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THE GREAT EXTREMISTS IN INDIAN NATIONAL MOVEMENT

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Abstract:-In this research paper author tried to highlight the great extremists in Indian National Movement. The first organized militant movements were in Bengal, but they later took to the political stage in the form of a mainstream movement in the then newly formed Indian National Congress (INC), with prominent moderate leaders seeking only their basic right to appear for Indian Civil Service examinations, as well as more rights, economic in nature, for the people of the soil. The early part of the 20th century saw a more radical approach towards political independence proposed by leaders such as the Lal, Bal, Pal and Aurobindo Ghosh.

Keywords:Extremism, Nationalism, Movement, INC, ICSE, Swadeshi, Boycott.

I. INTRODUCTION

The extremists were suspicious of the intentions of the British. They disliked and questioned them. Militants believed that Indian culture and traditions were superior and drew inspiration from India's past glory. The extremists demanded nothing less than 'absolute' swaraj or complete independence as the goal for India. The extremists believed in an aggressive approach. They used the tools of swadeshi, boycott, passive resistance and non-cooperation to gain their demands. The extremists broadened their base to include the masses. The ordinary man on the street as well as the housewife at home was encouraged to defy the might of the British rule, by simply boycotting foreign sugar, salt and soap. Extremists like Bal Gangadhar Tilak, Lala Lajpat Rai, Bipin Chandra Pal and Aurobindo Ghosh did not compromise with the British.

The trio of extremists who came to be called as Lal-Bal- Pal was Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal respectively. This leadership aroused unprecedented response from the masses and paved the way for others who followed a positive course for India's freedom struggle.

II. THE GREAT EXTREMISTS IN INDIAN NATIONAL MOVEMENT:

Lala Lajpat Rai (1865-1928)

Lala Lajpat Rai was born in 1865 in Punjab. He began his career as a lawyer in Hissar. Later he shifted to Lahore and continued his legal practice. Lala Lajpat Rai was an educationist and a writer he closely associated with the Arya Samaj, he was instrumental in the expansion of DAV College at Lahore in 1886. He also set up the 'Servants of the People's Society' and opened orphanages, hospitals and schools. He worked tirelessly for the welfare of the oppressed and downtrodden. Lala Lajpat Rai was a prolific writer. He wrote biographies of Mazzini, Garibaldi and Dayanand Saraswati among others. When he was in United States he started a monthly magazine called 'Young India' to spread the message of swaraj. His publications included, 'Young India', 'England's Debt to India', 'The Political Future of India'. He also started Urdu daily magazine 'Vande Mataram' and English weekly magazine 'People'. His book on national education called for reform of the education system prevalent in the country.

Lala Lajpat Rai was also a great nationalist part of the Congress since its inception. He was greatly disturbed by the partition of Bengal and went to England to persuade the authorities not to allow it. Having failed in his attempt, he took a keen interest in the anti- partition movement and encouraged the masses to fight repression whole-heartedly. He believed that 'nationalism is nurtured by the blood of martyrs'. He was convicted of seditious speeches and deported to Mandalay for six

months.

Lala Lajpat Rai also presided over the congress session in 1920 at Calcutta. The resolution for non-cooperation was adopted in this session. Though he believed in a tougher stand, yet he decided to support Gandhi's proposal for the greater good of the country and spread this message around the country. After the suspension of the Non-cooperation Movement he joined Motilal Nehru and his Swaraj Party, which he left at a later date. He was elected to the Central Legislative Assembly on more than one occasion to mobilize public opinion and went to America where he supported the Ghadar Party, it's an organization founded by Indians in the USA and Canada, with the aim to liberate India from the British rule.

Bal Gangadhar Tilak (1856-1920)

Bal Gangadhar Tilak was born in 1856 at Ratnagiri in Maharashtra. Bal Gangadhar Tilak was called the 'father of radical nationalism'. After successfully completing the degree in law, Tilak became fully involved with the Indian nationalist movement. He founded the Poona New English School and the Deccan Education Society (1884). The Fergusson College at Poona was also established by this Society. Bal Gangadhar Tilak's political beliefs were instrumental in changing the nature of the Congress from being a 'pleader to a demander' swadeshi and boycott became the mantra of the nationalists. His assertive demand of Swaraj infused a new life to the spirit of the Indian national movement. To instill confidence in his countrymen, Bal Gangadhar Tilak said, 'Though downtrodden and neglected, you must be conscious of your power of making administration impossible. . . It is you who manage the railroad and the telegraph...'

Bal Gangadhar Tilak believed that if changes were to be made in the country, words were insufficient. He emphasized action and action alone. In his two weekly magazines, the Mahratta and the Kesari, he launched a bitter attack against the government. He demanded that political rights be granted to the Indians. Bal Gangadhar Tilak's popularity alarmed the government. He was charged with seditious writing and deported to Mandalay prison in Burma.

In 1893 Bal Gangadhar Tilak began the celebration of the Ganapati festival in Maharashtra to instill a sense of patriotism in the masses, he revived the Shivaji festival as well. He also organized akharas and lathi clubs to train the youth in India to be brave enough to defy the British power. In 1897, when famine affected Maharashtra, Bal Gangadhar Tilak set up a relief organization and started no-rent campaigns to oppose the British rule.

Bal Gangadhar Tilak was a nationalist leader who became the leader of the extremist wing of the Congress after the Surat split. He transformed the anti-partition movement which began in Bengal into a national movement for swaraj. If Bal Gangadhar Tilak was at the Centre of the split that took place, then he was also at the Centre of the reconciliation in 1915. He was also instrumental in establishing the Home Rule Movement along with Annie Besant in 1916. This movement added new vigor to the national spirit in the country.

What Tilak preached during this period was later reflected in Gandhi's ideals. The stress on Swadeshi, boycott and non-cooperation continued. Bal Gangadhar Tilak was a scholar and a writer. His famous books are 'Gita Rahasya' and 'Arctic Home in the Vedas'. He endeared himself to the people who called him 'Lokmanya' (respected by the people). Bal Gangadhar Tilak died in 1920. Gandhi paid tribute to him in these words, 'Let us erect for the only Lokmanya of India an imperishable monument by weaving into our lives his bravery, his simplicity, his wonderful industry and his love of his country.'

Bipin Chandra Pal (1858-1932)

Bipin Chandra Pal was born in 1858, at Sylhet (Bangladesh). Bipin Chandra Pal is called the 'father of revolutionary thought in India'. He began his career as the headmaster of school, before entering the national movement. Bipin Chandra Pal was a nationalist he joined the Brahma Samaj and worked for social reforms. Thereafter he joined the Indian National Congress in 1886 and established himself as a brilliant orator. He made a forceful speech against the discriminatory Arms Act. Along with Tilak and Lajpat Rai, he formed the trio who expounded the ideals of swaraj, swadeshi, boycott and national education. Though he regarded Surendranath Banerjee as his political master, yet he drifted away from the Moderates due to their passive approach towards the British, as he stood for stronger methods of agitation. During the anti-partition movement, Bipin Chandra Pal toured different parts of the country carrying the message of swadeshi and boycott.

Bipin Chandra Pal was an economist who emphasized the need for economic revival in India. According to him:

Indigenous industries were to be developed.

The rich had to be taxed heavily.

Work hours had to be fixed at forty-eight per week.

Wages had to be increased.

Swadeshi and boycott had to be followed if freedom was desired.

Bipin Chandra Pal believed that hardship was the price to be paid for freedom. When Aurobindo Ghosh, the editor of Bande Mataram was charged with sedition, Bipin Chandra Pal refused to testify, following which he was imprisoned for six months. This led to a major change in his outlook to life. Bipin Chandra Pal believed that education of women would bring about moral and social regeneration. He was against the caste system and was deeply influenced by Vedantic philosophy. He

opposed the principle of non-cooperation, and so quietly distanced himself from active politics. Lastly Bipin Chandra Pal died in 1932.

Aurobindo Ghosh:

Aurobindo Ghosh was an Indian nationalist, freedom fighter. He joined the Indian national movement for freedom and for a while became its most important leader. But when he was put in prison, he had mystical and spiritual experience which turned him into a saint and poet. He moved to Pondicherry leaving politics for spiritual work.

III. CONCLUSION:

Finally, the Indian National Movement became very strong with the participation of extremists like Lala Lazpat Rai, Bal Gangadhar Tilak, Bipin Chandra Pal and Aurobindo Ghosh. They were believed that Indian culture and traditions were superior and drew inspiration from India's past glory. The extremists broadened their base to include the masses. The ordinary man on the street as well as the housewife at home was encouraged to defy the might of the British rule, by simply boycotting foreign sugar, salt and soap. The extremists had played vital role in Indian National Movement.

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