

## MODERN INDIAN POLITICAL THOUGHT

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**Q.1 – Describe the characteristics of Modern Indian Political thought and its importance.****Answer – Introduction**

**Modern Indian Political Thought** has played a pivotal role in social reform, equality, and freedom. Visionaries like Raja Ram Mohan Roy, Mahatma Gandhi, and Dr. B.R. Ambedkar made significant efforts in the 19th and 20th centuries to eradicate evils like caste discrimination and gender inequality. They promoted democracy, equality, and justice. Their ideas have been instrumental in fostering awareness, unity, and progress in society. Even today, this thought serves as a source of inspiration for social and political reforms.

**Meaning of Modern Indian Political Thought**

**Modern Indian Political Thought** is an ideology that promotes democracy, equality, and freedom in Indian society. It focuses on social reform, justice, and the elimination of caste discrimination and gender inequality.

**Background of the origin and development of Modern Political Thought**

- 1. Historical and Social Context (18th - 19th Century)** : Modern Indian political thought emerged from the challenges posed by British rule and the issues within Indian society. The 18th and 19th centuries witnessed economic, social, and political changes, leading to the development of new ideas. During this period, the need for social reforms in India was strongly felt.
- 2. Freedom Struggle and Social Movements (19th - 20th Century)** : The freedom struggle and social movements significantly influenced Indian political thought. Thinkers of the 19th and 20th centuries emphasized principles of national unity, equality, and justice to chart the path for a prosperous India.
- 3. Impact of Modernity and Science (20th Century)** : The development of modernity, science, and technology in the 20th century gave rise to new political ideologies. These promoted social justice, rights, and equality, inspiring transformative changes in society.

**Major thinkers who played a role in the progress & development of Modern Indian Politics**

**Raja Ram Mohan Roy** (1772-1833) campaigned against child marriage, the practice of Sati, and caste discrimination. **Veer Savarkar** (1883-1966) participated in the freedom struggle and introduced the concept of a Hindu nation. **Lokmanya Tilak** (1856-1920) fought for freedom and national unity. **Mahatma Gandhi** (1869-1948) achieved independence through non-violence and Satyagraha. **Rabindranath Tagore** (1861-1941) and **Swami Vivekananda** (1863-1902) promoted social and national reforms. **Dr. B.R. Ambedkar** (1891-1956) drafted the Constitution and worked for the establishment of equality.

**Main Characteristics of Modern Indian Political Thought**

- 1. Practicality and Struggle** : Indian leaders fought for social reform and national unity. They recognized the need for independence from British rule and actively participated in movements. Leaders like Raja Ram Mohan Roy, Lokmanya Tilak, and Mahatma Gandhi worked tirelessly for equality and freedom.
- 2. Influence of Ancient Ideas** : Indian culture and philosophy shaped modern political thought. Ancient Indian religious and philosophical traditions contributed to justice and equality in society. Thinkers sought solutions by interpreting ancient values to address contemporary issues.
- 3. Diversity and Social Justice** : Modern Indian thinkers emphasized equality in society and raised their voices against casteism and discrimination. Their aim was to unite society and ensure equal rights for all.
- 4. Economic and Collective Development** : Modern Indian thinkers advocated for the development of all sections of society and equal opportunities. They focused on poverty alleviation, reducing inequality, and workers' rights to ensure holistic growth for every class.
- 5. Demand for Women's Rights** : The demand for women's equal rights became a significant part of Indian political thought. Reformers fought for women's rights to education, freedom, and equality. Leaders like Savitribai Phule, Tarabai Shinde, and Raja Ram Mohan Roy brought women's issues into the mainstream and spread awareness in society.

**6. National Unity and Federalism** : Indian political thought emphasized national unity and cooperation among different regions. Thinkers worked to ensure that various communities and regions collaborated for the nation's progress.

### Importance of Modern Indian Political Thought

**1. Fresh Perspectives** : Modern political thought offers innovative solutions to societal challenges. It provides a fresh approach to understanding and addressing political and social issues.

**2. Role in Social Development** : This thought helps society understand its problems and challenges. It leads to positive changes and encourages progress.

**3. Influence on Political Policies** : Modern thought shapes political policies at national and international levels. It promotes inclusive ideas that ensure the welfare of all sections of society.

**4. Economic and Social Awareness** : It raises awareness about people's rights and duties. This inspires individuals to contribute positively to society and drive transformative changes.

**5. Positive Societal Changes** : This thought is essential for bringing reform and progress. It motivates people toward prosperity and equality, helping society move forward.

### Conclusion

Modern Indian political thought has provided significant direction for social reform, equality, and freedom. It has emphasized social justice, women's rights, and economic equality. This thought has been instrumental in uniting society, embracing new ideas, and fostering positive change.

**Q.2- Describe the nationalist ideology of Swami Vivekananda and Tagore.****Answer- Introduction**

The nationalist ideas of Swami Vivekananda and Rabindranath **Tagore** symbolize **the renaissance of Indian society and culture**. Vivekananda emphasized self-respect and self-reliance among **Indians by blending Indian spirituality with Western modernity**. He advocated empowering Indian society through education and science. Tagore emphasized Indian identity and national unity through **literature and culture**. Their ideas contributed to the freedom struggle and helped shape nationalism as a social and cultural movement in the context of Indian society.



**Nationalism** is the sentiment that unites a group of people based on shared **history, traditions, language, ethnicity, or culture**. This ideology fosters **national unity, self-respect, and collective identity within society** while promoting values such as **freedom, self-rule, and self-reliance**.

**Swami Vivekananda and Tagore's views on nationalism**

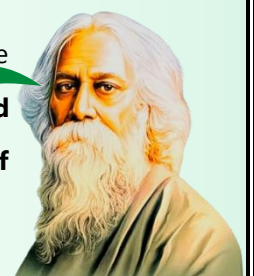
➤ **Swami Vivekananda** was an Indian yogi, spiritual thinker, and a symbol of patriotism. He brought global recognition to Indian culture and spirituality. By inspiring the youth for national upliftment, he promoted the spirit of **"Vasudhaiva Kutumbakam"** (the world is one family). His ideas remain a source of inspiration for **social reform and national consciousness**.



**Swami Vivekananda's nationalism** was rooted in **Indian culture, self-reliance, and the upliftment of society**. He taught Indians to take pride in their cultural and spiritual heritage. He believed that education, self-confidence, and unity could empower the nation.

➤ **Rabindranath Tagore** was a great **literary figure, poet, and philosopher** whose ideas deeply influenced Indian society and culture. His literature and music reflect themes of **Humanity, Harmony, & Universality**. Tagore promoted ideals of **coexistence and global peace**.

**Rabindranath Tagore's Nationalism** was rooted in humanity and global unity. He rose above national boundaries and advocated universal brotherhood and coexistence. Tagore **opposed the rigidity of nationalism** and emphasized linking it with **love, peace, and the welfare of humanity**.





## Description of the nationalist ideology of Swami Vivekananda and Tagore

The nationalist ideologies of Swami Vivekananda and Rabindranath Tagore approach Indian nationalism from different perspectives, yet they share some commonalities. The goal of both was to empower and unite India.

### Swami Vivekananda's Nationalist Thoughts :

1. **Spiritual Foundation** : Swami Vivekananda believed that Indian nationalism was based on the principles of spirituality and humanity. He acknowledged the greatness of Indian culture and believed that national unity and prosperity would arise through religion.
2. **Women Empowerment** : He was a strong advocate for the respect and rights of women. He believed that the country could not progress unless women were given equal status.
3. **Equality and Freedom** : Swami Vivekananda's nationalism was based on the principles of freedom, equality, and brotherhood. He fought against social evils like caste discrimination and gender inequality.
4. **Spiritual, Not Materialistic Nationalism** : His nationalism was not materialistic but was based on spiritual and moral principles, emphasizing the importance of Karma Yoga and universal brotherhood.

### Rabindranath Tagore's Nationalist Thoughts :

1. **Nationalism as Society and Culture** : Tagore saw nationalism as a social and cultural framework that promotes the unity of humanity. He believed that nationalism should not be confined within national borders but should aim for global unity.
2. **World Unity** : For Tagore, nationalism was not just about unity within one's own country; he spoke about the unity and cooperation of all countries at a global level. He believed nationalism should be viewed from a broader perspective.
3. **Non-Violence and Peace** : Tagore opposed violent nationalism and promoted the principles of non-violence. He believed that nationalism should be promoted through peace, cooperation, and understanding, not through conflict and violence.

4. **Opposition to Western Nationalism** : Tagore criticized Western nationalism as inappropriate and unacceptable in the Indian context. He believed that Indian nationalism should be rooted in its ancient cultural heritage, distinct from Western ideas.

#### Similarities:

- Both emphasized promoting equality, brotherhood, and respect in Indian society.
- Their nationalism was rooted in spiritual and cultural contexts, distancing themselves from materialistic perspectives.
- Women empowerment and the need for justice in society were important for both.
- Both considered Indian nationalism to be based on spirituality and moral values.
- Both viewed the greatness of Indian culture and its characteristic of "unity in diversity" as the foundation of nationalism.
- Both emphasized equality, justice, and the eradication of poverty in society.

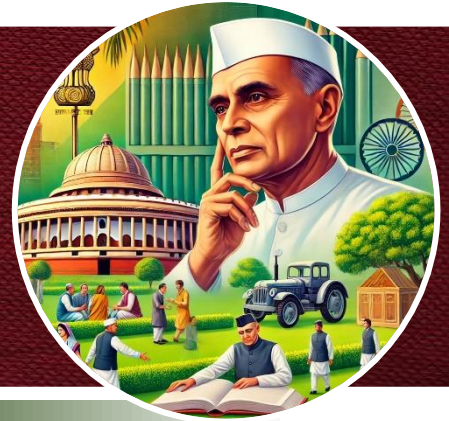
#### Conclusion

Swami Vivekananda and Rabindranath Tagore's nationalist thoughts were based on the values of Indian culture, spirituality, and humanity. Both considered peace, equality, and social reform essential for the nation's progress. By opposing Western materialistic nationalism, they provided Indian nationalism with a broader, humanistic, and universal perspective, which remains relevant even today.

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**Q.3 - Describe in detail Jawaharlal Nehru's views regarding state and democracy.****Answer - Introduction**

Jawaharlal Nehru was the first Prime Minister of independent India. In his views, the state and democracy held significant importance. He believed that the state should be separate from religion and that it should treat all religions equally. Nehru emphasized economic and social justice. According to him, democracy was not only about elections, but also about economic equality and individual freedom. He wanted every section of society to have equal opportunities and for everyone to have equal rights.

**Brief introduction of Jawaharlal Nehru**

Jawaharlal Nehru was born on 14 November 1889, in Allahabad. He was the first Prime Minister of independent India and a prominent leader of the Indian National Congress. He played a significant role in the Indian freedom struggle and participated in many movements alongside Mahatma Gandhi. Nehru worked towards making India a secular and egalitarian nation. Under his leadership, India made progress in industrialization and science. He passed away on 27 May 1964, but his legacy still lives on today.

**Jawaharlal Nehru's views on the state**

1. **Secularism** : Nehru believed that the state should treat all religions equally and remain separate from religion. Secularism helps maintain diversity and unity in society. He emphasized stopping religious discrimination and ensuring equal rights for all citizens.
2. **Economic Policy** : Nehru adopted a mixed economy, where both the government and private sectors contributed in a balanced way. Through Five-Year Plans, he promoted the development of industries and agriculture, focusing on eradicating poverty and unemployment.
3. **Social Justice** : Nehru was a supporter of social equality. He provided reservations and special opportunities for Dalits and backward classes. He believed that social justice could only be achieved by giving equal opportunities to all sections of society.



4. **Democracy** : Nehru considered democracy not just as a political system, but as the foundation for economic and social progress. He believed that democracy was impossible in a society filled with inequality, and that individual freedom was essential.

5. **Education** : Nehru considered education as the foundation for societal progress. He established institutions like IIT and IIM. He wanted education to foster morality, self-discipline, and scientific thinking.

6. **International Perspective** : Nehru was a proponent of world peace and non-alignment. He promoted coexistence in India's foreign policy. His goal was to make India an independent and strong nation that maintained friendly relations with all countries.

### Jawaharlal Nehru's Views on Democracy

1. **Political and Economic Democracy** : According to Nehru, only political freedom is not enough. Economic equality is also essential. He believed that in a society filled with poverty and hunger, democracy has no meaning. He emphasized the need to eliminate economic and social inequalities and provide equal opportunities for all.

2. **Individual Freedom** : Nehru considered individual freedom to be extremely important. According to him, without the freedom to speak, think, and engage in creative activities, societal progress is impossible. He believed that a democracy filled with hunger and poverty cannot be true democracy.

3. **Morality and Goodwill** : Nehru stated that tolerance and goodwill are necessary for democracy. He considered democracy to be based on moral values. According to him, respecting the freedom of others and resolving issues peacefully is essential.

4. **Self-discipline of Society** : Nehru referred to democracy as "the self-discipline of society." He emphasized that discipline in society should be natural, not forced. To promote self-discipline, he stressed the importance of education.

5. **Democratic Methods** : Nehru was always in favor of constitutional and democratic methods. He considered aggressive methods like movements to be wrong. He believed that the weaknesses of democracy could be addressed through morality and character.

**6. Holistic Perspective :** For Nehru, democracy was not just about elections. He saw it as a society where every individual is treated with dignity, equality, and justice. He viewed it as an inclusive and progressive system.

### Conclusion

According to Jawaharlal Nehru, the state should be secular, just, and socialist. He considered political freedom, economic equality, and individual freedom essential in democracy. He believed that without social and economic justice, democracy cannot succeed.

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#### Q.4- Mention Dr. Ram Manohar Lohia's views regarding the state.

#### Answer- Introduction

**Dr. Ram Manohar Lohia** was a **prominent leader of the Indian freedom struggle, a socialist thinker, and a strong politician**. He was born on 23 March 1910, in Akbarpur, Uttar Pradesh. After earning a Ph.D. from the University of Berlin, he became actively involved in the Indian freedom movement. He was the founder of the **Congress Socialist Party** and the architect of the principles of '**Sapt Kranti**' and '**Chaukhamba Raj**.' He was an advocate for the abolition of the caste system, decentralization, and social equality. His ideas and contributions remain relevant in Indian society and politics today.



**A State** refers to the organized entity that is under a **Government (rule)** and is an **autonomous political unit**.



#### Dr. Ram Manohar Lohia's views on the state

Dr. Ram Manohar Lohia's views on the state were based on socialism, decentralization, economic equality, and social justice. He portrayed the role of the state as a promoter of democracy, morality, and global peace. His ideas can be explained through the following points:-



- **Socialism and the State**
- **Decentralization**
- **Planning and Development**
- **Morality in Society**
- **International Perspectives**
- **Education and Cultural Development**
- **State and Religion**

1. **Socialism and the State** : Lohia viewed the state as a means to establish socialism. According to him, socialism should symbolize economic, social, and political equality.

**Example:** He raised his voice for the rights of workers and farmers and advocated for the equal distribution of wealth.

2. **Decentralization** : Lohia believed that the centralization of power hindered democracy and development. He supported Panchayat Raj and local self-governance.

*Example: His "Chaukhamba Raj" theory was based on decentralization of power at the village, district, state, and central levels.*

3. **Planning and Development** : Lohia considered planned development as the responsibility of the state. He emphasized that plans should focus on the upliftment of marginalized communities.

*Example: He advocated for prioritizing the deprived classes in economic policies and supported land reforms.*

4. **Morality in Society** : Lohia saw the state as the carrier of morality and ethics. The state should promote not just law and order but also moral values.

*Example: Lohia fought against casteism and social injustice to establish morality in society.*

5. **International Perspective** : Lohia advocated for global equality and justice. He believed the state should stand against war and violence.

*Example: He opposed colonialism and promoted initiatives for global peace.*

6. **Education and Cultural Development** : Lohia considered education as the foundation for societal development. He emphasized the state's role in promoting cultural diversity and prosperity.

*Example: He advocated for a uniform education policy to ensure equal opportunities for all sections of society.*

7. **State and Religion** : Lohia believed that the state should be secular. He argued that religion and politics should be kept separate to ensure equality and justice for all citizens.

*Example: Lohia opposed religion-based politics and promoted secularism.*

## Conclusion

Dr. Ram Manohar Lohia's perspective on the state was based on socialist, democratic, and ethical values. He viewed the state as a tool for equality, justice, and decentralization. He

believed the state should play an active role in education, cultural development, and the protection of human rights. His ideology remains relevant to society and politics even today.

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### Q.5- Examine the Contribution of Raja Ram Mohan Roy as the maker of modern India.

Or

Do you agree that Raja Ram Mohan Roy is the father of Modern India?

#### Answer- Introduction

**Raja Ram Mohan Roy** is known as one of the **greatest reformers** of Indian society. He was born on **22 May 1772**, in the village of Radhanagar, Bengal. He was a **polyglot** and a **Religious Thinker**. He led movements against the practice of Sati, idol worship, and caste discrimination, and laid the foundation for religious and social reforms by establishing the **Brahmo Samaj**. He was a strong advocate for women's rights, education, and freedom. Ram Mohan Roy played a crucial role in making Indian society progressive and aware. His social vision and reformist ideology became a guiding force for the Indian Renaissance.



#### Raja Ram Mohan Roy: Father of Modern India



**Raja Ram Mohan Roy** is called the '**Father of Modern India**' because he played a crucial role in bringing reforms and modernization to Indian society. He opposed religious orthodoxy and founded the Brahmo Samaj, which was based on rationalism and equality. He advocated for **the freedom of the press, tax reforms, and judicial administration reforms**. His efforts in social and political modernization paved the way for establishing the global principles of **liberty, equality, and justice in India**.

#### Importance of Raja Ram Mohan Roy's thoughts

- **Social Reforms:** Opposition to social evils like Sati, child marriage, and caste discrimination; his efforts continue to inspire the fight against issues like dowry system and child marriage today.
- **Education and Knowledge:** Emphasis on rational thinking and Western science, and the establishment of Hindu College.
- **Religious Reforms:** Opposition to idol worship and support for monotheism; establishment of the Brahmo Samaj.
- **Women's Rights:** Support for women's education and empowerment.
- **Freedom and Nationalism:** Emphasis on the protection of freedom, democracy, and rights.

#### Literary Works of Raja Ram Mohan Roy

- Tuhfat-ul-Muwahideen (1804)
- Vedanta Gatha (1815)
- Translation of the Compendium of Vedanta Sara (1816)
- Kenopanishad (1816)
- Ishopanishad (1816)

## "An Examination of Raja Ram Mohan Roy's Contributions as the Maker of Modern India"

Raja Ram Mohan Roy was a pioneer of social, religious, and educational reforms in Indian society. He endeavored to free Indian society from superstition, social evils, and backwardness. His reforms promoted modern thinking, a scientific outlook, and rationality.

### Abolition of the practice of Sati

By launching a campaign against the practice of Sati, Raja Ram Mohan Roy played an important role in abolishing this inhuman custom. As a result of his efforts to oppose Sati, **Lord William Bentinck** declared it legally prohibited in **1829**. His ideas laid the foundation for the construction of modern India.

### Rai's opposition to idol worship

Raja Ram Mohan Roy opposed idol worship and paved the way for reason and unity in Hindu society. He considered it a cause of division and superstition in society. In his book ***Tuhfat-ul-Muwahhidin***, he questioned the legitimacy of idol worship and emphasized the monism philosophy of the Upanishads, promoting monotheism.

### Raja Ram Mohan Roy opposed the caste system

Raja Ram Mohan Roy opposed the caste system and promoted social equality and unity. He considered it a cause of division and discrimination in society. By supporting inter-caste marriages and the Shaiva marriage system, he paved the way for social reform. His efforts raised awareness against caste-based discrimination and strengthened the sense of national unity.

### Ram Mohan Roy's support for women's freedom, rights and education

Raja Ram Mohan Roy made significant contributions to women's freedom, rights, and education. He opposed polygamy and supported widow remarriage. In his book ***"Brief Remarks..."*** he advocated for the protection of women's property rights. Through the Brahmo Samaj, he worked towards improving women's education and social status.

## Reforms Related to education

Raja Ram Mohan Roy laid the foundation of the modern education system in India. He adopted the English education system to promote science and rational education. In **1817**, he co-founded **Hindu College** with David Hare and also established the **Anglo-Vedic School and Vedanta College**. His efforts inspired the development of modern education in India.

## Brahmo Samaj-1828

Raja Ram Mohan Roy founded the **Brahmo Samaj in 1828**, which launched a movement against the social evils prevalent in Indian society, such as the practice of Sati, idol worship, caste discrimination, and untouchability. This monotheistic reform movement promoted social justice, professional equality, and education. The Brahmo Samaj provided Indian society with new thinking and a progressive direction.

## Publications and Dialogues

Ram Mohan Roy translated religious texts and wrote articles on social issues. He also utilized the press and journals to raise awareness among Indians. He argued that political progress would not be possible without religious and social reforms.

## Conclusion

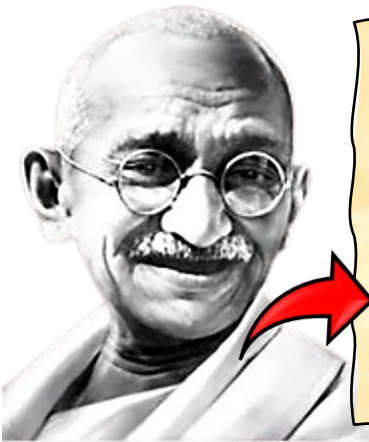
The reform efforts of Raja Ram Mohan Roy led Indian society towards modernity. His contributions in the fields of religious reform, women's rights, social justice, and education laid the foundation for the Indian Renaissance. His efforts promoted logic and scientific thinking in society. For this reason, he is honored with the title of "**The Maker of Modern India.**"

**Q.6- Discuss Gandhi's views on 'Swaraj'. Do you think it is still relevant today? Discuss.****Answer- Introduction**

"**Swaraj**" was used in the Indian independence movement by leaders like Dadabhai Naoroji, Bal Gangadhar Tilak, and Mahatma Gandhi. Its meaning extended beyond just political freedom. It also encompassed the concepts of self-reliance, self-governance, and individual and social reform. Gandhi linked it to the collective freedom struggle of the nation and promoted it widely.

**Concept of Swaraj**

**Swaraj** literally means '**Self-Rule**' or "**One's Own State**". The concept of swaraj was associated with independence and self-reliance of the state, individual and society in ancient Indian political thought. It is not just freedom from external rule, but is based on self-determination, moral advancement and autonomy of the group.

**Gandhi's views on Swaraj**

**Gandhi's concept of Swaraj** was based on self-respect, self-responsibility, and self-control. In his work *Hind Swaraj* (1909), he described it as "**The English rule without the Englishman**," pointing to a society free from injustice and exploitation. He did not limit Swaraj to political freedom alone; it was a holistic approach that encompassed cultural, moral, and social independence. It aimed at building a democratic, just, and self-reliant nation without colonial rule, tyranny, and external interference. Gandhi presented it as the fundamental principle of true nationalism and democracy.



**Pandit Jawaharlal Nehru's** concept of '**Swaraj**' was parliamentary institution and political freedom with a fair role

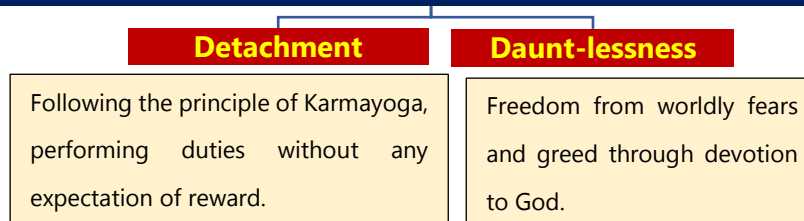
**According to Bal Gangadhar Tilak**, Swaraj means the centre of power being in the people. It is not just freedom from foreign rule, but social, political, and moral freedom.



## Gandhi's concept of Swaraj

**Purna Swaraj** does not mean mere political freedom, but the collective ideal of moral, spiritual and social freedom. Gandhiji linked it with awareness, self-reliance and self-dependence of these masses. He said that complete independence should be experienced by all – men, women and children. It is based on the harmony of internal and external freedom.

### Gandhiji laid down two conditions for moral and spiritual freedom:



Purna Swaraj emphasizes moral renaissance and establishing the values of humanity against technological and political constraints. It aims to establish the kingdom of God based on freedom, equality and social justice.

## Relevance of 'Swaraj' according to Gandhi's thought

In today's time, Gandhi's concept of Swaraj has become even more relevant. It is not limited to a political context but is felt in every aspect of our social, economic, and cultural life, as described in the following ways:-

### 1. Relevance Based on Political Rights

- In the current democratic system, public participation is decreasing. Gandhi's ideas of decentralization and Gram Swaraj are extremely important today for political empowerment and transparency.
- Corruption, repressive policies, and centralization of power are major issues today. Gandhi's path of truth and non-violence could be a solution to these problems.

### 2. Relevance Based on Economic Rights

- Globalization and consumerism have increased economic inequality. Gandhi's ideas of Swadeshi and self-reliance provide inspiration for modern campaigns like "**Make in India**" and "**Vocal for Local**."
- Gandhi's thoughts are very useful for solving issues such as the agricultural crisis, unemployment, and the plight of cottage industries.



### 3. **Relevance Based on Social Rights**

- Problems like casteism, communalism, and gender discrimination are still prevalent in society. Gandhi's message of social unity and harmony can help address these issues.
- Gandhi's ideas on cleanliness and environmental protection align with the current **"Swachh Bharat Abhiyan."**

### 4. **Relevance Based on Moral and Spiritual Grounds**

- In this era of moral decline, materialism, and self-centeredness, Gandhi's messages of truth, detachment, and faith in religion can provide inner peace and balance to individuals.
- Gandhi's principle of fearlessness remains relevant for establishing a society free of fear.

### 5. **Relevance Based on Non-violence**

- Today, the entire world seeks solutions to problems through violence. The practice of principles like non-violence can help establish peace in the world, which is urgently needed today.

### **Conclusion**

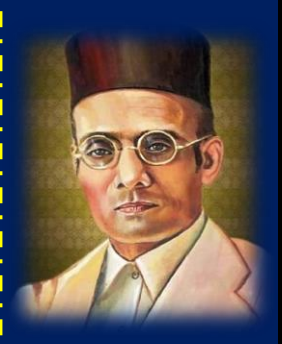
Gandhi's concept of Swaraj is not just a political theory of freedom but a holistic approach that balances an individual's moral, social, and economic life. His ideas can be followed to solve the complex problems of today. The concept of Swaraj teaches us that true freedom is achieved when individuals, societies, and nations follow the path of morality, self-reliance, and collective consciousness.

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**Q.7- Analyse V.D. Savarkar's definition of Hindutva. What are the main components of his views on nationalism?**

**Answer- Introduction**

**Vinayak Damodar Savarkar** was a prominent nationalist, revolutionary, freedom fighter, thinker, social reformer, historian, poet, powerful orator, and visionary politician and intellectual of India. He introduced the concept of 'Hindutva,' which emphasized the importance of Indian culture, tradition, and self-respect. Savarkar focused on organizing Hindu society through political and social reforms. His ideology deeply influenced the Indian freedom movement and religious nationalism.



### Brief biography of V.D. Savarkar:-

#### Major works of Savarkar-

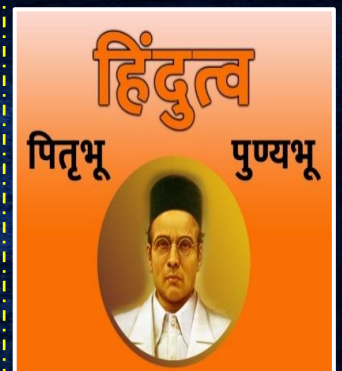
1. The Indian War on Independence (1909)
2. Hindu Rashtra Darshan
3. Hindutva (1922)
4. Inside the Enemy Camp



**Vinayak Damodar Savarkar**, also known as **Veer Savarkar**, was a prominent warrior of the Indian freedom struggle, a writer, and the founder of the concept of Hindutva. He was born on May 28, 1883, in a village near Nashik, Maharashtra. He founded the '**Abhinav Bharat Society**' and wrote the banned book ***The Indian War of Independence*** on the Indian freedom struggle. Savarkar's contributions to nationalism, social reform, and Hindu unity are unique and significant.

### V. D. Savarkar: Hindutva

According to V.D. Savarkar, **Hindutva** presents an integrated perspective of Indian society, culture, and nationalism. In his book ***Essentials of Hindutva***, he defined Hindutva not just as religious beliefs, but as a cultural and national identity. He defined it through three main elements—**land (the sacred Bharat Bhumi), race (shared ancestors), and culture (Hindu culture and traditions).**



**Savarkar's views can be analysed in the following points:**

1. **Social and Cultural Perspective** : Savarkar did not view Hindutva solely from a religious perspective, but presented it as a social and cultural unity. It was a vision of national unity, emphasizing the integration of religion and culture.

2. **Abolition of Caste-based Discrimination**: Savarkar also focused on social equality and gave significant importance to the eradication of untouchability in the objectives of the Hindu Mahasabha. He advocated for social equality and the elimination of caste-based discrimination, which embodies the social perspective of Hindutva.
3. **Linguistic and Cultural Unity**: Savarkar supported the idea of adopting the Nagari script as the national script and viewed culture, language, and religion as tools for national integration. His perspective is reflected in the principle of 'one nation, one religion, one language,' which clarifies the ideal vision of Hindutva.

### Main components of Savarkar's views on nationalism

**Swarajya** and **Swadharma** are two important components of Savarkar's nationalism. Both of them have different importance, but they are connected to each other.

#### Swarajya (Self-rule)

**Swarajya** literally means "**Self-Rule**". In Savarkar's view, Swarajya was not just physical independence and freedom from colonialism, but it also symbolised India's political, social and cultural self-reliance.

#### Savarkar's Swarajya:

- **Swaraj**, for Savarkar, was not just freedom from British rule but also a means to rebuild a **Hindu nation** in which Hindu religion, culture and traditions would be protected.
- **Swarajya** was the concept of making India completely independent and self-reliant. Savarkar believed that India should be completely free from Western powers and their imperialist influence.
- According to him, Swaraj was not only for political independence but it was also for the restoration of culture, caste, religion and civilization.
- Savarkar considered **violence, terrorism and aggression** as a legitimate means to achieve Swarajya. He said that Indians must show courage and bravery to achieve independence and not just adopt a policy of peace and non-violence.

## Swadharma (Following One's Own Dharma)

**Swadharma** means following **one's own religion and culture**. For Savarkar, **Swadharma** was not just a religious duty, but also an important aspect of protecting Indian culture, civilization, and identity.

### Savarkar's Swadharma:

- In Savarkar's view, Swadharma was a way to protect India's cultural and religious identity. He believed that Hindu religion and culture are the identity of India's identity.
- According to Savarkar, only by following Swadharma can Indian society maintain its self-acceptance and self-respect. For him, religion was not limited to beliefs or religious rites, but it was a way of life affecting all aspects of life.
- Through Swadharma, Savarkar realised the need to end **casteism, untouchability and other social inequalities in society**. He was of the view that Indian society should be united and made equal in the name of religion.
- Savarkar believed that **Swadharma** was not just a personal or religious duty, but it was linked to the security and identity of the nation.

### Conclusion

In Savarkar's thoughts, Hindutva, Swaraj, and Swadharma were the foundation of the soul of Indian society and national unity. He considered Hindutva as a symbol of cultural, racial, and geographical unity, while Swadharma was seen as a means of moral and cultural protection of society. His nationalism helped organize society, promoted cultural and social harmony, and enabled Hindu society to emerge as a strong and self-reliant nation.

Q. – 8

**SHORT NOTES**

**(i) Gandhiji's Nationalism**

**(ii) Dr. Ambedkar's views on the state and democracy**

**(iii) Importance of Tarabai Shinde's thoughts**

**(iv) Bal Gangadhar Tilak : Swaraj**





### (i) Gandhiji's Nationalism

#### Answer – Introduction

**Mahatma Gandhi's** concept of nationalism was based on the principles of non-violence, truth, and 'Vasudhaiva Kutumbakam' (the world is one family). He viewed freedom not only in physical terms but also as moral, spiritual, and social upliftment. He believed that the development of a nation lies in the morality and harmony of its people. Gandhi considered nationalism as the foundation of internationalism, aiming for the welfare of all humanity. His nationalism was rooted in the equality of all classes, opposition to injustice, and the ideals of world peace.

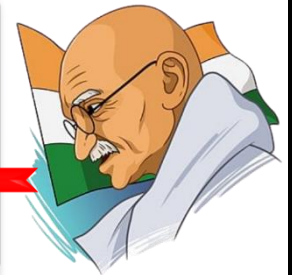


#### Meaning of Nationalism

**Nationalism** refers to the feeling in which an individual has love, loyalty, and devotion towards their nation. It is based on promoting the unity, freedom, development, and national pride of society, while also focusing on the welfare of humanity.

#### Brief introduction of Mahatma Gandhi

Mahatma Gandhi, also known as Mohandas Karamchand Gandhi, was born on 2 October 1869, in Porbandar, Gujarat. He studied law in England and led a satyagraha against apartheid in South Africa. After returning to India in 1915, he led non-violent movements in the freedom struggle. On 30 January 1948, he was assassinated by Nathuram Godse.



#### Salient features of Mahatma Gandhi's Nationalism

1. **Spiritual and Moral Foundation** : Gandhi's nationalism was inspired not by material comforts, but by spiritual and moral principles. He believed that the strength of a nation lies not in its people, but in its morality and spirituality. The development of a nation should not be seen solely from a material perspective, but must focus on the progress of its morals and society.

2. **World Brotherhood and 'Vasudhaiva Kutumbakam'** : Gandhi believed there was no contradiction between nationalism and internationalism. He believed to the idea of 'Vasudhaiva Kutumbakam' (the world is one family). His ideal was that a nation's progress should not come at the expense of other nations, but for the welfare of all nations.

3. **Message of Non-violence and Peace** : Gandhi's nationalism was based on non-violence. He desired peace and cooperation in the world and wanted all nations to follow the principle of non-violence. He believed that only through non-violence and peace could cooperation be established between all nations.

4. **Balance Between Nationalism and Internationalism** : According to Gandhi, an individual's nationalism does not negate their internationalism. He believed that without love for the nation, peace and cooperation at the international level would be impossible. Therefore, strong nationalism promotes international cooperation.

5. **Fulfilling Moral Duties** : Gandhi's nationalism placed great emphasis on individual and social duties. He believed that every person should fulfill certain duties towards their country. He stated that without fulfilling duties towards our nation, we cannot serve humanity.

## Conclusion

Mahatma Gandhi's nationalism was based on ethics, spirituality, non-violence, and peace. He believed in 'Vasudhaiva Kutumbakam' and argued that the development of a nation is possible through morality and societal progress. His approach promotes a balance between nationalism and internationalism, which leads to the service of humanity.

## (ii) Dr. Ambedkar's views on the state and democracy

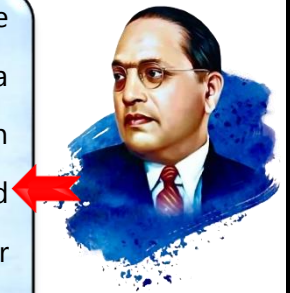
### Answer – Introduction

**Dr. B. R. Ambedkar** believed that the purpose of the state and democracy is to establish justice, equality, and freedom in society. He considered the state's significant role in achieving social and economic equality. He believed that true democracy requires not only political freedom but also social and economic freedom. He included provisions in the Constitution for equal rights, education, women's rights, and against caste discrimination, to ensure equality and justice in society.



### Brief introduction of Dr. Bhimrao Ambedkar

Dr. B. R. Ambedkar was born on 14 April 1891, in Mhow, Madhya Pradesh. He was the principal architect of the Indian Constitution, a social reformer, and a leader who fought for the rights of Dalits. Ambedkar received higher education and played a key role in the framing of India's Constitution. He embraced Buddhism and worked for social justice and equality. He died on 6 December 1956.



### Dr. Bhimrao's main thoughts on the state

- 1. State and Society** : Ambedkar viewed the state as the creator of society. According to him, the state should work for the welfare of all classes and establish social justice and equality in society.
- 2. Social Justice and Equality** : Dr. Ambedkar stated that progress is impossible without social justice and equality. The state should ensure equal rights, opportunities, and freedoms for everyone.
- 3. Protection of Rights** : Ambedkar emphasized the state's responsibility to protect the rights of all citizens. He strengthened this by incorporating provisions for rights in the Constitution.
- 4. Importance of Education** : Ambedkar regarded education as the primary tool for social reform. The state should make education accessible and equal for all, to facilitate economic and social development.

**5. End of Socio-Economic Inequality** : Ambedkar believed that the state should work to eliminate social and economic inequalities. He suggested making the government system transparent and fair.

### Dr. B. R. Ambedkar's Key Ideas on Democracy

**1. Social Democracy** : Ambedkar considered social equality the foundation of democracy. He emphasized ending casteism and untouchability, providing equal opportunities to all, so true equality could be established in society.

**2. Political Democracy** : He stated that in a democracy, every citizen should have the right to representation and speech. The government must be accountable to ensure that every individual is heard.

**3. Economic Democracy** : Ambedkar advocated for the abolition of economic inequality. He stressed providing employment and economic opportunities to ensure the progress of the weaker sections of society.

**4. Religion and Democracy** : Ambedkar argued for the separation of religion and politics. He believed that religion should be kept away from the state to maintain equality and brotherhood in democracy.

**5. Women's Rights** : Ambedkar emphasized granting equal rights to women. He included provisions for their equality in the Constitution and promoted education and social advancement for women.

### Conclusion

Dr. Ambedkar saw the state as a means to establish justice, equality, and freedom. He considered political, social, and economic equality essential for true democracy. His work in drafting the Constitution, protecting the weaker sections, and supporting equal rights strengthens the foundation of democracy.



### (iii) Importance of Tarabai Shinde's thoughts

#### Answer – Introduction

In the 19th century, **Tarabai Shinde** questioned the status of women in Indian society and advocated for gender equality. Her work "**Stri-Purush Tulna**" (Comparison of Women and Men) highlighted the inequalities between women and men. She raised her voice against the hypocrisy and discrimination prevalent in society. Her ideas remain relevant in modern India, such as women's education, social justice, and the feminist movement. Her efforts gave a new direction to feminism and inspired the fight for women's rights.



#### A Brief Introduction of Tarabai Shinde

Tarabai Shinde was a prominent Indian feminist born in 1850 in a Maratha family. She fought for gender equality and women's rights. Her work "**Stri-Purush Tulna**" (**Comparison of Women and Men**), **published in 1882**, highlighted the discrimination faced by women in society. She joined the Satya Shodhak Samaj and worked for women's education and their rights. Her life was an inspiration for social reform and women's empowerment. Tarabai Shinde passed away in 1910.



#### Contribution of Tarabai Shinde in the foundation and struggle of Indian feminism

- 1. Emergence of Feminist Ideas** : Tarabai Shinde raised questions about the status of women in the 19th century. Her book "**Stri-Purush Tulna**" (Comparison of Women and Men) highlighted the discrimination between men and women and demanded women's rights. This marked the beginning of feminist consciousness.
- 2. Contribution to the Social Reform Movement** : Tarabai Shinde joined the Satya Shodhak Samaj and fought for women's education and rights. This organization aimed to eliminate caste discrimination and gender inequality. She made several efforts to improve the status of women.
- 3. Facing Criticism and Legacy** : Tarabai's ideas received mixed reactions in society. While some appreciated her work, the conservative society criticized her. Nevertheless, her contribution strengthened Indian feminism and remains relevant even today.



## The Importance of Tarabai Shinde's Ideas in Modern India

1. **Inspiration for Gender Equality** : Tarabai Shinde advocated for women's rights and criticized discrimination. Women continue to fight for equality today. Her ideology inspires us to struggle for gender equality.
2. **Education and Empowerment** : Tarabai emphasized the importance of women's education. Even today, there are many challenges in women's education. Her ideas motivate us to overcome these obstacles and empower women.
3. **Social Justice and Equality** : Tarabai spoke out against casteism and gender discrimination. These inequalities still persist in India today. Her ideas inspire us to move toward social justice and equality.
4. **Direction for the Feminist Movement** : Tarabai Shinde defined feminism in the Indian context. The struggle for women's rights continues today. Her ideas provide inspiration to strengthen the feminist movement.
5. **Leadership and Activism** : Tarabai led the way for social change. Today, women still need active participation in society. By drawing inspiration from her life, we can encourage women to take on leadership roles.

### Conclusion

Tarabai Shinde's ideas are still very relevant today. She fought for women's rights, education, and social justice. Her ideas inspire women's empowerment, equality, and an increased role for women in leadership. Her contribution continues to guide society towards change.

#### (iv) Bal Gangadhar Tilak : Swaraj

##### Answer - Introduction

Bal Gangadhar Tilak's philosophy was based on "**Swaraj**", which means "**the rule of the people**". It was not just a demand for 'freedom from foreign rule' but a demand for a democratic and responsible system. Tilak considered it a natural right and dharma of the individual. According to him, freedom is the life of the soul of the individual. He was called the "**Father of the Indian Revolution**" because he called Swaraj the right of every Indian.



#### Bal Gangadhar Tilak's concept of Swaraj



Tilak used the word '**Swaraj**' for the first time in 1885 AD and he derived the word Swaraj from the **Vedic word "Swarajyam"**. He believed that the country cannot get complete independence until Indians achieve their **cultural, educational and economic independence**. In his views, Swaraj was not limited to political independence but it also included social, moral and spiritual aspects:

**1. Swaraj: A Natural Right:** According to Tilak, freedom is the natural tendency and right of every individual. No individual needs to prove that he is worthy of freedom. He said that political freedom is essential for the moral development of human life.

**2. Moral and spiritual significance of Swaraj:** Tilak did not see Swaraj as a mere transfer of political power, but considered it a symbol of moral and spiritual liberation. He linked it to the Vedanta concept of "Swarajyam", which means universality and harmony. He said that the real meaning of Swaraj is to create one's own system for oneself.

**3. Importance of political Swaraj:** For Tilak, the political meaning of Swaraj was the people ruling over themselves. He said that foreign rule in India was weakening the self-confidence and sense of independence of the people. Swaraj means a system of governance in which the wishes of the people are paramount.

**4. Swaraj Movement and Home Rule League:** Tilak founded the Home Rule League to spread the message of Swaraj to the masses. He gave the historic slogan in the Lucknow Congress session in 1916: "**Swaraj is my birthright, and I will have it.**" This slogan infused new energy into the freedom struggle.

**5. Four Pillars of Swaraj:** Tilak gave a four-point program to achieve Swaraj:

- **Swadeshi:** Use of indigenous goods.
- **Boycott:** Boycott of foreign goods.
- **National Education:** Swadeshi education system for Indians.
- **Organisation:** Organising the masses.

**6. The ultimate goal of Swaraj:** Tilak said that Swaraj is the ultimate goal of the soul of a nation. It goes beyond political independence and is the creation of a system that is beneficial to the people. He also warned that if Indians do not fight for independence, they may fall into another slavery.

## Conclusion

Tilak's vision of Swaraj became the foundation of Indian nationalism. His ideas and policies were a source of inspiration in the Indian freedom struggle. His slogan and his ideas are still inspiring today.