

Chapter - 14

Moderates of the National Movement (Gopal Krishna Gokhale), Extremist (Balgangadhar Tilak) and Revolutionary (Bhagat Singh, Chandrashekhar Azad, Subhash Chandra Bose), Streams of Philosophy, Policies, Programs and Goals

Moderates of the National Movement:

Gopal Krishna Gokhale

The initial phase of the Indian National Movement is known as Moderate phase. It was that ‘Poshya Sishu’ period of the learned people in Indian National Congress, when its leadership was led by Western-oriented enlightened people. Indian National Congress was established by the enlightened people who received of Western education and they were representatives of the capitalist and upper middle class of Indian society. For this reason, the initial policy of Congress was to achieve peaceful, constitutional reform and maintain India under the British Empire.

Faith in the three directions of the national leaders of the beginning of the Moderate sect is remarkable - the movement for gradual reforms, the use of constitutional means and faith in the justice and fair sense of the British. Moderate leaders believed that India’s gradual development with the cooperation and assistance of the British Government is possible. In the Moderate nationalist era, those leaders who led the National Movement, had faith in their systematic progress. This class, which believed in the British rule and culture, believed in the British’s justice.

Moderate leaders of the national movement are generally considered to be easy chair politicians’. In fact was not so and for Gokhale, such a thing can not

be imagined. He was not behind any other leader of the national movement in his unwavering loyalty, sacrifice, perseverance and relentless hard work for the country. In Tilak’s words, “At a very young age, he devoted himself completely to the service of the country and served the country with unlimited dedication in various forms.”

Life Introduction- Gopal Krishna Gokhale was born in 1866 in Kolhapur district of the province Bombay. When his age was only 13 years old, his father died and he had to struggle hard to get education. But he had amazing abilities of heart and mind and he progressed rapidly in life. He was graduated at the age of 18 and got a job of teacher in the English School of Poona at the age of 20, which later was developed into the famous Fergusson College. Gokhale retired from this college in 1902 as a Principal.

In 1905, Gokhale as a member of the delegation who went to England to converse the British politicians. But his prudent insistence had no effect on the British leaders. Gokhale welcomed the reforms of 1909, but later he was deeply criticized by the bureaucratic work while expressing his dismay at the practical nature of reforms. On September 1, 1912, a ‘Royal Commission’ was appointed under the chairmanship of Islington to investigate the various problems and functions of Indian Public Services. Mr. Gokhale was a member of this commission.

In his visits to England, Gokhale did a commendable job in activating the British Committee of the Indian National Congress and its letter 'India'. In collaboration with Sir William Baderburn, he made this letter an able and realistic spokesman for Indian ambitions.

In 1910 and 1912, Gokhale proposed to assist contracted Indian workers in Natal under the 'Imperial Legislative Council'. The condition of these workers was worse than today's laborers. In 1912, he went to South Africa on the invitation of Gandhiji and there he had the success of compromising between Indian Satyagrahis and the Government of South Africa under Gandhiji's leadership. He informed Gandhi that the 'Black Act of Registration' would be canceled and the abusive tax of three pounds would be abolished.

Gokhale considered Gandhiji as his political guru and had a deep affection and respect for Gandhi in Gokhale's mind. Gandhiji used to call him 'pure souled Gokhale'. His innocent patriotic and attractive personality had a great impact on Britain's leaders. With his character superiority, serious integrity and continuous service of the motherland, he became eligible for appreciation and respect for many people in India and abroad. His dutifulness honored him with immense respect, but all this was done at the expense of his health and he died on 19th February, 1915 at a short age of 49 years. After the death of Gokhale, Lord Curzon, speaking at the Lord's Assembly in England said, "He has never met a person of any nation in which he has more parliamentary talent."

He had differences with the individuals associated with the extreme stream of Indian politics, especially with Lokmanya Tilak, but there was no narrowness in these differences. In the years 1908-11, Gokhale did great efforts to relieve Tilak's imprisonment.

The British government had proposed him a title of 'Knighthood', which he rejected. He also refused

to accept the membership of the 'BhartMantri' council. His patriotism was inherent in his spirit of service, sacrifice in these rejections.

Gokhale's political philosophy - Gokhale was a man of letters in History and Economics. He had a hearty learning of the famous book of Burke. Like Burke, Gokhale believed in cautious policy, slow development and intellectual progress. Gokhale had a sense of administrative responsibility and this sentiment kept him away from the path of the movement.

He did not let his heart dominate the mind. His nature and all his education initiated in him great faith in British liberalism and motivated him to act as a 'creative politician'. He was such a person who thought adoption the path of agitation, instant obtaining independence of the country unwise and impractical. He also thought that adopting of the path of constitutional development and gradual movement of programs in this direction is better. Some of the more important things of his political philosophy are as follows:

1. Faith in the generosity and fairness of the British race - Gokhale had faith in the fundamental goodness of human nature and his education deepened in him British belief in liberalism. He believed in the liberalism of British caste. Like Dada Bhai, he always used to hope that a new era of polity would emerge in England and justice would be done with India.

2. Unshakable faith in constitutional means - Gokhale had unshakable faith in constitutional means and legal movements. He used to think that extreme ideas, Means and unconstitutional paths were harmful for India and he was against it. He wanted to achieve the goal of self-government under the British rule in constitutional. In the words of Devgirikar, "Gokhale took the legal path while making a war against the government. His endeavor was that the facts and the arguments should be made the basis of his point of view and the ideas of those who have some significance should be changed." Dr. Pattabhi Saitaramayya has

said that “he did not believe in defeating the opponent but in winning it.” There was no place of violence, revolt, armed revolution or aid to foreign invasion in his political behaviors. His constitutional methods include petitions, prayers for justice, proposals passed by elected representatives and delegator visits to the government. In this context, he also gave great importance to the propaganda in England. In 1908, he had said in Allahabad that he means peaceful means for constitutional means. On some occasions, he expressed his views that not paying taxes is also a part of the legislative movement, but he never advised the Indian public to adopt such a measure during his lifetime. He was of the view that to get rid of the grievances, the pressure on the government should be constantly made with constitutional methods, but this pressure will only be effective, when the strength and determination of consensus is behind it .

3. The concept of self rule - Gokhale, though, believed in adopting the path of gradual reform, but the ultimate goal of these reforms was to achieve self-government for India. Gokhale believed that the economic and other faults which have entered into administration due to British bureaucracy can be resolved by self-government. While clarifying the meaning of self-government, he said, “Distinguishing Indian Administrative system in place of British Administrative system , expanding and improving the Legislative Councils - making them a real entity and allowing the public to manage their affairs themselves. “In the 1905 in Banaras Congress presidential address, Gokhale said,” The goal of Congress is that India should be administered keeping in view the interests of Indians. In a certain period of time, such a government should be formed in India, as are the governments of the other colonial countries of the British Empire. “In 1907, there should be such a formation of government in India as others are in their own country.” ‘He had made it clear more than once that this situation should be achieved under the British Empire. His goal was to achieve the

status of dominion under British society, the same which Australia, Canada and New Zealand had under the British Empire for India was the absolute self-rule or ‘state of dominion’ for India was his far-reaching goal not immediate goal.

4. Decentralization of power - Gokhale was against the centralization of the system. According to him Indians could have their rights only when the British government adopted the policy of decentralization of government. Gokhale believed that decentralization of the administration enhances administrative autonomy and consequently the sufferings of the people. Gokhale presented some suggestions on various occasions in order to curb administrative autonomy and decentralization of power like in order to pave the way for regional decentralization by increasing the size and power of the provincial legislative councils. The provincial legislative councils should be given the right to debate on the province’s budget. (2) District level council should be created in each district to prevent the collector’s autocratization at the district level, which will give advice to the collector in administrative matters. (3) In front of the Habahus Decentralization Commission, Gokhale suggested for decentralization of power that (A) the best units of security are in the form of panchayats. Gram Panchayats should be at the lowest level of administration, which should be given adequate authority regarding governance. (B) District councils are formed at the middle level of the administration. (C) The reconstituted Legislative Council should be at the top.

5. Liberalism - Gokhale was a moderate thinker. During Gokhale’s time deep insight and fascination towards western liberalism was increasing in the minds and brains of all Indians. Gokhale had a deep faith in the freedom of the people, respect of dignity of the person, rule of law disciplined government, equality and justice. Gokhale expected from British Government to effectively implement higher liberal values which were the basic principles and

goals of the British rule. Gokhale wished that he could create his deep faith and belief in liberal values in the Indian public, so that in the future, this liberal value could inspire the actual use of the 'self-judgment' right.

6. Nationalism- Gokhale was a true nationalist and had unshakable faith in nationalism. He was a moderate, politically realistic and nationalist. His support for British rule was synonymous with Indian nationalism. He were the real beneficiary and spokesmen of the interest and self respect of the Indian public. He believed that the main basis of Indo-British contact should be a proud parallelism. The National Concept of Gokhale hoped for such a future golden future, where the people could get adequate and equal opportunities for their overall development. Gokhale's nationality was not only a feeling but a sacred duty which was very important for national interest. Gokhale's nationality was wide and there was no place for narrowness.

7. Gradual Reform - Gokhale believed that the actual fulfillment of the goal of Swarajya is possible only through gradual improvement. Gradual reform is the medium of achieving the goal of India's present and future strong nationalism. Gokhale was ideal prone realistic. His political realism inspired him to assimilate this goal that the fulfillment of the wishes of India's independence could not have been done by immediate announcement, but by gradual reforms. He considered the political awakening of the public and the rise in political and administrative consciousness as the precedent of these reforms. In fact. He wanted to make political and administrative training of successive reforms and the people who accompanied them, to form the strongest foundation of the golden future in India. For this reason, he did not consider the correctness of reform in a theoretical point of view but as an immediate achievable practical goal, and wished that people could improve these reforms through the development of character, capacity, organization and renunciation. Going on the path slowly India will achieve self rule.

8. Support of the Swadeshi and the opposition of means like boycott - Gokhale was in favor of constructive politics. Gokhale considered the Swadeshi spirit as a symbol of devotion and a sacred thought. Swadeshi was not merely a financial weapon for him but the positive expression of the consciousness of the self-reliance of the public aspiration and self-respect. He also agreed with the economic side of Swadeshi. He believed that through Swadeshi the path of India's economic self-dependance would be paved, and also among Indians there would be such a feeling that they would collaborate in solving each other's economic problems. Gokhale used to accept that this fundamental aspect of Swadeshi feeling was the economic transformation of the moral ideal of self sacrifice. Gokhale, however, did not agree with its negative side 'boycott' while agree with the creative side of Swadeshi. The idea of boycott was an aggressing idea in his opinion, which in itself was a sign of retaliation. Gokhale was of the opinion that the abandonment of 'foreign' could be a natural consequence of adopting Swadeshi. But boycotting is not a direct result of devotion to Swadeshi but a negative attitude. Gokhale does not disagrees theoretically with boycott. Like Gokhale's economic boycott, the proposal to boycott the government jobs was considered impractical and could not have any real fulfillment of the interests of Indians. He said that the boycott will definitely give rise to the anger of the opposition party, and any true good man of the country will not choose an option to incite such a rage until it becomes intense mandatory.

Extremists of Indian National Movement

Bal Gangadhar Tilak

"No person of our time has had so much influence on the public as Tilak's. No one has publicized the message of Swarajya as respectfully as Lokmanya did " - Gandhiji

Till 1905 our leaders kept the movement within the limits of legislation. Now they felt that it could not solve the problem something should be done. It is not going to work anymore with persuasion - such an idea started growing in the nationalist leaders. The main leaders of this idea were Lokmanya Bal Gangadhar Tilak, who was not only the leader but also the great scholar of ancient culture of India. He experienced that nothing can happen without making the public ready for revolution. With this idea here started the two old festivals, which had been closed recently. These two celebrations were 'Ganpati Puja' and 'Shivaji Utsav', 'Ganapati Puja' was a religious festival, but 'Shivaji Utsav' was not religious. The essence of the Ganpati source was-

"Hi, even in slavery, do not you get disgusted? Well, it is better to commit suicide. The name of your country is Hindustan. Then why do the British rule here?"

And this was the spirit of Shivaji Strot -

"Freedom can not be found only by sitting and singing Shivaji. We have to work hard and harder like Shivaji and Bajirao. For freedom, the shield sword will have to be used. We will sacrifice our lives on the national battlefield."

In the early 20th century, there occurred few such incidents which led to new emotions in Indian national life and Indian nationalism started young from their infancy. There began a revolutionary change in the mentality and attitude of Indian youth. He started disbelieving in the justice of the British and got bored with the policy of begging of Congress. These extremist leaders supported the adoption of the aggressive methods. He demanded full independence instead of gradual reforms and declared Swarajya as his birthright. Extremist leadership defined its policies, and explained its objectives its self-rule. They wanted to acquire swaraj as their right. To achieve this, they used the aggressive

methods. The specific aspects of the extremist movement can be explained by the following facts:

1 British rule not to be considered wellbeing for Indians and non-cooperation for foreign rule

2. Not to believe in British justice and their dignified character.

3. The desire to attain the rights with self-respect and self-confidence not with prayer or compassion. Tilak said: "Our ideal is not pity, self-reliance."

4. To motivate the public for direct political action, to introduce new slogans for awareness.

5. Constitutional means were considered inadequate to achieve freedom by the extremists. He clarified that Swarajya can not be obtained by charity or by donation, but by capability.

6. The method of the spirit of self-esteem towards extremism was promoted by extremists.

Programs of the extremists

Extremists' program was boycott, Swadeshi and national education. They wanted to move forward using a planned method and specific means. The boycott of foreign goods and the use of Swadeshi was the basis of their program. Extremists also emphasized on national education and satyagraha. Encouraging Indian industries by emphasizing the goods made in the own country and they demanded work and service opportunities for Indians. Adopting the path of extreme self-control and self-regeneration, They wanted to oppose the British empire. Extremists spread their message to a large section while expanding the base of the National Movement. They ended the illusions of the British nation in the minds of Indians and the false confusion of their being powerful. The main extremists were Bal Gangadhar Tilak, Lala Lajpat Rai, Vipin Chandra Pal etc. According to Sumit Sarkar, "The person who actually gave way to extremism was Bal Gangadhar Tilak of Maharashtra." Tilak transformed

the legal movement of liberals into national movement and mass movement. Due to his selfless patriotism, indomitable courage, independent and vigorous national trend and above all, due to the loyalty of the country and the countrymen, he got very high position in the leaders of freedom movement. Dr. R.C. Majumdar writes, “Bal Gangadhar Tilak was called ‘Lokmanya’ as a result of his patriotism and tireless efforts and was worshiped like a god. Wherever he used to go, he would get state honor and welcome. “

Introduction of life : Bal Gangadhar Tilak was born on July 23, 1856 in Ratnagiri in Konkan district on the west coast of India. Tilak was born in a family who was famous for his religiosity scholarship and faith in rituals. His father was a teacher and a rhetorician of Sanskrit. He gave Tilak a good knowledge of Sanskrit and Mathematics. In school life, Tilak showed signs of fearlessness and truth on many occasions. He got the excellent sense of enlightenment from his father. He was graduated in 1877. His friends thought that due to his deep interest in mathematics and research work, he would study mathematics at level level, but Tilak preferred to study law. Tilak said in this context, “I want to put my life in the work of the new awakening in my country and I think that knowledge of law is more useful than any degree of literature or science for this work. I can not imagine such a life in which I did not have to struggle with British rulers. “In this way, he had set his own way of life in the student life and it was: the struggle for the independence of the country, Tilak nationalism and independence through his work from his very childhood.

Tilak’s political philosophy - Though, in comparison to his contemporary moderate national leaders, Tilak had considerable talent to become a political philosopher, but for practical reasons, Tilak made India’s achievement of swaraj his central theme of his political thought. In fact Tilak has expressed his views on freedom, nationalism, relationship of man and governance, power of law of the state, justification of

law, democracy, political means, etc. in the context of his swaraj concept. The original motivational element of Tilak’s ideas are ancient Indian religion and culture, and in this form, the conceptualist element is also seen in his philosophy. But due to this provocative element, his political thought has not become idealistic, imaginary or abstract because the original tone of his contemplation is practical and realistic. In fact, Tilak has presented prudential coordination between fiction (spiritualism) and political realism (materialism) in the context of immediate Indian political conditions and needs. We can understand Tilak’s political philosophy as follows:

1. The basis of the individual and society is eternal - religion is morality - Tilak believes that a human being is not merely an intellectual or physical creature from its original nature, but humans are essentially spiritual creature (moral creature). In the context of human beings, its soul is the main importance in comparison to its outer forms or senses, which is a part of the ultimate Bahama. Tilak has made his beneficial concept of eternal religion or eternal ethics and made base on his political thinking. According to the beneficial route, only such works can be considered appropriate in the political sector, which are done with a strong sense of welfare of public and nation.

2. Disagreement with western materialistic , moral and political philosophy - Tilak has shown disagreement with the various physical theories of the western world on the basis of the above ideas. He believes that these principles are not in accord with India’s spiritual, cultural and political tradition. Tilak’s statement about this is, “A large number of our educated people have started adopting the materialist theories of western scholars without any thought. Thus, our new generation has a very miserable situation, whose brain is preparing the carbon copy of the vicious materialism of the West.

3. Thoughts of the individual relating to freedom- Tilak has considered the freedom of a

person according to the Vedanta. Thus his freedom-related approach is essentially spiritual and ethical. The fundamental meaning of freedom is the establishment of its 'system' on 'self', in this way a person has the freedom right to control (self-control) morally. According to Tilak 'Self' means 'human-soul', which is a part of God. When a person conducts, regulates and controls his own life according to this basic form, then he succeeds in developing complete self-form and following divine discipline and ethics, he can achieve spiritual joy. Such a person is very helpful in the welfare of the entire society as well as is with his personal welfare. Tilak has accepted independence as an emotional means of self-development. From his point of view freedom is necessary and indispensable method in achieving the achievement of being united with God. Thus freedom is the emotional, capability and power of the moral and spiritual development of a person.

4. Self-rule related thoughts- According to Tilak, Swarajya is helpful in the all round development and upliftment of humans. Tilak has mentioned two major forms of Swarajya- spiritual swaraj and political swaraj. Where the spiritual swaraj is helpful in the spiritual upliftment of a person, political swaraj is helpful in its cosmic rise. Indeed, these two forms of Swaraj are closely related to each other and also supplementary to one another. Tilak by political swaraj means that there should be a state of its own rule in the country, that is, every nation should have political freedom. Political swaraj provides those physical conditions in which human beings achieve success in spiritual swaraj.

5. Means-related ideas- Tilak has given a lot of emphasis on the purity of end but he has shown no interest in the purity of the means. He believes that if the end is holy, then any method means can be adopted which is necessary for achieving this sacred power. In the eyes of Tilak, the achievement of Swaraj was a sacred end and in the context of India's current circumstances, he adopted hilarious political means to

achieve it, which is often called 'open political instrument'. It is noteworthy that Tilak had adopted the liberal national leaders as a means of achieving swaraj severely criticized liberal constitutional means, and considered then as useless. Tilak supported mainly the four ways for achieving the Swarajya - passive resistance, propaganda of Swadeshi, boycott and national education.

6. Nationalism affected by the Glory of the ancient India: Although the credit of giving the idea of Swaraj (political freedom) first goes to social and religious thinker Swami Dayanand, but the credit for making an authentic and tangible concept for Indian nationalism at the first goes to Lokmanya Bal Gangadhar Due to above reasons Tilak's nationalism, nationalism is know Hindu Revivalist nationalism but in reality Tilak did not want to repeat the past, in fact the modern element of democracy was present in his nationalism and he liked the definition of national by J.S.Mill's. It would be better to say that as a realistic thinker, Tilak wanted to develop nationalism with Indian traditions, emotions and circumstances, and in this regard he was against any form of westernization. Keeping in mind the original motto of Tilak's political thought, it can be said that he was a supporter of Indigenous nationalism'.

7. Ideas related to Communal harmony and national integration- Although Tilak started his nationalist ideas with Hindu revivalism, but when there was enough development of national consciousness among the Hindus, he became able to emphasize to create a national unity. For this purpose he supported the 'Hindu-Muslim unity' and communal harmony policy. Literally, thus, Tilak wanted to develop an 'Indian nationalism' in the context of entire India. For this purpose, Tilak has tried to develop the ritual of national unity between all the religious, cultural and linguistic communities of India and make it unbreakable.

The bases of Tilak's political method and program - Tilak was given the opportunity to determine

his political method and programs in the context of the oppressive and exploiting policies of the British government, and

The moderate national leaders were unsuccessful in protesting.

Tilak decided to oppose the autocracy of the British State and framed his political system and program and adopted 'open political means which is also called 'Aggressive National means or extremists means. These open political instruments did not violate the law limits, so they are also called 'radical nationalist constitutional means'.

Since very beginning Tilak gave the following three means in the category of open political means Swadeshi, boycott and national education, but later he added the means and thought of passive resistance in it. The brief description of them is as follows-

1. Swadeshi- Tilak's idea of swadeshi was not limited to India's economic self-reliance, but he considered it to be a major basis for India's spiritual upliftment and political Swaraj. The idea of swadeshi in the hands of Tilak became the symbol of country love and the Swadeshi movement became a movement for the resurgence of the entire national life. Expressing the political importance of Swadeshi, Tilak said, "If we do not want to live in slavery of white people, we have to run the swadeshi movement with full force. This is the only such effective means, which can liberate us.

2. Boycott - Tilak supported Boycott's proposal in the Banaras convention of Congress of 1905. Despite opposition from the Liberals, Congress accepted this proposal. The initial objective of the boycott movement was to force the economic interests of the British government and to cancel the decision of the Bang Bhang. Tilak inspired Indians to boycott British goods by this movement and thus sought to destroy British business in India. Tilak had not considered the exclusion of the boycott merely limited to the economic factor.

He used to mean boycott as the end of the consent and cooperation of the Indian people towards British bureaucracy. He believed that through the efficient use of the policy of boycott, the British rule could have been paralyzed. Tilak considered boycott an effective political weapon, with the help of which the unarmed India could get rid of the British rule without any violent conflict.

3. Passive resistance- Tilak considered the instrument of passive resistance to be very important to achieve swaraj. The basis of the philosophy of his passive resistance was the idea that opposing the unjust law is a person's duty. Tilak considered the method of passive resistance to be originally constitutional. In his opinion, this method was favorable to law, justice, ethics and Lokmat. Tilak's passive resistance policy had no place for violent resistance, it was virtually a policy of non-violence and voluntary collective non-cooperation. Tilak wanted public-non-cooperation as an inactive resistance to the British bureaucracy in all fields of economic, legal, administrative, judicial etc.

4. National Education - Tilak gave importance to the role of education in nation-building. In 1880, he founded 'New English School' in association with Agarkar and Chiplunkar and in 1884, he established 'South Education Society' for the spread of education and established ferguson College under it. Later, during the Swadeshi movement, many 'Samarth Vidyalayas' were opened in the name of Samarth Guru Ramdas.

Tilak was of the opinion that the national education system and the curriculum should be filled with the following qualities:

1. Students should be educated through their mother tongue.
2. Hindi should be accepted as a contact speech among all Indians and it should be treated as a national language.

3. Devanagari script should be adopted for various regional languages of India.
4. Management of technical education for industrial development in India should be done. This will make India self-reliant in the economic sector and young people will get new employment opportunities.
5. Students should be given religious education. This should be the kind of education that the students develop a spirit of religious tolerance.
6. Students should be given political education, so that they can become aware of their obligations towards the nation and play an active role in nation-building.

The revolutionaries of the National Movement : Bhagat Singh, Chandrashekhhar Azad and Subhash Chandra Bose

In India, the struggle against the English rule starts almost from the beginning of the British rule in this country. People of India adopted many methods while fighting against foreign rule. By 1857, they had mostly struggled with arms under the leadership of their kings, religious leaders and the evicted landlords. These types of conflicts reached their peak with the revolt of 1857. In the Viceroyan Period of Curzon (1899-1905), there was a lot of encouragement for many unwise actions. The partition of Bengal in 1905 was a direct insult of the political mind-awakening masses, which gave rise to a widespread public outcry. Similarly, in the west of India, many caste revolts came to the end of the nineteenth century. It is clear from these rebellions that the freedom fight in India was not started with the Indian National Congress and neither the struggle was carried out only with peaceful resistance. At the end of the 19th century, a large number of people died from famine and plague, which caused cloud of sadness and despair on the minds of the people. But in Europe and Asia there were some such incidents, which also led to the ray of hope. With these incidents, the people of India got the confidence from the superiority of the West.

Due to unemployment and the racist discrimination policy of the British, dissatisfaction among educated young men of India increased, due to which the extremist movement against British rule was born. Thus, in the early 20th century, revolutionary wave raged in India. This led to revolutionary movement.

In the beginning of the twentieth century, there was revolutionary movement in India. It was a state of nationalism, but it was very different from Tilak political extremism. The revolutionaries did not consider appeals, inspirations and peaceful conflicts. They were convinced that it is not possible to unleash the imperialism established by animal sacrifice without violence. The British government's reactionary and repressive policy disappointed them. They believed in the creative work to defeat administration and the velvet of Hindus. They did not consider it a bad thing to carry out armed attacks and to obtain or seize the British treasury for running the movement. This revolutionary youth class has been persuaded to take the path of revolutionary struggle with patriotism due to the ruthless attitude of liberals, expulsion from the Congress of the extremists and due to the suppressive jugal bandi of foreign administration.

Studies of revolutionary movements for ongoing independence in European countries and the methods adopted by Russian destroyers and other European underground sections influenced a section of Indians so that they followed the same organization and method in the country.

Program of revolutionaries : In India, the leadership of revolutionaries against British rule decided to set certain programs and activities in order to give proper action to their activities and to give success in certain direction so that the national movement can be kept energy-efficient and dynamic. The leadership of the revolutionaries emphasized the need for collective resources for the activities of movement, awareness of nationalism and the necessary activities to weaken the

British rulers. The programs of the revolutionaries included the following things .

(1) To create hatred against slavery in the educated people of India, there should be strong publicity in the newspapers.

(2) The fear of unemployment and hunger should be removed from the heart of the Indians.

(3) In the mind of Indians, awareness towards nationalism, freedom and motherland should be awakened.

(4) In order to awaken the spirit of nationalism in the general public, heart-touching music and dramas should be transformed so that the great work done by them for bravery and freedom should be appreciated and spread.

(5) The government should be made engaged through Vande Mataram's procession and swadeshi conferences and boycott so that the tasks for national independence can be done freely.

(6) By recruiting young men, their small teams pieces should be made, and these young people should be physically exercised or train to use the weapons so that they could be established as a trained and powerful army.

(7) These trained military youth should be taught to comply fully with the rules and commands of leadership so that the upcoming strategies can be successfully operated in the midst of efficient leadership.

(8) Weapons should be made and purchased from abroad and bring them secretly to Hindustan so that necessary and important weapons can be available with military trained youth.

(9) The raid to earn money for revolutionary movement should be done so that the activities of the revolutionaries can be conducted smoothly.

The revolutionaries had the belief that the law of the English Empire is an animal kingdom and if they

also had to experiment with this animal spirit to liberate ourselves, then it is right. In Bengal, the young people were appealed in these words: "Do the devotees of Shakti will hesitate from the Bengali bloodshed, the number of British people in this country is no more than one and a half million, and how many officers are in every district. If your intention is firm you can end the British rule in one day. Give your life and finish a life before that. If you sacrifice yourself without shedding blood, then worship of Goddess will not be satisfied.

The emergence of revolutionary movement was largely due to which the extremism emerged in the national movement. The only difference was that the revolutionaries wanted the results more quickly. They did not believe in the inspiration, which was made popular by the liberals and the slow-effects policy, which extremists had adopted. The revolutionaries believed that any suitable elements in national life such as religious and political independence, moral values and Indian culture would be ended by foreign rule. Although it is not possible to describe the political views of the revolutionaries in different parts of India, but their one of the objectives was to liberate the motherland from foreign rule.

Policies : The policy of revolutionaries clearly indicates that India had to be freed itself from British rule in any circumstances. He made every effort to honor the pride of India and emphasized the need to adopt the necessary means to safeguard India's honor. He believed in the means that the Western empire can be eliminated only by revolutionary means. That is why revolutionaries used weapons to answer British imperialists in their own languages. They also took inspiration from Ireland. The revolutionaries did secret meetings. The leadership of the revolutionaries initiated the young and the energetic people and they were also inspired for their country. The revolutionaries distributed weapons to the youth, taught weaponry and trained for their use. The revolutionaries tried to overthrow

the ruthless and inexhaustible British administrators by weakening their morale, stopping the administration, and obstructing the path of freedom, to overthrow Indians and British opponents. All efforts were used put on hold for fulfillment of its purpose. They believed that if the end is best, then the means should not be considerable, i.e. all means are justified for achieving proper ends. They emphasized ends more than the means.

Causes of the rise of the revolutionary movement in India

Distraught Indian youth took the path of personal bravery and revolution against British government. They did not have any other way left to express their emotions and struggle for freedom. The liberals and the extremers also did not succeed in achieving independence. The British government was completely firm to suppress such situations prompted the revolutionaries to come to the mainstream, the ego of government officials and their suppressive actions led to the rise of rebellion among the youth. In these situations it seemed as if all the paths of peaceful resistance were closed. After the violation of the British government's cruel repression policy and torture of the national leaders of India, the emergence and development of revolutionary ideology took place in the country and abroad.

Goal : The main goal of revolutionaries was to liberate Indians from foreign rule. They gave importance to end in comparison to means. The purpose of revolutionaries was to inspire the Indian public for struggle and create fear in the heart of the British rule. Sacrifice for freedom was a source of inspiration for the revolutionaries. To liberate India from the chains of slavery, to restore the lost pride of its motherland and to realize the free vibration of the freedom of all the Indians in the open air were among the goals of the revolutionaries. They wanted that the British rule, which is spreading discontent among the Indian people, should

be uprooted completely. For this, they emphasized the adoption of every means. They believed that every means for the sacred goal is excellent.

Contribution of revolutionaries in the Indian freedom struggle is incomparable. The revolutionaries made the nation independent by sacrificing on their own lives. In this national movement, many revolutionaries like Sardar Bhagat Singh, Chandrashekhar Azad, Sukhdev, Rajguru, Subhash Chandra Bose, Ajit Singh, Ramprasad Bismil etc contributed in the freedom struggle. Here we will study the life philosophy of Sardar Bhagat Singh, Chandrashekhar Azad and Subhash Chandra Bose and their role in the national movement.

Bhagat Singh

Immortal martyr Bhagat Singh is one of the heroes of India, who sacrificed his life laughingly for the freedom of Mother India. His infinite patriotism and sacrifice provided tremendous national awareness among the young men. Such national hero Sardar Bhagat Singh was born on 27 September 1907 in Banga village of District of Layalpur in Punjab. His father's name was Sardar Kishan Singh and he was also a revolutionary, and many times he was jailed by the British for his national independence. Bhagat Singh's uncle Sardar Ajit Singh and his grandfather Arjun Singh were also great revolutionaries and freedom fighters. Bhagat Singh was highly impressed by their feelings of love for their country sincerely childhood. He took primary education from the local school and Higher education DAV of in Lahore. From at this time, he came in contact with freedom fighters like Lala Lajpat Rai, Nand Kishore Mehta etc.

During his students' days Shahid Kartar Singh accused in the case of Lahore conspiracy was hanged. At this time he was about 9 years old. In 1919, there was a famous Jallianwala massacre in Amritsar; This caused a lot of public anger in all the country Bhagat Singh was studying in Lahore at that time. After this

incident, he reached Jallianwala Bagh and he bowed his head with reverence. At this time he took an oath of sacrifice for the country. This incident prompted him to take revenge from British rule throughout his life.

In 1920, when Gandhiji launched non-cooperation movement, Bhagat Singh was a student of Ninth class and he took an active part in that movement. But when Gandhi ji suspended the agitation suddenly in 1922, he became very sad. After this he joined the National College affiliated to Kashi University. In this college Lala Lajpat Rai gave many speeches on patriotism. At that time Professor of History Jayachandra vidyalankar greatly influenced him by his revolutionary ideology.

Bhagat Singh's father Kishan Singh asked Bhagat Singh to marry. He said that he will spend his entire life in the service of the motherland and will not get married. In relation to marriage, Bhagat Singh told his friends, "Friends, if his marriage is to be in slave India, then his bride will be only the death, the ceremony will be in the form of a procession, the attenders of the ceremony will sacrifice their life for the country.

In Kanpur, Bhagat Singh received the training of journalism from Shri Ganesh Shankar Vidyarthi, editor of Pratap. After this, Bhagat Singh started writing articles in 'Pratap' published in Kanpur by the name 'Balvant' and 'Vidrohi' in 'Kirti' published from Punjab. In addition, his articles were published in the important Farsi volume of a magazine 'Chand' published from Allahabad.

Bhagat Singh wrote the following four books in jail-

1. Biography.
2. Door to Death.
3. The revolutionary movement in India.
4. Idea of Socialism

Unfortunately, where and how these books have disappeared is still unknown. The retired officer of the

Indian Administrative Service, Mr. Bhupendra Huza and Shiv Verma believe that these manuscripts were with any friend which were lost somewhere during his underground or in exile. Bhagat Singh wrote a prison note book while staying in jail, which shows his political, economic, social, constitutional, literary and philosophical ideas.

After Kakori Action, Bhagat Singh came in contact with Chandrashekhar, then he set up a group called 'Hindustan Socialist Republican Association' to expel the British rule from India and started collecting weapons and money for revolution. On 10th October, 1928, in the protest against the Simon Commission in Lahore, Lala Lajpat Rai, the organizer of the procession was fiercely charged with lathi and police officer Saunders made him so terribly wounded that he died. The death of Lala ji was grieved by the whole country. Bhagat Singh and his colleagues became aggressive on the news of the death of Lalaji and they decided to take revenge. On December 17, 1928, the revolutionaries took revenge for Lalaji's death by firing on Saunders. The news of the death of Saunders created a wave of happiness in the whole country.

After this, on 8th April 1929, on the day of Vote on 'Public Safety' in Central Assembly, bombs were fired according to pre-planning so that the voice of people could reach to government. After the bomb dropping Bhagat Singh and Batukeshwar stood still and kept crying slogans of 'Inquilab Zindabad' to 'Down with the imperialism'. On pamphlets fired with the bomb it was written that "To tell the deaf there is a need for a bomb." The purpose of throwing a bomb was not to kill anyone, but to shock the tyrannical British administration. After this, both of them surrendered themselves to the police.

Judge G.C. Hilton of the Special Court formed by the Government he was sued. In this court, both of them gave some like statement, "Our purpose was to open the ears of the deefs. Many other people are

also thinking like us. Although the minds of Indians are silent from outside, but there is a storm in their minds. The bombs we dropped were so simple which did not cause a general loss. Our bomb is a threat to those people, who are showing their own arbitrariness while not taking care of the wishes of the people. We have only informed that the days of non-violence of ancient time have gone.

Police also trapped other colleagues in this jail besides Bhagat Singh and Batukeshwar Dutt. Judge Hilton sentenced the hanging Bhagat Singh, Rajguru and Sukhdev in the Saunders murder case on 7 October 1930. This created havoc throughout the country. In a reply to a question asked by a friend to know his condition on the death sentence, Bhagat Singh said, "When I stepped on the path of revolution, I thought that if I gave my life to the corners of the country by crying Inquilab Jindabad I would understand that the value of my life has been got and today I am sitting in this room of prison and listening to the voice of the slogan, rising from the throats of the countrymen, and be more valuable in comparison to this so much short life?

In spite of protests and demonstrations everywhere, Bhagat Singh and his comrades were hanged in Lahore jail on March 23, 1931. The whole country mourned this incident. Dr. Pattabisitarmaya writes that, "In the year 1931 at Karachi Congress, session Sardar Bhagat Singh's name was as popular as Gandhiji's."

In fact, the revolutionary activities of Bhagat Singh and his sacrifice had deeply destabilised the roots of British rule and he filled the intense feeling of destruction of the British Empire in the minds of the Indian public. He gained extraordinary popularity in India from his sacrifice. His name became the symbol of the revolution. On the basis of the articles written by Bhagat Singh and his statement, we can conclude that the philosophy of Bhagat Singh was anti-imperialist

and nationalist, because he wanted to end the prevailing rule of the British, while socialist is also seen in him due to the voice raised for the farmers laborers and the weak. Basically the philosophy of Bhagat Singh is humanistic thinking. In which the composition of nationalist and socialist ideologies are seen.

Chandrashekhar Azad

During the Indian freedom struggle, the patriots who gave their lives happily for the freedom among them one was Chandrashekhar Azad. Azad was a great heroic patriot. He also immortalized his name in history by donating his life like Shivi and Dadhichi Maharishi.

Chandrashekhar Azad was born on July 23, 1906 in the village of Bahor in Jhabua district of Madhya Pradesh, in a simple Brahmin family. His father's name was Pandit Sitaram Tiwari and mother's name was Jagrani Devi. Chandrashekhar Azad's childhood was spent in a very ordinary manner. since his childhood he was a brave hero, courageous and fearless. He obtained his early education by staying in Alirajpur with his uncle. At this time he met with Bhil youths, with whom he also practiced the archery .

When Chandrashekhar Azad was studying Sanskrit in Kashi, Gandhiji announced the non-cooperation movement. According to this movement everyone abdicated their business. Like teachers left teaching and educational institutions and lawyers boycotted their jobs. Azad was also very impressed with the non-cooperation movement and started actively participating in the movement. He gave Dharna on liquor shops and foreign clothing shops. Due to the active participation in this movement, he soon became popular among the local leaders. Chandrashekhar was arrested along with other volunteers during this movement. During the trial, Chandrasekhar Azad's protest against the British government was clearly visible. During the trial, the magistrate asked Chandrasekhar Azad -

“What is your name?” Azad gave his answer - “My name is Azad” The magistrate made another question- “What is your father’s name? Azad gave the answer - “Father’s name is in dependent .” The Magistrate made the third question- “Where do you live?” Azad replied - “In prison.

The Magistrate, who was infamous for the cruelties towards freedom fighters, was amazed to hear the independence of Azad, but he became very angry. He punished Azad with the beating of 15 canes. When he was give the punishment prison, he kept on announcing ‘Vande Matram’ on every cane. He suffered the injury of the canes with great heroism. His body was peeled, blood flowed from place to place. When Azad came out of the prison, the public lifted him on his shoulders. A large procession was taken out in the city. A large gathering was held in his welcome and honor, in which the big leaders praised Chandrasekhar Azad for his bravery and repeatedly praised him. The public honored him with the title of “Azad”. The ornamentation here later was associated with his name.

After a year Non-Cooperation Movement was postponed. There was frustration all around. In such a situation, courageous youth were joining a group of revolutionaries in a large number. Azad was also attracted towards the revolutionaries and joined the Indian revolutionary party in 1922, secretly working for revolutionary activities . Sardar Bhagat Singh along with Azad also joined the party This team had got an inspiring leadership of Ramprasad Bismil.

The Indian Revolutionary Party was then known as the Hindustan Republican Army. For the activities of this group, there was a need for arms and ammunition to combat British tyrannical rule. Money was needed for this work. So in a planned manner, in September 1925, a treasure with the treasury of British rule was looted in Kakori by stopping a train . Although the plan was made in a very clever and intelligently, the British

government received information about it. The revolutionaries involved in this Kakori action were arrested and prosecuted. Some of them were hanged, the rest were given long time punishment . Azad too had participated in it with Ramprasad Bismil but despite the tireless efforts of the British Government, the government could not even arrest them. Warrant was issued for them and the award was announced for their arrest, but they could not be arrested. Azad had pledged that he would never come in the clutches of the British Police and he also fulfilled this promise.

After this Chandrashekhar Azad secretly operated revolutionary activities from 1925-1928. After this he went to Jhansi and trained himself to use the weapon there. In March 1928, the revolutionaries of different provinces met in the ruins of Firozshah Kotla of New Delhi. Sardar Bhagat Singh and other great revolutionaries were present in this gathering. At this time, Bhagat Singh and Azad again made new plans so that the revolutionary activities could be organized at a fast pace. Azad was elected as the Commander of the Army Division of the Hindustan Socialist Republican Army in this meeting.

About this time, despite the fierce opposition all over the country, the Simon Commission arrived in 1928. On 20 October 1928, the Simon Commission visited Lahore, where a large procession, led by Lala Lajpat Rai, opposed this commission. In this procession, the British officer slapped the sticks on Lalaji and also charged attacked with lathi by the orders of the Saunders, causing severe injuries to him and on November 17, 1928 Lalaji died. Revolutionaries decided to take revenge for this incident and the death of Lalaji. As a result, Saunders was shot dead. The British government tried to arrest Azad and Bhagat Singh, but did not get success. On April 8, 1929 Bhagat Singh and Batukeshwar dropped bombs in Assembly House, after which they were arrested.

During this, Azad decided that some revolutionaries should be sent to other countries to get

help from other nations. On February 27, 1931 Azad, Yashpal, Surendra Pandey gathered in Allahabad so that the plan to go to Russia could be finalized. On this day, Azad reached Alfred Park in the morning to meet Sukhdev. When they were talking under a tree, the police on getting the information from a betrayal surrounded that park. The police was seeing that revolutionary leader, whom they had been looking for many years. For catching this brave revolutionary, the police commander Nattabawar called Azad for surrender. Azad asked his fellow Sukhdev flee from there. Azad responded favorably to police firing, but when he felt that the bullets had been ended in his pistol and only one bullet was left instead of dying in the hands of the enemy, it seemed proper to execute death himself at his own hands, and at the same time the life of this great revolutionary of the country came to an end.

Chandrashekhar Azad had pledged that, "We will face enemy bullets, remain free, will remain free." Thus, till the end of life, Azad remained firm on his pledge. When the police vehicle took Azad's dead body, people wept and cried out. In the place where Azad was martyred, the people competed to take the soil by the place.

Where Chandrasekhar Azad was martyred under a tree near Alfred Bagh, people started offering flowers at that place to express respect and reverence for Azad. Undoubtedly, in the history of revolutionary movement, Chandrasekhar Azad was the only person of his own way, he had no alternate.

Subhash Chandra Bose

Subhash Chandra Bose, often called Netaji, was born on 23 January 1897 in a good middle class Bengali family. In 1919, he was graduated from the University of Calcutta and in 1920 he qualified in the Indian Civil Service (ICS) examination and started working on a suitable post. But the following year he resigned from the Indian Civil Service and became a member of the

Indian National Congress. On December 1, 1921, he was sentenced to six months imprisonment and after that he went to jail on various other occasions for his political activities.

Subhash Chandra Bose was deeply influenced by Deshbandhu Chitranjan Das and soon became his most trusted representative and right hand. In 1923, he supported the formation and program of 'Swaraj Dal'. He was of the view that the British should be also opposed the Indian Council of Legislations. In 1924 when CR Das became the Mayor of Calcutta Subhash Chandra Bose was appointed as the Chief Executive Officer of Calcutta Corporation. In October 1924, the Bengal government arrested him for his political activities, and he was exiled to Mandalay (a city in Burma) for three years.

He was a staunch opponent of the 'Liberal Party' of the Indian National Congress. In 1928, at the time of the Calcutta convention of the Indian National Congress, he sternly opposed the proposal of autonomy granted by the 'Nehru Report' in the 'Subject Committee'. He wanted complete independence. In February 1938 Subhash Babu was elected as the Chief of the Congress at Haripur convention. Again in January 1939, during the Tripura Congress convention, Mahatma Gandhi was elected as the Chief of the Congress. Probably this was Mahatma Gandhi's biggest defeat.

But in the Congress Working Committee, there was a majority of Mahatma Gandhi's supporters and he resigned from the post of Congress in April 1939.

World War II started in September 1939 He took this as the golden opportunity of Indian independence with the help of foreigners. He was made prisoner in his own house. But Subhash Bose throwing with the dust in the eyes of the police in January 1941. He reached Russia via Peshawar and then in Berlin in March. He broadcast through radio-propaganda for

anti-British and pro Indian speeches. He suggested the Indians to rebel to get rid of English slavery. When after December 1941, when the British, French and American were tortured by the Japanese in the Far East, they thought of establishing an army of Indian diaspora for the independence of India, which Ras Bihari Bose started. He arrived in Singapore in 1943 and was immediately selected as the Chief of the 'Indian Independence League'. Subhash Babu formed a well-known Indian National Army in which he recruited those soldiers of Indian Army who were imprisoned by the Japanese during the escape of the British from Singapore and Malaysia. The Indian community settled in Malaysia gave them full moral and economic support. The Japanese government also agreed to give them military help to free India from the enslavement of the British. Bose announced that "he did not find any example in the history of freedom without foreign aid."

On 21 October 1943, Bose announced a well-known declaration that he has set up a provisional government of India in Singapore. He himself became the Prime Minister of this Government and General and the swore in the following way "I Subhash Chandra Bose take the sacred that I for the freedom of India and for its fifty millions of people till last breath, I will continue to fight. "The nine powers of the world, including Japan, Germany and Italy, recognized this provisional government. In November 1943, the Japanese government handed over the newly acquired Nicobar islands to the provisional government of this independent India.

Subhash Babu gave a war slogan of 'March to Delhi' to the Indian National Army. After expanding the decision of cooperation and assistance from the Japanese Soldier Commanders, the Indian National Army started attack on India in March 1944, and in May 1944, on the free Indian soil at the place Kohima in Assam, the 'Tricolor' flag was hoisted. But in World

War II fate did not cooperate with Japan and it had to retreat made INA not to go ahead Bose Babu went from Singapore to Japan and is said to have received death on August 18, 1945 in the plane crash.

Although the INA could not be successful in its attempts but this army contributed greatly to the political and psychological struggle of Indian independence. The three officers of INA one of whom was a Hindu, a Muslim and a Sikh were prosecuted by the British in the Sainik Court in Red Fort of Delhi. When this news was printed in the newspapers, the whole of India burnt with anger. The kind of comprehensive support received by these three officers made clear that all Indians considered these three as 'National Hero'. Almost all political parties, even the Muslim League, condemned the prosecution. Indian National Congress set up INA The Defense Committee which included Sir Tej Bahadur Sapru Bhoolabhai Desai and Pandit Jawaharlal Nehru. These people advocated for them. Popular performances were given in whole India. Its some places took the . Although they were found guilty in the military court but the English government honoring the public sentiments had to leave the three men. Through all this incident the British became clear that they could no longer trust the Indian Army. Apart from this, there was a general opinion in the world that Indians should get the right to self-determination. Now the British power felt that the time has come for them to leave India. Psychologically these INA heroes presented an example of courage, which made the resolution of India's independence even more firm.

Subhash Chandra Bose was a skilled politician, high ranking leader and great patriot. He sacrificed his life for Indian independence. His slogan 'Jaihind' continues to resonate even today. Dr. Pattabhisitarmaya has written about him, "Subhash was a great history in itself, great attraction in him, a mixture of various great things and of mysticism and reality. "

Important Points

1. Liberal Gopal Krishna Gokhale was born in 1866 at Kolhapur in Bombay province.

2. The important points of Gokhale philosophy are: (1) Faith in the generosity and fairness of British race (2) Unshakable faith in constitutional means (3) decentralization of power (4) moderate and nationalist thinkers (5) Faith in the evolutionary reform (6) Support of the Swadeshi and the opposition of the means like boycott

3. Extremist Balgangadhar Tilak was born on 23 July 1856 at Ratnagiri in Konkan district on the west coast of India.

4. Political philosophy of Tilak - (1) The basis of the person and the society is morality. (2) spiritual and moral Freedom (3) Support of two forms of Swarajya (a) Spiritual Swarajya (b) Political Swarajya (4) Nationalism affected by the glory of ancient India (5) More force on national unity.

5. The means of political method of Tilak - (1) Swadeshi (2) boycott (3) passive resistance (4) National education

6. The goal of revolutionaries was to liberate India from foreign rule.

7. The purpose of revolutionaries was to inspire the Indian public for struggle and to create fear in the heart of British rule.

Important Questions

Objective Questions -

1. Gopal Krishna Gokhale was born in-

- (A) 1866 AD (B) 1867 AD
(C) 1868 AD (D) 1869 AD

2. The main trend of Gopal Krishna Gokhale's ideas is-

- (A) Liberal (B) Extreme
(C) Revolutionary (D) None of these

3. Which of the following is not the means Tilak's political method?

- (A) Swadeshi (B) boycott
(C) Passive resistance (D) polite request
4. The goal of the revolutionaries was not-
- (A) To end British rule
(B) Maintaining British rule
(C) Making the Indian public aware
(D) None of these

Very short questions:

1. Who were considered the politicians of the easy chair?
2. Sketch the life of Gopal Krishna Gokhale in brief.
3. Whom did Gokhale consider his political mentor?
4. By what name did Gandhiji call Gokhale?
5. What did Lord Curzon say at the meeting of the House of Lords on Gokhale's death?
6. Why did Gokhale believe in gradual reforms?
7. Why was Gokhale not a supporter of boycott?
8. According to Tilak what is the meaning of political self rule?
9. What are the four means of achieving Swarajya according to Tilak?
10. According to Tilak, what does Swadeshi mean?
11. According to Tilak, what is the meaning of spiritual self-rule?
12. Who were the chief exponents of the revolutionary movement in India?
13. What were the views of the revolutionaries about the means and end of revolutionaries?
14. What was the goal of the revolutionaries?
15. Describe two programs of revolutionaries.

Short Questions -

1. Explain the working system of the moderates.
2. What was the vision of the moderates regarding the British rule system?
3. Highlight Gokhale's biography.
4. Explain Gokhale's concept of self rule.
5. Explain Gokhale's ideas in terms of decentralization of education.
6. Describe the views of Gokhale in terms of swadeshi and boycott.
7. Explain the working system of extremists.
8. Explain the programs of extremists.
9. Illustrate Tilak's biography.
10. Elaborate Tilak's ideas about personal liberty.
11. Explain Tilak's concept of the Swaraj.
12. Produce Tilak's views on means and end.
13. Explain in brief Bhagat Singh's biography.
14. Illustrate the personality of Chandrashekhar Azad.
15. Highlight the program of revolutionaries.

Essay type questions -

1. Explain the political philosophy of Tilak.
2. Throw light on Gokhale's ideas.
3. Illustrate the goals, programs and policies of the revolutionaries.
4. Illuminate the personality and works of Subhash Chandra Bose.
5. Explain Bhagat Singh's contribution to national movement.

Answer (Objective Question)

1. (A) 2. (A) 3. (D) 4. (D)