as violence broke at several places it was withdrawn.
- Gandhi resorted to three days fast to atone for it. In the already existing tense situation, on the Baisakhi day (April 13)
- Brigadier-General Dyer carried out the brutalities in Jallianwalla Bagh.
- The congress appointed a fact finding committee with Gandhi as one of its members.
- This gave him the opportunity to see the wrong that the martial-law regime had caused to the people.

### ➤ **Gandhi Role in Freedom struggle, Non-Cooperation Movement**

- Gandhi used to bring Hindus and Muslims together. He was now preparing to appear on the national stage to launch a fresh movement.
- Gandhi presented to the congress a Non-Cooperation Programme, supported also by the Khilafat Committee.
- It consisted of boycott of British established institutions such as legislative councils, courts and schools and of the British manufactured goods such as textiles.
- Gandhi held that with adequate response to programme Swaraj could be attained in one year.
- It was confirmed at Nagpur session in December 1920. Gandhi now emerged as the Prime-mover on the National stage.

- The prince of wales, who was in the country on a royal visit. Gandhi was now thinking of initiating mass civil disobedience in Bardoli.
- But, before that could be initiated there occurred the Chauri Chaura incident on February 3, 1922.
- Gandhi could not reconcile with the violence that broke out there.
- Gandhi felt that in miscalculating the preparedness of the nation for a Non-violent movement, Gandhi had made a Himalayan miscalculation. Thus, instinctively on February 24, Gandhi suspended the mass civil disobedience movement.
- Gandhi was soon arrested on the charge of sedition and imprisoned for six years.
- Gandhi set the people on the new political highway of secular politics.
- The C R Doss, Motilal Nehru and V.J. Patel organized the Swaraj party 1923.

#### ➤ **Gandhi's Twenty one day fast**

- Gandhi was released on February 5, 1924 to help restore the communal peace. He resorted to twenty one day fast in September, in the house of Muhammad Ali.

#### ➤ **Dandi march - Civil Disobedience Movement by Gandhi**

- Gandhi commenced the civil disobedience movement on March 11, when he began from Sabarmati the 24 mile march to Dandi on the sea coast, to break the salt law.
- Gandhi was jailed on May 5, 1930 at Dandi. The Government therefore settled on a policy of conciliation.
- Gandhi and the members of the working committee were released on January 25, 1931.
- Gandhi agreed to discontinue the civil disobedience and to participate in the Second Round Table Conference at London.
- This Agreement was called Gandhi-Irwin pact.

#### ➤ **Second Round Table conference and Gandhi**

- In the conference Gandhi demanded complete independence but Britisher not accepted Gandhi left England and was back home on 1931.
- On his arrival Gandhi was immediately arrested and lodged in the Yervada prison.

#### ➤ **The Communal Award and Gandhi**

- While Gandhiji was in prison, Ramsay Mac Donald, the British Prime Minister issued the Communal Award on August 17, 1932.
- It gives the Communal representation to the Harijans. Gandhi decided to go on fast unto death from September 20, unless the Communal Award was

withdrawn this brought forth the Poona pact. It provided for joint constituencies with the reserved seats of the Harijans.

### ➤ **Gandhi and Harijan**

- Gandhiji was against all social discrimination. He was a relentless fighter against the social discrimination of the Harijans. His campaign against untouchability.
- The Congress Working Committee at Wardha on July 14, 1942 took the decision that the British rule in India must end immediately.

### ➤ **Gandhi and the Muslim League**

- The Muslim League had declared the establishment of Pakistan as its political aim.
- Gandhi against the two Nation theory.

### ➤ **Gandhi and Jinnah**

- The British exploiting the situation attributed the failure to resolve the constitutional dead lock to the Hindu-Muslim discord.
- The Gandhi-Jinnah talks, but Jinnah never was less than adamant in his demand.
- Jinnah made the partition of the country as the pre-condition for his cooperation for Independence.
- Gandhiji did not agree to it. The talks failed.

### ➤ **The Partition**

- Lord Mountbatten did not accept the advice of Gandhi to invite Jinnah to form the Government.
- The two nation theory and the consequent partition.

## **Conclusion**

### ➤ **Gandhiji Martyrdom**

- Gandhiji to maintain the communal harmony, he could resort to fast unto death. But, on January 30, 1948 when Gandhiji was on his way to the prayer meeting, at the Birla House, New Delhi, with palms in namaskar to the assembled he fell to the assassin's bullet with 'He Ram' on his lips.

### ➤ **Mahatma Gandhi (1869-1948)**

- From 1893 to 1914, Gandhi rendered great services to the cause of racial equality in South Africa.
- From 1915 to 1948, Gandhi worked in India for the sake of the Country's freedom.
- In an article in the young India 9<sup>th</sup> March 1922, Gandhi draws a distinction between the ideal society and Swaraj.

- Journal Harijan January 6, 1940.
- Non-Cooperation Movement (1920-1922)  
The Salt-Satyagraha (1930-1931)  
Quit India Movement (1942-1944)

## JAWAHARLAL NEHRU (1889 - 1964)

### Introduction

- Pandit Jawaharlal Nehru dominated the Indian Political Science for about half a century.
- Together with Gandhiji, he fought and struggled hard for the freedom of India.
- In fact, he dedicated his life to the cause of his country.
- After Independence, he remained the Prime Minister of his country for 17 years till his death.
- During this period, he raised India to an important position among nations of the world.

### ➤ Early Life and Education

- Jawaharlal Nehru was born on November 14, 1889 in the midst of affluence and luxury that had come to the family due to the newly acquired fortune by his father Motilal Nehru. His mother name was Swaruparani. His House name was Swaraj Bhavan.
- Nehru's Sanskrit teacher name was Ganganath Jha and his English teacher was F.T. Brooks on the recommendation of Mrs. Annie Besant.
- Jawaharlal Nehru from his parents got the nice upbringing good education, cultured living and economic security, all the full measure.
- Nehru studied at England in Harrow Public School and Cambridge and also studied Law in 1907-1912.

### ➤ Family Life

- At the age of 23, Nehru was married Kamala, a girl of thirteen at Delhi. On February 8, 1916 they had their first child Indira in November 1917.

### ➤ Law Profession

- Jawaharlal Nehru joined his father's chambers in Allahabad. But the profession of law did not attract him.
- He instead got involved in the public activity of a sort. Served as one of the secretaries of St. John Ambulance Association.
- Associated for himself actively with the UP.
- South African committee for the collection of funds for the passive registers in the South Africa.

- He also helped his father to run the Independent which he had started in February 1919.
- **Jawaharlal Nehru enter in the politics**
  - Nehru organized relief for the Amritsar victims or the Jallianwala Bagh tragedy.
  - He went, his father in a fact-finding mission to Amritsar.
- **Jawaharlal Nehru met the Gandhi**
  - Nehru organised relief and the connected developments brought him to contact with Gandhiji.
  - In consequence, he was one of the first to sign the Satyagraha pledge with Gandhiji initiated soon after.
  - With influenced by Gandhiji Nehru participated in the Kisan Movement and Non-Cooperation Movement.
  - In Allahabad, the Non-Cooperation Movement was guided by him. Nehru organized the volunteer squads to make the hartal a success and to effectively picket the stops selling the foreign goods.
  - This and the writings in the independent brought the son and the father in December 5, 1921 to the Jail.
  - Nehru release 1923 he was elected to the office of the Chairman of Allahabad Municipal Board.
  - During his tenure, he introduced new ideas in the administration demonstration of his integrity and of his high character.
- **Nehru was made one of the three general secretaries of the congress**
  - The efficient organizing skill, he had exhibited, during the Non-Cooperation movement had made deep impression on the leadership.
  - In recognition to this, he was secretaries of the congress.
  - He made use of this opportunity to bring about numerous procedural changes in the administration of the congress organization.
  - Nehru as the representative of Indian National Congress, he got an invitation to help in organizing the International Congress against colonial oppression and imperialism which was to meet at Brussels in February 1927.
  - Nehru made out that the Indian poverty was due to the British exploitation the Brussels conference ended with hope to organise to operation between nationalist movements and the anti-imperialist movement in the colonies.
  - Jawaharlal Nehru was made an executive member of the league and also its honorary President.
  - The Congress session in madras 1927, Nehru attended in Madras, with the active support of Mrs. Annie Besant, Jawaharlal pushed through the committee stage a resolution on the Independence.
  - The appointment of the Simon Commission in which no Indian was included, was announced in 1927.



- The Congress and Nehru opposed it, observed our aim is completely free India and we have nothing to discuss except on this basis.
- Nehru as the General Secretary of the Congress, he organised nation wide strike against the commission. It went with the Slogan Go back simon.
- In Lucknow, Jawaharlal Nehru was one among the demonstrators who were lathi charged.
- The news of it shook the people all over the country. Nehru was elected as President of the Indian National Congress and presided over the Lahore session of December 1929.
- The Civil Disobedience movement was initiated by Gandhiji, when on April 6, 1930 he made salt from the sea water at Dandi, which was against the Law.
- The movement had the impact all over the country. In Allahabad, Jawaharlal Nehru was incharge of the movement.
- He got the full support of his wife. They were arrested. Kamala Nehru was died on February 28, 1936 in her thirty seventh year.
- The failure of Cripps Mission, put to an end for the time being, the possibility of any further negotiation.
- Gandhi was keen to start a Civil Disobedience Movement. Jawaharlal did not favour it.
- At Bombay the AICC finally passed resolution for Quit India Movement. So, Government arrested the leaders including Nehru on August 9, 1942. Then the leaders were released. Nehru was out of the prison in June 15, 1945 after the term of thirty-four months, the longest he had ever served.
- The Interim Government, the meanwhile was formed on September 2, 1946 Nehru held the foreign affairs.
- The partition on the midnight of August 14, 1947 India got Independence. Nehru was sworn in as the Prime Minister of free India.

### ➤ **Nehru's writings**

1. Soviet Russia, 1929.
2. Letters from father to his Daughter, 1930.
3. Recent Essay and writings, 1934.
4. Autobiography, 1936.
5. India and the world, 1936.
6. Eighteen months in India, 1936.
7. Glimpses of World History, 1939.
8. The unity of India, 1944.
9. The Discovery of India, 1946.
10. Independence and After, 1949.
11. Nehru on Gandhi, 1949.
12. A Bunch of old Letters, 1958.

- Nehru's view about Nationalism
  - Nationalism is indeed a noble phase of self-magnification.
- **Nehru's view about internationalism**
  - Nehru's Panchsheel and peaceful coexistence in this wide warring world, we have gained a measure of respect and attention.
- **Nehru's views on Non-Alignment**
  - He said that Non-alignment had become a summary description of the policy of friendship towards all nations.
- **Nehru's views on common wealth**
  - He said if the common wealth had the right to interfere with any constituent country then I certainly cease to be in the common wealth.
- **Nehru's views on the UNO**
  - Nehru held the view that disappearance of UNO would mean a great tragedy for the world.
- **Nehru's view of Religion**
  - Nehru's denounced superstition and ridiculous fanaticism in religion.
- **His views on Democracy**
  - Nehru held the view that political democracy by itself is not enough except that it may be used to obtain a gradually increasing measure of economic democracy.
- **Nehru's views on Local Self-Government**
  - The village should be treated as a unit. This will give a true and more responsible representation.
- **Nehru's views on peace and war**
  - Peace has also become a test of human survival. War would mean the extinction of all civilized values.
- **Nehru's views on one World**
  - We have arrived at a stage in human affairs when the ideal of one world and some kind of world federation seems to be essential, though there are many dangers and obstacles in the way.
- **Nehru's views on Science and Technology**
  - Nehru said that without science and technology we cannot progress.

➤ **Nehru's views on Economics**

- Our immediate task is to raise the living standard of our peoples to remove all that comes in the way of economic growth of the nation.

➤ **Nehru's views on socialistic pattern of society**

- The socialistic pattern of society is one in which there is equality of opportunity. The socialism above could solve India's economic problems.
- Nehru wanted to establish a truly democratic socialist state in India.
- Nehru said that there was no way of ending the poverty, the unemployment, the degradation and the subject of the India people except through socialism.

➤ **Nehru and Gandhi**

**Similarities**

- India has lived in the shadow of two extraordinary men are Gandhi and Nehru.
- Both Nehru and Gandhi two qualities were foremost in both of them sense of service and sacrifice.

**Dissimilarities**

- Nehru was a great politician and a statesman, but Gandhiji was both a saint and a politician.
- Nehru had not that much regard for ancient Indian culture and civilization as Gandhiji had.

**RABINDRANATH TAGORE (1861 - 1941)**

➤ **Introduction**

- Rabindranath Tagore, the great sentinel as Gandhiji called him.
- Tagore travelled all over the country. He travelled beyond the country to the East and to the West as the cultural ambassador of our heritage.
- Tagore talked of humanism universalism and of the oneness of man.
- Tagore was called title Gurudev was born great. Nature had invested him with good Physic, excellent mind and positive attitude to life.
- Tagore was a man with a mission. He worked to achieve the high objectives, he set before himself.
- His spiritual experiences were enlightening and elevating.
- Tagore's father Devendranath (1817 to 1905) for his piety religiousness and learning was known as the Maharishi.
- The house of Tagore for all this was recognized as the centre of religious, philosophical, literary and of artistic activity.

### ➤ **Early life**

- Rabindranath was born on May 7, 1861 in his ancestral house, Jorasanko on the bank of the holy Ganga, in Calcutta, His mother name is Sarada Devi.
- Tagore showed unhappiness with his formal schooling. Tagore wrote poem at the Annual Hindu Mela.
- The poem was successively published under his name in the Amrit Bazar Patrika which was then an Anglo-Bengali, weekly.
- Tagore September 20, 1878 went to England, but very soon he was returned to India.
- Tagore got spiritual experience invested him with a capacity to see all things and all men in their "ultimate significance".
- He felt new love for living and faith in life. Such was his first spiritual experience. At the age of twenty-five, Tagore was married.

### ➤ **The Shantiniketan**

- Tagore established an ashram on December 22, 1901. Later it was called Shantiniketan and also called Brahmacharya Ashram.

### ➤ **The Gitanjali**

- The Gitanjali, the offering a songs, reveals Tagore's reaction of life's challenge and to its blooming beauty.
- These poems unfold his intellectual flowering and the spiritual fullness.
- His common union with beauty and truth is seen here at its best.
- The Gitanjali was composed in Bengali and was published in 1910.
- Nobody at that time seemed to have taken notice of its inherent worth.
- Rabindranath Tagore translated the Gitanjali into the English. This script, he carried along with when in 1912, he went to London.
- Tagore met Sir William Rothenstein with the help of Gitanjali gave to the W.B. Yeats, the contemporary English poet in London. Who felt it to the work of Supreme culture. It soon got pushed through the circle of the select. And this way was instrumental in securing to Rabindranath the Nobel Prize.

### ➤ **The Visva Bharati**

- Tagore travel along with father to the Himalayas. His short stay September 1878 to February 1880 in England. His second time visited England in 1912.
- Tagore understanding the civilization beyond the sea and British character.
- Tagore visited USA and delivered there was a series of lectures on the ideals of Ancient India which were published subsequently as the Sadhana.
- Tagore also visited the countries of the European continent. In Japan, he expressed upon his listeners not to accept the western ideas wholesale.
- Tagore lectured in China and Iran as well. He said the whole world meets in one nest which had, over the time seized his mind.

- Tagore established the Visva Bharati as the meeting place of the western and the Eastern mind.
- Tagore to bring the East and the west closer, and to build on the foundation of peace, progress and oneness of man.

### ➤ **Tagore and Contemporary Politics**

- In 1898 Tilak was arrested that time Tagore opposite it. In 1905, the Partition of Bengal brought him out to lead the street procession and composed patriotic songs.
- Tagore gave full support to the idea of National Education. Tagore supported the Swadeshi movement.
- Tagore presiding over the Bengal provincial conference at Patna in 1908, he pleaded strongly for social service and to Hindu-Muslim unity.
- April 13, 1919 the Jalianwala Massacre Tagore organise to protest meeting at Calcutta. Tagore return his title given by British Knighthood.
- Tagore supported to the Non-Cooperation movement. The Communal Award 1932, Gandhi resorted to fast until death. Tagore fully supported to the Gandhi.

### ➤ **His Belief**

- He believed in growth, progress and self-realization leading to the humanism.
- Tagore said progress through mistake, made discoveries through experiments and gained truth from striving.

### ➤ **His thought**

- Tagore is a many dimensional thinker. He has expressed himself on matters political, economic, social and religious. He was writings consisting of poetry, plays, novels and essays.
- Tagore expressed himself from time to time on the vital issues confronting the society.

### ➤ **Tagore's Political Ideas**

#### **Meaning of Freedom**

- Tagore did not believe in mere political freedom. He wanted the larger freedom, the freedom of soul.
- Tagore was largely influenced by the ancient Indian political thought. This made him the great exponent of the individual freedom.

### ➤ **The concept of Democracy by Tagore**

- It is dependent on several other aspects such as economic and cultural which according to Tagore are essential for the successful working to the democratic system.

- The mere satisfaction of having political rights and the manifest exercise of the same at the elections is not enough and does not serve the real purpose.
- **Nation, Nationalism, patriotism and civilization**
- Tagore said Nation means is an organisation for power. Nationalism have raised barriers between the societies. Patriotism means completely identifying with one's country its tradition and its heritage.
  - Tagore said each civilization was a kind of mould that each people make no shape its men and women according to its best ideals.
- **Internationalism and Universalism**
- Tagore drank to his full from the Vedic and the Upanishadic heritage.
  - It made him believe in the unity of man. Food for all and in the interdependence of the universe.
  - Our ancestors were earnest for the happiness and good for all.
  - Tagore made this belief his own. He expounded the spiritual unity of man and of universalism on this basis.
- **Economic Ideas**
- Tagore initiated reforms based on the principle of self-help. He introduced Co-operative system in their economic life and established the Agricultural Co-operative Bank to relieve them from the clutches of the money lenders.
  - He invested part of the Nobel Prize money in it. It helped to relieve the distress of the peasantry.
- **Social Reconstruction**
- Decline of Indian society Tagore attributed to the failure of its social institution.
  - Tagore said the society to be the centre of power. Tagore social reconstruction programme included the destruction of the social barriers.
  - Along with it should be undertaken the construction work in the midst of the masses.
- **On Education**
- Tagore said Education must be purposeful which is the highest realization in one's life.
  - Education should have a philosophy for the good of the individual and for the advancement of the society.
  - The modern school system is not the proper apparatus to achieve this high aim.
  - The medium of instruction in school is of vital significance to a child. It should be the appropriate vehicle to communicate ideas, in a manner as not to demand much effort from him.

- The books should be in agreement with the social texture university education is deficient in content and unaccomplishing in purpose.
- The three aspects of Education must attend to the cultural, aesthetic and economic development.

#### ➤ Meeting of the East and West

- True to his idea of humanism, universalism and oneness of man, Tagore wished for the meeting of the East and the West.
- With this in mind, Tagore established in 1921, the Visvabharati with the object, to seek to realise in a common fellowship of study the meeting of the east and the west and thus ultimately to strengthen the fundamental condition of world peace through the establishment of free communication of ideas the two hemispheres.

#### ➤ His Religious Belief

- Tagore a man of Dharma, believed in the infinite living presence of God.
- He was no blind follower and no believer in the absurdities popularly labelled religious. He was unhappy with the formal religion.
- Religion is not for the satisfaction of our partial needs, the whole world exists for its fulfilment.

#### ➤ Conclusion

- Tagore was a believer in Karma. He had the feel of God in all things and in all actions.

### SUBHAS CHANDRA BOSE (1897-1945)

#### Introduction

- He was a great political leader. As a political worker and leader, Bose stood for a strengthened nationalism, patriotism was the essence of his personality and the supreme expression of his soul.
- His own province Bengal was rent by communal tensions. But Bose preached and fought for a pure nationalism.
- In his political activity, both in India and outside, Bose always stood up as a valiant spokesman of a realism that gave no concession to any communalism.

#### ➤ Family and Early Education

- Subhas Chandra's father Janakinath Bose hailed from small village in Bengal, but he settled down in cuttack for legal practice
- Bose mother Prabhavati Subhas being the ninth child. The year of birth of Subhas Chandra Bose, 1897.

- In 1897, as the British Empire was celebrating the Golden Jubilee of Queen victorial rule.
- Bose got primary education in 1902, at Cuttack. Bose university second rank in the Matriculation Examination.

#### ➤ **Bose life in college (1913-1919)**

- Bose joined Presidency college, the premier college of Calcutta University in 1913.
- Bose considered themselves spiritual heirs of Rama Krishna, Vivekananda and lastly, there was a secret group of revolutionaries.
- Bose in Calcutta learnt that social service was an integral part of Yoga and it encompassed national reconstruction on modern lines.
- Bose like Aurobindo Ghose, the next two years in college meant for Subhas rapid development in Philosophic and Political ideas and inwardly he changed a great deal.
- In 1916, completely changed the course of Subhas chandra's life and career. In 1919, Bose took his B.A. Degree with first class honours in Philosophy.
- Bose went to England on the 15<sup>th</sup> September 1919.

#### ➤ **Bose in Cambridge and Resignation from ICS 1921.**

- During the time that Subhas was in Cambridge relations between British and Indian students were on the whole good. The life that Subhas led in England appeared to his peers to be puritanic. The two assignments working simultaneously for the Civil Service Examination and the Cambridge Tripes left him without any time for relaxation.
- Subhas passed in the Indian Civil Service Examination but not like him.
- Subhas wrote letter to Desh Bandhu Chittaranjan Das after he had decided to resign from the service offering his services in the national cause under his leadership.
- Subhas was not particularly concerned about such family or social opposition.
- Subhas wrote two historic letters to C.R. Das in February and March 1921.
- Subhas wanted the congress to open an Intelligence Department and a propaganda Department.
- Booklets were to be published in all the languages of India on each and every question of Indian national life.
- Subhas offered his personal services to C.R. Das in three fields. First teaching at National College started by Das, second journalism and migration of all.
- The Prince of wales visited India. It was opposed by Congress. So called up the people to observe a total hartal on the day scheduled for the Prince's landing in Bombay.



- In Calcutta C.R. Das and Subhas incharge the hartal of them arrested put in Jail eight months it was one of the most moving and educative experiences of his life of the Subhas.
- In September 1921, the congress working committee met in Calcutta at C.R. Das residence.
- At that time, Subhas came to know Pandit Motilal Nehru, Lala Lajpat Rai and Moulana Mohammed Ali, the three intellectual giants who stood by the Mahatma together with Das in his National Campaign.
- Subhas accepted Rabindranath Tagore's concept about India's liberation movement.
- The latter half of 1921, marked a great advance for the Congress in Bengal in which Subhas played a very significant role.
- Subhas as the principal lieutenant of C.R. Das, the south movement in India became a strong force with Subhas and Jawaharlal Nehru as its two guiding stars.

#### ➤ **Swarajist Revolt and Exile in Burma**

- At the Gaya Congress meeting C.R. Das and Motilal Nehru unsatisfied to started the Swaraj Party. Subhas took a vigorous role in all the activities of the Swaraj Party.
- In 1923 Subhas became the General Secretary of the Bengal provincial congress committee.
- In 1924, the Swaraj party Calcutta Corporation election. C.R. Das as mayor and Subhas as Chief Executive Officer marked the beginning of a new era in Civic Progress in Indi. For the first time Khadi became the official uniform of civic employees.
- Due to the Revolutionary conspiracy at Calcutta, the Swaraj party leaders arrested including Subhas then they were put in Jail in Mundalay at Burma.
- Subhas served the first phase of his apprenticeship for public service under C.R. Das.
- The second phase of Subhas of his preparation for his future role in India took place inside the prison walls of Burma. In 1927, Subhas was released from Jail.

#### ➤ **Calcutta Congress 1928**

- During the period from 1924 to 1927, when Subhas was languishing in Burma prisons. C.R. Das died in 1925. It was indeed a deep personal tragedy for Subhas.
- Another major events in 1925-1927 was the virtual retirement of Mahatma Gandhi from active politics.
- Gandhi confined himself to the propagation of Khadi and constructive work among the depressed classes.

- The viceroy Lord Irwin announced the appointment of an all white commission headed by Sir John Simon to review the political situation in India and recommend necessary constitutional reforms.
- In 1927, the Madras Congress session adopted a resolution boycotting the Simon Commission.
- Subhas met Gandhi at Sabarmati and begged of him to come out of retirement, assume the leadership of the country. But, Gandhi did not respond.
- As the Simon Commission came to India, All parties conference to met in March 1928 and set up a small committee under the Chairmanship of Pandit Motilal Nehru included Subhas, they demanded complete independence as against dominion status.
- Jawaharlal Nehru and Subhas continued to be General Secretaries of the Congress.
- The All Bengal students conference in August 1928 in Calcutta was presided over by Subhas.
- The first session of the All India youth congress was held in Calcutta in December 1928 with subhas as the Chairman of the Reception Committee and K.F. Nariman of Bombay as President.
- Subhas said in this meeting the adoption of modern ideas and methods in building the new India of their dreams.
- Subhas was also the General Officer commanding of the Congress volunteer Corps which was raised and trained by him on semi-military lines and were held together by Military discipline.
- The Corps consisted of various formations including a motor cycle unit, a cavalry unit and women's corps.
- The first session of the Punjab students conference, Central provinces youth conference and Bihar student conference were presided over by Subhas.
- Subhas said placed the accent on patriotism, integrity, sacrifice, courage and an uncompromising adherence to the cause of complete national Independence.
- Congress said cooperation with the British Government to evolve a Dominion Constitution for India.
- But, Subhas and Saifuddin Kitchlu and Abdul Bari opposed the acceptance of Dominion status and participation in the Round Table Conference.

### ➤ **Subhas and Civil Disobedience Movement I**

- Subhas formed a congress Democratic party to promote his militant programme. So, Subhas was arrested.
- On the 6<sup>th</sup> April, Gandhi launched the campaign by picking up pieces of salt lying on the beach Gandhi was arrested.
- While in Prison, Subhas was elected mayor of Calcutta, but he could assume office only after his release later in the year.

- The First Round Table Conference was held in London towards the end of 1930 without the participation of the congress.
- Subhas therefore proposed the following programmes for winning freedom for India.
  1. Organisation of peasants and workers on a socialistic programme.
  2. Organisation of youth into volunteer corps under strict discipline.
  3. Abolition of the caste system and the eradication of the social and religious superstitions of all kinds .
  4. Organisation of women’s associations for getting our women folk to accept the gospel and work out the new programme.
  5. Intensive programme for boycott of British goods.
  6. Creation of literature for propagating the new culture and programme.
- Subhas said the Gandhi-Irwin pact was extremely unsatisfactory and disappointing.
- Subhas summed up this significant address to the youth of India by reminding them of the historical fact that India was the key stone to the world edifice and a freedom would spell destruction of Imperialism throughout the world.

#### ➤ **Subhas and Civil Disobedience Movement II**

- Subhas came to know to this development after his release from prison in March 1931.
- Subhas travelled with Gandhi again after the Karachi Congress and observed that the Mahatma was then at the pinnacle of popularity and prestige.
- In April the congress working committee selected Mahatma Gandhi as the sole representative of the congress to the Round Table Conference. Subhas thought this was an error. Because in London, Gandhiji would be done in an assembly of all kinds of Sectarian elements chosen by the British arrayed against him with nobody at his side to back him up.
- Gandhi accepted to participate in the Round Table Conference immediately M.A. Jinnah placed his fourteen points before Gandhi.
- Subhas met Gandhi and hold that the Congress should aim at an agreement nationalist Hindus and Nationalist Muslims and their agreement should be placed before the British Government as the National demand.
- In April, Subhas received reliable information that the British government would make every effort to drag Gandhiji at the very outset of the Round Table Conference into minor and controversial issues while side tracking the major issue of complete independence.
- Subhas conveyed this information to the Mahatma.
- Subhas view that the Mahatma’s London voit was badly planned and his encourage did not include good and proper advisers.
- Subhas regretted that Gandhiji trip abroad was not utilised to raise the issue of Indian Independence as an International Political question.

- Subhas presided over the united provinces in May . In July Subhas presided over the Calcutta session of the All India Trade Union Congress where the Delhi pact was also disapproved.
- In 1932, the British Government launched its offensive against the Congress and nationalist organisations throughout India Leaders were arrested in Mass including Gandhiji, Jawaharlal Nehru, Subhas.
- Subhas was lodged in a small jail on Seoni, an obscure place in Central provinces.
- In 1932, the British Government announced, So called Communal Award providing for reservation of seats for the depressed classes and other national minorities in the legislature. It was opposed by Gandhiji fasting started unto death in Jail.
- After prolonged discussions, an agreement was reached that was called Poona pact. So, Mahatma broke his fast.
- As in 1930, Subhas watched the march of events in 1932, from behind the prison bars.
- Subhas was not impressed with the fact that the important issue of Indian Independence should once again be side-tracked by the emotional upsurge over Gandhiji's fast and the natural anxiety of his countrymen to save his life.
- Congress men became more interested in the anti-untouchability campaign and Temple Entry Bill rather than in civil disobedience. Subhas deplored this anti-climax.
- In the Sub-Jail in Seoni the health of Subhas rapidly deteriorated. He first shifted to Sabalpur Central Jail.
- From there Subhas was shifted from place to place ostensibly for medical diagnosis and treatment first to Madras, then to Bhowali and then to Lucknow.
- But neither was a proper diagnosis made of his ailments nor was any treatment of any avail.
- As during his exil in Burma, Subhas was reduced to a skeleton. On 13<sup>th</sup> February 1933, for treatment Subhas sailed for Europe an board the Italian ship S.S. Gange on another forced exile.
- In march 1933, Subhas reached Vienna there, he found very good physicians and received satisfactory medical treatment.
- Subhas back home in India. In matters of national policy, Subhas had always been absolutely frank and forthright regardless of the esteem and admination in which he held Gandhiji and other senior leaders.
- Many people however, thought that it was outrageous to criticise Gandhiji openly while he was on a fast.
- Soon after the suspension of the Civil disobedience movement Subhas was invited to preside over an Indian political conference in London.
- Subhas sent his presidential address to London to be read in absentia. Subhas mention his plan against British.

### ➤ **Subhas India's Ambassador Abroad (1933-1936)**

- During his sojourn in Europe, Subhas took upon himself the role of the unofficial Ambassador of Indian Nationalism.
- Though his work started in Austria to extended his activity to other countries in Europe, namely Czechoslovakia, Poland, Hungary, Italy, Switzerland, Germany and France.
- Subhas established and developed contacts in these European countries not only in Political circles, but also among Intellectuals-literatures, economists, sociologists, scientists and men and women of the cultural world.
- Subhas also corresponded with many European Scholars and writers. Subhas lectured at many place on the Indian National Movement, Indian history, civilization and culture.
- Subhas sought the moral support of all classes of people in these countries for India's struggle against British imperialism.
- In Vienna, Subhas established the Austria-India society.
- Subhas also took a leading part in the formation its inaugural ceremony in 1934.
- In Berlin, the Indo-German society made arrangements for Subhas to have discussions with officials of the German foreign office.
- Subhas also got in touch with Indians working in Germany.
- Subhas saw that India and Turkey had many problems in common and both needed several similar social reforms.
- During his exile in Europe, Subhas wrote the first and major part of his substantive work the Indian struggle.
- Subhas, carefully examined the methods adopted by Irish revolutionaries to secure support from abroad, particularly Germany, the traditional opponent of the British on the continent, during the First World War.
- Subhas arranged the publication of bulletins on India in three languages, English, French and German for distribution from Ireland to the International press.
- In 1935, Subhas had to undergo a major surgical operation for the removal of a diseased gall bladder.

### ➤ **Subhas Congress President I**

- Subhas wrote his unfinished autobiography 'An Indian Pilgrim'.
- Subhas returned to India in the last week at January 1938, in Calcutta he was given a thunderous reception the session at Haripura was to be the fifty first annual assembly of the Congress.
- On his arrival at the congress village of Haripura in February 1938, Subhas was got a classic reception.

- He was taken to the session of life in a chariot pulled by 51 pairs of white bullocks to the accompaniment of brass bands while thousands of rural folk greeted him all along the way.
- When Subhas became President, the Congress party had accepted office in seven out of eleven province of British India.

### ➤ **Subhas Congress President II**

- Subhas made certain concrete proposals concerning the congress party organisation.
  1. The Congress must have a well disciplined volunteer corps.
  2. The party must have a cadre of officers for national service after Independence.
  3. Trade unions and peasant organisations totally joined in congress.
  4. The leftist block must be socialist in character in congress.
  5. Independent foreign policy in India.
  6. Promotion of cultural and educational contacts was another important means of making India known throughout the world.
- As congress President second term Subhas toured the country extensively.
- Subhas had very clear and definite views regarding national reconstruction.
- Subhas felt deeply that congress men must be fully conscious of their responsibility in the matter of achieving national unity and solidarity.
- Subhas made it clear that while advocating industrialisation he was not ruling out cottage industries.
- Subhas met Gandhiji in mid-February 1939, at his Ashrama at Wardha, but the meeting proved infructuous.

### ➤ **The Alterative Leadership**

- Gandhiji not cooperation with Subhas. So Subhas resigned.
- The first All India Conference of the Forward Bloc was held in Bombay on the 22<sup>nd</sup> June 1939, Subhas received enthusiastic response.
- Subhas started a weekly journal Forward Bloc in August 1939 of which he was the editor.

### ➤ **The Great Escape**

- The arrangement was that Subhas would take the Frontier Mail from Delhi and arrive at Peshwar on 19<sup>th</sup> January 1941, than moved to Kabul. Subhas what actually happened is yet a closed book.

### ➤ **Azad Hind**

- Subhas editing and publishing Azad Hind, a bilingual periodical in Germany and English the periodical was circulated through out Europe and carried

report and cuticles in every possible aspect of Indian politics, Economics culture, philosophy and arts.

➤ **In East Asia (1943-1945)**

- In November 1943, Netaji attended the Assembly of Greater East Asiatic Nations in Tokyo. He Choose to be an observer at that international conference firstly, because India had not yet won her freedom.
- Secondly, because he would not commit the future Government of free India to any post-war plans or arrangements of Japan and her cities of the Greater East Asia co-prosperity sphere.

➤ **Chalo Delhi**

- Subhas said to the Army, there in front of you lies the road that your pioneers have built.
- We shall march along the road, we shall curve our way through the enemy's ranks or, if God wills, we shall die a Martyr's death.
- And in our last sleep we shall kiss the road, that will bring our Army to Delhi. The road to Delhi is the road to Freedom Chalo Delhi.

**ESTIMATE**

Subhas Chandra Bose was a born man of action and a lover of adventure. He was an ardent disciple of Ramakrishna and Vivekananda as he was a devoted admirer of Tilak and Aurobindo. In Politics he was a radical and an extremist. He advocated India's right to be free and the necessity of suffering and sacrifice to achieve national independence. He never subscribed to the Gandhian principles of non-violence. On the contrary, he believed in war and violence for the liberation of India. he tried his best to radicalize the freedom struggle. After his purge from the Congress, Bose unsuccessfully tried to consolidate the Leftist parties. But his Forward Bloc posed a challenge to British Imperialism. In a way the radicalism of Bose's Forward Bloc forced Gandhi to launch the Quit India Movement. Bose believed in direct action to drive out the British form India. The formation of the Indian National Army, the establishment of the Provisional Government of Free India and the heroic struggle to emancipate India from the British rule were indeed epic episodes in the history of India's struggle for freedom. At a time when the Indian freedom fighters had been languishing in prisons, Bose was keeping the torch of freedom high and the Indian National Army was marching ahead towards the liberation of India. The post-war trial of Indian National Army prisoners generated intense upsurge in the country. Thus, the mighty freedom movement bears indelible imprints of Bose's struggle, sacrifice and service.

### ➤ **Conclusion**

- In the history of India's struggle for freedom, Netaji Subhas Chandra Bose stands out in all distinctiveness.
- In Physique and mental constitution in manner and life style in ideology and action.
- Packed with daring and drama in fact in his total personality and achievements, he was a unique phenomenon of twentieth century India.

## **ABUL KALAM AZAD (1888-1958)**

### **Introduction**

- Maulana Abul Kalam Azad was one of the very important political leader of the Gandhian era.
- He defeated his M.N. Roy in the election of march 1940, for the Presidentship of the Indian National Congress.
- Earlier, he had presided over the Delhi special session of the congress on the September 15, 1923 at the age of thirty five.
- Abul Kalam Azad had suffered greatly in the cause of the country.
- He was a man of great learning, a peerless mixture of the present and the past, one who had mastered the old classics and yet was blessed with the modern scientific temper.

### ➤ **A Journalist**

- He wrote a poetic Journal namely Nairang-e-Alam and another Journal entitled US-Sabah in January 1901. Azad published his first book Elance-Haq.
- Azad became a regular contributor to the Makhzan - Lahore, Ahsan-ul-Akhbar - Calcutta, Muraqqa-e-Aslam, Hardoi, etc.
- Azad brought out yet another Journal Ligan-s-sidq on September 20, 1903.
- Azad attended the session of the Anjuman-e-Himayal-e-Islam held at Lahore from April 1 to 3, 1904.
- Azad in 1904 attended the second annual session of the muslim press conference held at Lucknow.
- Azad stayed in Lucknow only for a few months. Then he moved to Delhi and assumed the editor ship of the Vakil Amritsar in April 1906.
- Azad joined the editorial start of a local weekly called Daru-s-Sultanate.

### ➤ **Azad Political Career**

- When Gandhiji launched his Non-Cooperation movement, Azad become his right handman.
- After his release from Ranchi, Azad met Gandhiji on January 18, 1920.



- At this time Maulana Azad popularity was at its Zenith. A gathering of about 1000 muslim Mauluis and scholars met in Lahore and decided that Azad should hence, forth be named as Imam-ul-Hind(the Leader of India).
- In September 1923, a special session of the congress was held in Delhi under the presidentship of maulana Azad.
- Maulana Azad made a frontal attack on the communalists in the Presidential address. He said today India needs neither the Hindu communal force nor the muslim communal force. We need only force, that of the Indian National Congress.
- In 1927, following the appointment of the Simon Commission, a meeting was held in Calcutta under the Chairmanship of Maulana Azad to consider the position the meeting resolved to boycott the Simon Commission.
- In the beginning of 1928, Maulana Azad toured Amritsar, Rawalpindi, Delhi and other places and advocated the boycott of the Simon Commission.
- Maulana Azad's services were called for in different places for he could solve intricate problems.
- Maulana Azad was made incharge of Parliamentary affairs of Bengal, Bihar, UP, Punjab, Sindh and NWFP.
- Maulana Azad had always remained above group politics in the Congress.

#### ➤ **Azad Congress President**

- Maulana Azad was first elected congress President in 1923 for the special session of the congress held at Delhi.
- Azad was elected President of the National Congress for the Second time in 1939.
- The Congress session was held at Ramgarh (Bihar) during March 1940. Maulana Azad's Presidential address was a historic document.
- He exposed the machinations of the imperialist power and demanded complete Independence and a constituent Assembly for India.
- Maulana Azad become the President of the Indian National Congress at a most critical period in the history of India.
- A chain of circumstance compelled him to retain this charge from 1940 to 1946.
- Azad wrote book India wins freedom.
- The first meeting between Azad and Cripps took place on March 29, 1942 Cripps handed over to Azad a statement which contained some new proposals and said that these could be elucidated.
- Maulana Azad joined the interim Government as minister of Educaiton on July 15, 1947.

#### ➤ **Maulana Azad Minister of Education**

- Maulana Azad was elected to the Lok Sabha from the Rampur constituency in 1952 and from the Gurgaon constituency in 1957.

- There could be no better teacher of manners, morals and human values than Azad, the post of minister of Education was most suitable for him.
- The leader of the newly freed nation realized that it was of essence to reform the educational system laid down by the British rulers and to cultivate certain desirable value and ways of thinking in the emerging generation.
- The impress of Azad's thinking was felt in almost every field of education.
- Azad laid emphasis on adult education and expanded its dimension.
- He promoted research in eastern learning and literature and set up the three Academies to develop the fine arts. It was he who started work on the compilation of technical terms in Hindi on a large scale.
- Azad declared that women's education was more important than men's, because it could create a new consciousness and a new life in the whole nation.
- Azad set up the following boards, commissions during his tenure.
  1. The University Education Commission (set up 1948, Report 1949)
  2. The secondary Education Commission (set up 1952, Report 1953)
  3. All India Council for Technical Education (Reorganised to set up a chain of national laboratories throughout the country)
  4. Kharagpur institute of Higher Technology.
  5. University Grants Commission.
- Maulana Azad had the foresight to perceive that technical education was essential for India's progress and development.
- When Azad took over the Education portfolio, its budget was only two crore rupees.
- Gradually, he succeeded in having it increased to more than Rs. 30 Crores.
- Azad held that the objective of our Five Year Plans was not only to increase agricultural and industrial, production, power, transport, communication etc. but, to provide a proper mental climate and requisite training for the people in general and the younger generation in particular in order to produce better citizens.
- On October 19, 1945 the government accepted in principle the Sargent Report which had recommended that a National Council of Technical Education be set up for development of technical education.
- Azad inaugurating the Kharagpur Institute of Technology on August 18, 1951.
- Azad setup the three academies Sahitya Academy, Lalit Kala Academi and Sangeet Natak Academy.
- These Academies, run by separate councils are fully financed by the Government.
- India became one of the founder member of UNESCO. A large number of Indian Professors and Scholars were holding high posts in UNESCO and India could be proved of the fact that Dr. Radhakrishnan had been elected President of the Executive Council of UNESCO.

- In 1951, speaking at the Paris session of UNESCO, Maulana Azad gave an inspiring address.
- Another achievement of Maulana Azad was the setting up of the Indian Council for Cultural Relations with the object of establishing and improving cultural relations with other countries.
- Maulana Azad served the country in various capacities. Besides being the Education Minister, He was the Deputy Leader of the Congress party in Parliament and a principal adviser to the Prime Minister.

### ➤ Azad Writer and Scholar

- Azad was recognized as the editor of al-Hilal and Al-Balash.
- Azad was author of Tarjuman-ul-Quran. He was also orator of Tazkira and Ghubar-e-Khatir.
- Azad was a many-sided genius. Azad's memory was phenomenal and the range of his studies very wide. Among Azad's writings, Tarjuman-ul-Quran occupies the pride of place.
- The Quran as seen and interpreted by Maulana Azad is a complete moral code and a comprehensive set of directives for personal and social behaviour.
- Azad was deeply influenced by the objective approach of Shah Waliullah. At first, he was also influenced by Imam Ghazali's effects at revivalism.
- Maulana Azad had a number of Quranic commentaries before him which he studied with a probing mind.

### Conclusion

- A man of strong determination and pure-heart. Maulana Azad was handsome and majestic in appearance and balanced and dignified in expression.
- His high and noble aspirations, mature wisdom and brilliant orators. Put the stamp of truth and integrity over politics and captivated the heart of millions.
- Azad tried his level best for the uplift of the Muslims. Azad's most prominent talent was his ability to effect rapprochement between conflicting and contradictory views.
- Azad was also a versatile person. He was not only well-versed in poetry, music and art but, also a keen swimmer. Azad tried to combine deep oriental scholarship and political dynamism.

## **Dr. BHIMRAO RAMJI AMBEDKAR (1891 - 1956)**

### Introduction

- Bodhisatva Bhimrao Ambedkar (14<sup>th</sup> April 1891 - 6<sup>th</sup> December 1956) also known as Babasaheb was a Jurist, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, scholar, editor, revolutionary and a revivalist for Buddhism in India.

## Ambedkar's Education Qualification

- ❖ **Elementary Education**, 1902 Satara, Maharashtra
  - ❖ **Matriculation**, 1907, Elphinstone High School, Bombay Persian etc.,
  - ❖ **Inter** 1909, Elphinstone College, Bombay
  - ❖ **B.A**, 1913, Elphinstone College, Bombay, University of Bombay, Economics & Political Science
  - ❖ **M.A**, 1915 Majoring in Economics and with Sociology, History Philosophy, Anthropology and Politics as the other subjects of study.
  - ❖ **Ph.D**, 1917, Columbia University conferred a Degree of Ph.D.
  - ❖ **MSc**. 1921 June, London School of Economics, London. Thesis - 'Provincial Decentralization of Imperial Finance in British India'
  - ❖ **Barrister-at- Law** 30-9-1920 Gray's Inn, London Law
  - ❖ (1922-23, Spent some time in reading economics in the University of Bonn in Germany.)
  - ❖ **DSc**. 1923 Nov London School of Economics, London 'The Problem of the Rupee - Its origin and its solution' was accepted for the degree of DSc. (Economics).
  - ❖ **L.L.D** (Honoris Causa) 5-6-1952 Columbia University, New York For HIS achievements, Leadership and authoring the constitution of India
  - ❖ **D.Litt** (Honoris Causa) 12-1-1953 Osmania University, Hyderabad For HIS achievements, Leadership and writing the constitution of India
  - ❖ **NO 1 scholar in the World 13/9/2015 Columbia University, New York**
- **Ambedkar and his Career**
- He worked as private Tutor, as an accountant investment consulting business, but it failed when his clients learned that he was an untouchable.
  - In 1918, he became Professor of Political Economy in the Sydentan college of Commerce and Economics in Bombay.
  - As a leading Indian Scholar, Ambedkar had been invited to testify before the south borough committee, which was preparing the Government of India Act 1919.
  - At this hearing, Ambedkar argued for creating separate electorated and reservations for untouchables and other religious communities.
  - In 1920, he began the publication of the weekly Mooknaya (Leader of the silent) in Mumbai with the help of Shahu I (1884-1922) Maharaja of Kulhapur.
  - Ambedkar used this journal to criticise orthodox Hindu Politicians and a perceived reluctance of the Indian Political community to fight caste discrimination.
  - In 1922, Ambedkar PhD Degree in economics to the University of London. He got Law Degree also.

### ➤ **Political Career**

- In 1935, Ambedkar was appointed principal of the Government Law college, Mumbai. Ambedkar oversaw the construction of a house and stocked his personal library with more than 50,000 books. His wife Ramabai died.
- In 1936, Ambedkar founded the Independent Labour party, which won 15 seats in the 1937 elections to the Central Legislative Assembly.
- Ambedkar served on the Defence Advisory Committee and the Viceroy's Executive Council as minister for labour.
- Ambedkar oversaw the transformation of his political party into the All India Scheduled Castes Federation, although it performed poorly in the election held in 1946 for the Constituent Assembly of India.

### ➤ **Partition of the Country**

- Between 1941 and 1945, he published a number of books and pamphlets, including thoughts on Pakistan.

### ➤ **Role in Drafting Constitution**

- Upon India's Independence on August 15, 1947, the new Congress had Govt. invited Ambedkar to serve as the nation's first law minister, which he accepted.
- On August 29, Ambedkar was appointed Chairman of the Constitution Drafting Committee, charged by the Assembly to write free India's new constitution. Ambedkar won great praise from his colleagues and contemporary observers for his drafting work.
- The text prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens including freedom of religion, the abolition of Untouchability and the outlawing of all forms of discrimination.
- Ambedkar argued for extensive economic and social rights for women. Ambedkar won the Assembly's support for introducing a system of reservations of jobs in the civil services and scheduled tribes, a system akin to affirmative action.
- The constitution was adopted on November 26, 1949 by the Constituent Assembly.
- Ambedkar resigned from the Cabinet in 1951 following the stalling in Parliament of his draft of the Hindu Code Bill, which sought to expound gender equality in the laws of inheritance, marriage and the economy.
- Ambedkar independently contested an election in 1952 to the lower house of Parliament, the Lok Sabha but was defeated.
- He was appointed to the upper house of Parliament, the Rajya Sabha in March 1952 and would remain a member until his death.

### ➤ Conversion to Buddhism

- As a student of anthropology Ambedkar made the discovery that the Mahar people are originally ancient Buddhist people of India.
- They have been forced outside a village to live like an outcast as they refused to leave Buddhist practices and eventually they were made into untouchables.
- Ambedkar studied Buddhism all his life and around 1950's Ambedkar turned his attention fully to Buddhism and travelled to Sri Lanka to attend a convention of Buddhist scholars and monks.
- Ambedkar twice visited Burma in 1954, the second time in under to attend the third conference of the world fellowship of Buddhist in Rangoon.
- Ambedkar in 1955, founded the Buddhist society of India. He wrote a book namely Buddha and his Dhamma.
- Ambedkar organised a formal public ceremony for himself and his supporters in Nagpur in October 14, 1956. He then proceeded to convert a large number 5,00,000 of his supporters who were gathered around him.
- Ambedkar then travelled to Kathmandu in Nepal to attend the fourth world Buddhist conference.
- Ambedkar wrote a Book, the Buddha or Karl Marx and Revolution and counter revolution in ancient India.
- Ambedkar's rise to eminence was facilitated by various social and political forces.
- Ambedkar, ultimately found solace in the teachings of Buddha.
- According to Ambedkar, the Hindu scheme of social structure based on the four varnas or chaturvarna breeds in equality and has been the parent of the caste-system and untouchability which are merely forms of inequality.
- Ambedkar criticised Gandhi's role in the Second Round Table conference.
- Ambedkar was not satisfied with the constitutional provisions for the untouchables in the Indian constitution.
- Dr. Ambedkar was a social prophet of the untouchables. Ambedkar died in his sleep on December, 1956 at his home in Delhi.
- A memorial for Ambedkar was established in his Delhi house at 26, Alipur Road.
- His birth date is celebrated as a public holiday known as Ambedkar Jayanthi.
- He was posthumously awarded India's highest civilian honour, the Bharat Ratna in 1990.

### ➤ Conclusion

- In the history of modern Indian political thought, Ambedkar will have a significant place because through his scholarly writings, speeches, leadership and constructive work, he made significant the awareness of the political, economic and social problems of the vast untouchable community whose members may be now more than eight crores. Ambedkar the crusade against manusmriti.

## **SARDAR VALLABHBHAI PATEL**

Vallabhbhai Patel (October 31, 1875 – December 15, 1950) was a political and social leader of India who played a major role in the country's struggle for independence and subsequently guided its integration into a united, independent nation. He was called the "Iron Man of India", and was often addressed as "Sardar" which means "Chief" or "Leader" in many languages of India.

### **INDEPENDENCE STRUGGLE FORAY**

Sardar Patel's foray into the freedom struggle was inspired by Mahatma Gandhi, who he met during a meeting in Godhra. From then on they became friends and Patel started following Gandhiji's activities, especially his success in the Champaran Satyagraha.

The defining moment for the Sardar came when in 1918; Kheda was inundated and devastated by floods. With their crops damaged, farmers asked for relief from the heavy taxes the British government had ensued but to no avail. Gandhiji joined in the fight but could devote his entire attention to Kheda's struggle.

As he was looking for a person to take up the cause of the farmers in his absence, Sardar volunteered. As always he never did anything half-hearted, and his first step was giving up his well-paying legal practice and joining the non-cooperation movement by switching over to Khadi clothes. The struggle was a resounding success with the British government agreeing to hold talks with Sardar, and later on agreeing to his terms of rolling back the tax rates. From then on, there was no looking back for this Son of the Soil.

### **AS MUNICIPAL PRESIDENT**

Paving the way for a clean and planned administration for Ahmedabad, Sardar played a more administrative role in the city.

Prior to joining the Freedom movement, he was elected the sanitation commissioner of Ahmedabad in 1917, while he was still had his legal practice. In the later years, he was elected Ahmedabad's Municipal President in 1922, 1924 and 1927, during which Ahmedabad saw the extension of electricity supply and some major educational reforms.

Patel subsequently organised the peasants of Kheda, Borsad, and Bardoli in Gujarat in a non-violent civil disobedience movement against oppressive policies imposed

by the British Raj; in this role, he became one of the most influential leaders in Gujarat.

He rose to the leadership of the Indian National Congress and was at the forefront of rebellions and political events, organising the party for elections in 1934 and 1937, and promoting the Quit India movement.

## **SARDAR S ROLE IN FREEDOM STRUGGLE**

After the successful Kheda Satyagrah, in 1928, when Bardoli Taluka in Gujarat suffered from major natural calamities, Sardar Patel took up cudgels on behalf of the farmers once again. In another resounding victory over the draconian British taxation rules, Sardar organized the farmers, told them not to pay a single paisa of tax, and fought the oppression till the British government bowed down.

Another definite struggle was the Disobedience Movement in 1930, following which he was arrested. Later, he was released and was elected Congress president in the 1931 session in Karachi. In August 1942, the Indian National Congress launched the Quit India Movement, following which Sardar Patel along with many other freedom leaders was jailed for three years.

As the first Home Minister and Deputy Prime Minister of India, Patel organised relief for refugees in Punjab and Delhi, and led efforts to restore peace across the nation.

Patel took charge of the task to forge a united India from the 565 semi-autonomous princely states and British-era colonial provinces. Using frank diplomacy backed with the option (and the use) of military action, Patel's leadership enabled the accession of almost every princely state. Hailed as the Iron Man of India, he is also remembered as the "Patron Saint" of India's civil servants for establishing modern all-India services. Patel was also one of the earliest proponents of property rights and free enterprise in India.

### **The Champion of Suraaj**

His pivotal role in channeling India's unity was but one of a multi-faceted leadership of Sardar Vallabhbhai Patel. Also crucial in building India in the post-independence years were his pursuit of practicing "Suraaj", meaning good governance, which he practiced as India's first Home Minister and India's first Deputy Prime Minister. Always rooting for unity, he was also instrumental in mobilizing the farmer community of India, as well as bringing together various castes and communities to join the freedom struggle.



## BUILDING A UNITED INDIA

### Major Facts:

- Kheda Satyagraha and Bardoli Satyagrah, both of which times the British bowed down
- Elected as Ahmedabad's municipal president in 1924 and 1928
- Elected President of the Indian National Congress in 1931
- Independent India's first Deputy Prime Minister and Home Minister and IB Minister. The Architect of United India post-independence
- Posthumously, conferred with Bharat Ratna in 1991.

