

RISE OF NATIONALISM

AWAKENING OF NATIONAL CONSCIOUSNESS

The early nationalists felt that India could not exist as a nation or a united country until there was a revolution in the fields of transport and communication. In the words of the Bengali nationalist Bipin Chandra Pal in 1916. Our language has no word corresponding to the English word nation. And the reason is that our social synthesis practically stopped with the race-idea. We never had, therefore, this nationalist aspiration before.

Before this period Indians mostly lived in remote and scattered villages. Their viewpoints hardly stretched beyond 30 km. Even intellectuals living in the urban areas, did not have any sense of identity with even other urban people in India. The only link that had anything common with that the British administration which controlled and ruled as semi-hegemonic and semi-authoritarian colonial state. The nature and working of the colonial state forced the Indian masses to participate in the Indian National Movement and it made them have a sense of identity with other Indians. They did not completely reject the constitutional validity of the British system. Rather, they used it effectively in combination with the, non-constitutional struggle to make changes in the existing structure.

The negative factors of the British rule which inspired the struggle for freedom were:

1. **Humanitarian:** Not much was done for the Indians. Everything that was done was to facilitate the British who were coming to or had settled in India.
2. **Civilizational:** Efficiency on the part of the government was required to help the civilization make progress. There is no doubt that railways were built and ambitious irrigation projects were undertaken. However, it was not adequate. Moreover, everything was done to facilitate the smooth functioning of the British government. It did not involve any concern for the Indian people.
3. **Political:** The British repeatedly breached their promise of giving the Indians fair and equal treatment. They were denied reasonable representation in higher administration as had been promised. All this shook the confidence of the Indians towards the British. Indians were being denied their birth right of adequate political aspirations and the legitimate claim to have a reasonable voice in legislation. This was after disregard of the feelings and views of the Indians.
4. **Financial:** The British were evolving new methods of imposing taxes on the Indians, without making any effort to increase their income. Inequitable financial relations between England and India, that is the political debt of \$100,000,000 forced on the shoulders of India.
5. **Material:** It is estimated that the material drain from India to England was more than £500,000,000. The calculations were made at the lowest computation. It had been included the principal alone, and it would run into thousands of millions if interest had also been included. Moreover, this drain continued at the rate of more than \$12,000,000 annually, with a tendency to increase. The impoverishment and exhaustion of the country grew steadily. The exports from India increased without adequate compensation. It led to a loss in the manufacturing industry and its skill, did much damage to Indians materially.
6. **Others:** During the years after the rebellion of 1857, there was an increase in political awareness, expression of Indian public opinion, and emergence of Indian leadership. The economic uncertainties that the British rule had created for the ever-expanding number of Western-educated youth began to dominate the speeches of the leaders. They had started thinking of themselves as a 'nation', despite gaps created by region, religion, language and caste.

The educated class of India highlighted the facts how wealth from India was being drained out of India and how it was leading to poverty among Indians. The criticism of the British colonial rule hastened the rise of nationalism. The educated thinking class voiced for liberal and democratic principles emphasised by Western education. It further promoted nationalism. There is no denying of the fact that Western-style education was beginning to form a new class of Indians having an understanding of the English political outlook. The number of Indians studying English increased from 298,000 in 1887 to 505,000 in 1907. In the same period, the circulation of English-language newspapers grew from 90,000 to 276,000.

Indian National Movement vs. European Revolutions ★

Indian nationalistic movements were similar to those in Europe. The goals of autonomy and self-rule were the same. Circumstances that led to the unification or the division of a place were alike. The catalysts for nationalism were, however, slightly different. Both were based on the corruption or ineffectiveness of a government on its subjects, but the sources were different. European abuse of power came from within (e.g. French kings over French people or disunity in Germany). Indian nationalistic movements for independence were a direct reaction to imperialism. European nations were in a period of imperialism, or the taking over of another country for political, social and/ or economic gain. In this case, India had experienced long periods of imperialism at the hands of European authorities. As imperialism progressed, nationalistic movements rose up in an attempt to throw out foreign influence and gain independence.

EMERGENCE OF NATIONALIST MOVEMENT

Events such as the passage of the Vernacular Act in 1878, and the Ilbert Bill of 1882, as well as the lowering of the age limit for the Civil Services exams in 1876, resulted in a wave of opposition from middle-class Indians. Consequently, some of them came together and a number of small political parties that

came out on the streets for protests and rallies. The Indian nationalist movement was the political expression of rational and religious uproar, and social and economic development. It was the result of numerous factors and influences. The following are some of the important factors in the rise of nationalism.

National Awakening by Socio-religious Reformists

These socio-religious movements, which brought out the cultural-ideological struggle, were some of the important factors in the evolution of national consciousness. The chief reformist organizations active during that time included: (i) Brahmo Samaj, founded by Raja Ram Mohan Roy, 1828; (ii) Prarthana Samaj, founded by Atma Ram Panduranga, 1867; (iii) Arya Samaj, founded by Swami Dayanand Saraswati, 1875; (iv) Adhyatma Samaj founded by Annie Besant, 1893; and (v) Ramakrishna Mission, founded by Swami Vivekanand, 1897. These movements were not restricted to the task of mainly reforming religion, but extended to that of reconstructing social institutions and social relations. Thus, these became the first universal expression of national awakening.

English Language and Western Education

The socio-religious reform movements of the nineteenth century triggered the evolution of the Indian national consciousness. Nineteenth century literary pioneers such as Bankimchandra Chatterjee (1838-1894), whose novel *Krishnakanter Will* (1878) and (1882) with its famous song *Vande Matram*, brought a patriotic flavour to Indian literature. This Indian intelligentsia set out to invoke national consciousness among the Indians. They did so in many cases, using the English language as their weapon. From essayists such as social reformer Raja Ram Mohan Roy (1772-1833) to poets, such as Michael Madhusudan Dutt (1824-1873), English provided a new and effective way to communicate with educated Indians and to carve out a new role for Indian literature which brought out the patriotic emotions among the Indian masses. Further, the dissemination of religious

knowledge through the translation of religious texts into vernacular languages and the right granted of anybody to interpret scriptures reduced the influence of the caste system.

FREEDOM OF THE INDIAN PRESS

The press is a mould and mirror of all activities of the national and international life. Indians came to know about contemporary events and movements abroad such as the unification of Italy (1861), the Great American Civil War (1861-1865), The unification of Germany (1870), and independence movements in Romania, Montenegro, Serbia and other places. The Indian press advocated the cause of the local people which helped in fuelling political and social reforms and seeding patriotic emotions in the masses. With the active help of the press, despite the imposition of restrictions by the British government, the nationalist groups were able to popularise the idea of representative government, liberty, democratic institutions, home rule, dominion status and even complete independence in the end.

Significance Role Played by the Linguistic-Cultural Communities

The advent of British capitalism in the colonial form was not only destructive, but also regenerative to the formation of nationalities. At that time, several linguistic-cultural communities were in different stages of growth. The Indian freedom struggle coincided with the period of awakening of these communities and their graduation to nationalities. The rise of these nationalities manifested themselves in the form of agitation for recognitions of their respective vernaculars, separation from advanced nationalities and movement for the formation of unilingual provinces. After independence, these movements gained intensity and demanded greater regional autonomy. Without the inclusion of these sub national currents, any understanding of the making of the Indian would be incomplete.

Hindu Socio-Religious Movements

Name of the Organization	Year	Place	Founder	Remarks
Atmiya Sabha	1815	Kolkata	Raja Ram Mohan Roy	Its aim was to attack the evils in Hinduism and to propagate monotheism
Brahmo Samaj	1828	Kolkata	Raja Ram Mohan Roy	It was initially known as Brahmo Sabha and its aim was the same as above.
Tattvabodhini Sabha	1839	Kolkata	Debendranath Tagore	Its aim was to propagate Raja Ram Mohan Roy's ideas.
Paramahansa Mandali	1849	Mumbai	Durgaram Manchharam	Its main aim was to break caste restrictions
Radha Soami Satsang	1861	Agra	Tulsi Ram	Its aim was to propagate a monotheistic doctrine.
Brahmo Samj of India	1866	Kolkata	Keshab Chandra Sen	A group of Brahmos under Sen established this new organization after seceding from the original Samaj (established by Roy) over the question of social reforms. After this secession, the old one came to known as the

					‘Adi Brahmo Samaj’. Among the other things, it campaigned and supported the cause of women education.
Prarthana Samaj	1867	Mumbai		Dr. Atmaram Pandurang	In 1870, it was joined by M. G. Ranade and R. G. Bhandarkar. Its aim was the reformation of the Hindu religious thought and practice.
Arya Samaj	1875	Mumbai		Swami Dayanand Saraswati	Its main aims were reforms of Hinduism and prevention of the conversion of Hindus to other religions.
Theosophical Society	1875	New York (USA)		Madame, H. P. Blavatsky and Col H. S. Olcott	They came to India (1879) and established their head quarters at Adyar, near Chennai (1882). Its main aims were promotion of ancient religions and philosophies formation, universal brotherhood of man etc.
Sadharan Brahmo	1878	Kolkata		Ananda Mohan Bose, Shivanatha Shastri etc.	As the result of second schism among the Brahmos, a group of young followers of K.C. Sen left him over the question of management of the Samaj and social reforms.
Deccan Education Society	1884	Poona		G. G. Agarkar	Its aim was to remodel the education of the young to prepare them for the service of the country.
Ramakrishna Mission	1897	Belur		Swami Vivekananda	Its main aim was to carry on humanitarian relief and social work.
Servants of India Society	1905	Mumbai		Gopalakrishna Gokhale	Its aim was to train Indians in different fields for the service of their motherland.
Poona Seva Sadan	1909	Poona		Mrs. Ramabai Ranade and Mr. G.K. Devadhar	Its aim was to promote the welfare of women.
Rahnumai Mazdayasnan Sabha (religious organization of the Parsis)	1851	Mumbai		Naoroji Furdunji, S.S. Bengalee and others	Its aim was to reform the Zoroastrian religion, sacred reform book of the Parsis – Avesta God – Zoroaster (founder of their religion).
Nirankaris	1840s	Punjab		Dayal Das, Darbara Singh, Rattan Chand, etc.	Purification of Sikhism
Namdharis (successors of Kukas)	1857	Punjab		Ram Singh	Same as above

Table 4.2 Muslim Socio-Religious Movements

Movement/Institution	Year(s)	Place	Founder	Aims and Significance
Dar-ul-Ulum	1866	Deoband	Maulana Hussain Ahmad and others	Its aim was to resuscitate classical Islam and to improve the spiritual and moral conditions of the Muslims. The liberal interpretation of Islam by its founders created political awakening among its followers. Some of them, like Maulana Abul Kalam Azad played an important role in the national movement.
Nadwah-ul-Ulama	1894	Lucknow	Maulana Shibli Numani and others	Its aim was to re-direct Muslim educational system, developing religious sciences and to end the theological difference within Islam.
Ahl-i-Hadis (people of the Quran)	Second half of the nineteenth Century	Punjab	Maulana Syed Nazir Hussain	This group of theological refused to recognize the existing four schools of jurisprudence and considered only hais (saying of the prophet) and the Quran as the ultimate authority on Islam.
Alh-i-Quran (people of the Quran)	Second half of the nineteenth Century	Punjab	Maulavi Abdullah Chakralavi (his followers are also known as 'Chakralavis')	They considered only Quran as the ultimate authority on Islam.
Barelwis	Second half of the nineteenth Century	Punjab	Maulana Ahmad Riza Khan	They preached the revival of many old Islamic practices, and vehemently opposed the deoband school and its preachings.
Qadian of Ahmadia movement	End of the nineteenth century	Qudian in Punjab	Mirza Ghulam Ahmad	Its aim was to reform Islam and to defend it against Christian missionaries and Arya Samjhis. It gave religious recognition to modern industrial and technological progress: it was the most closely knit and the best organized Muslim group in India.
Muhammadan Educational Conference	1886	Aligarh	Sir Syed Ahmad Khan and others	Its aims was to promote the education of the Muslim masses on western lines (this and other educational and social service activities of Sir

Syed and his followers are together known as the 'Aligarh Movement').

Table 4.3 Political and Nationalist Organizations

Organization	Founder(s)	Year	Place
Pre-Congress Associations			
Eastern India Based			
Landholders Society	Dwarkanath Tagore	1836	Kolkata
British India Society	William Adams	1839	Kolkata
Bengal British India Society	George Thompson	1843	Kolkata
British India Association	Devendranath Tagore	1851	Kolkata
Indian Society	Anandmohan Bose	1872	Kolkata
Indian Association	Anandmohan Bose and S. N. Banerji	1876	Kolkata
Indian National Society	Shishir Chandra Bose	1883	Kolkata
Indian National Conference	Anandmohan Bose	1883	Kolkata
Western India Based			
Mumbai Association	Jagannath Shankershet	1852	Mumbai
Poona Sarvajanik Sabha	S. H. Chiplunkar, G. V. Joshi, M. G. Ranade, etc.	1867	Poona
Mumbai Presidency Association	Feroz Shah Mehta and Telang	1885	Mumbai
Southern Based			
Chennai Native Association	-----	1852	Chennai
Chennai Mahajan Sabha	G. S. Aiyer and M. Viraraghavachari	1885	Chennai
Based Abroad			
London India Committee	C. P. Mudaliar	1862	London
East India Association	Dadabhai Naoroji	1866	London
National Indian Association	Mary Carpenter	1867	London
Associations After the Advent of Congress			
Indian National Congress	A. O. Hume	1885	Mumbai
Northern India Based			
United Indian Patriotic Association	Sir Syed Ahmed Khan	1888	Aligarh
UP Kisan Sabha	Madan Mohan Malviya, Gauri Shankar Mishra and Indra Narayan Dwivedi	1918	Lucknow
Awadh Kisan Sabha	Jawaharlal Nehru, Ram Chandra and Gauri Shankar	1920	Pratapgarh
Indian Trade Union Congress	N. M. Joshi, Lala Lajpat Rai	1920	Lucknow
Swaraj Party	Motilal Nehru, C. R. Das	1923	Delhi
All India Communist Party	Satyabhakta	1924	Kanpur
Khudai Khidmatgar	Khan Abdul Gaffar Khan	1929	Peshawar
Progressive Writers Group	Munshi Premchand, Kaifi Azmi, Faiz Ahmed Faiz	1936	Lucknow
All India Kisan Sabha	Sahjanand and N. G. Ranga	1936	Lucknow
Western India Based			
Servants of India Society	Gopalakrishna Gokhale	1905	Mumbai
Home Rule League	Annie Besant and Bal Gangadhar Tilak	1915	Pune
All India Scheduled Castes Federation	Dr. B. R. Ambedkar	1942	Nagpur
Independent Labour Party	Dr. B. R. Ambedkar	1936	Mumbai

Eastern India Based			
Communist Group of India	Nalini Gupta	1921	Kolkata
Forward Block	Subhas Chandra Bose	1939	Kolkata
Indian Bolshevik Party	N. D. Majumdar	1939	Kolkata
Radical Democratic Party	M. N. Roy	1940	Kolkata
Indian Bolshevik Lenin Party	Ajit Rai and Indrasen	1941	Kolkata
Revolutionary Socialist Party	Satyendra Nath Tagore	1942	Kolkata
Based Abroad			
Servants of People Society	Lala Lajpat Rai	1920	Tashkent
Free Indian Legions	Subhas Chandra Bose	1942	Germany

Table 4.4 (I) Paper/Journals Founded in 18th Century

Year	Paper/ Journal	Founder(s)	Place
1780	Bengal Gazette (first paper from India)	James Augustus Hicky	Kolkata
1787	India Gazette	Henry Louis Vivian Derozio was an editor in the later years	Kolkata
1784	Chennai Courier (first paper from Chennai)	Not available	Chennai
1789	Mumbai Herald (first paper from Mumbai)	Not available	Mumbai
1795	India Herald	R. Williams (published by Humphreys)	

Table 4.4 (II) Paper/Journals Founded in 19th Century

Year	Paper/Journal	Founder(s)	Place
1818	Digdarshana (first Bengali monthly)	Edited by John Clark	Kolkata
1818	Samachar Darpan (first Bengali newspaper)	William Carey and others	Kolkata
1818	Kolkata Journal	J. S. Buckingham	Kolkata
1818	Bengal Gazette (first Bengali paper from India)	Gangadhar Bhattacharya (close relative of Harishchandra Ray)	Kolkata
1821	Sambad Kaumudi	Raja Ram Mohan Roy	Kolkata
1822	Mirat-ul-Akhbar (first journal in Persian)	Raja Ram Mohan Roy	Kolkata
1822	Jam-i-jahan Numah (first paper in Urdu)	Lal Sadasukh lal (Editor)	Kolkata
1822	Bangaduta (A weekly in four languages English, Bengali, Persian and Hindi)	Raja Ram Mohan Roy, Dwarkanath Tagore and others	Kolkata
1822	Mumbai Samachar (first paper in Gujarati)	Fardunjee MARzban	Mumbai
1831	East Indian	Henry Louis Vivian Derozio	Kolkata
1838	Mumbai Times (became the Times of India in 1861)	Robert Knight, stated by Thomas Bennett	Mumbai
1851	Rast Goftar	Dadabhai Naoroji	Mumbai
1853	Hindu Patriot	Girishchandra Ghosh (later Harishchandra Mukerji became its owner-cum editor)	Kolkata
1858	Som Prakash (first Bengali paper to devote itself to politics)	Dwarkanath Vidhyabhusan	Kolkata
1862	Indian Mirror (first Indian daily paper in English)	Devendranath Tagore	Kolkata
1862	Bangalee	Girishchandra Ghosh (S. N. Banerji took it over in 1879)	Kolkata
1865	National Paper	Devendranath Tagore	Kolkata

1868	Chennai Mail (first evening paper in India)	Not available	Chennai
1868	Amrita Bazar Patrika (began publishing in Bengali but became an English paper in 1878 to escape from the Vernacular Press Act)	Sisirkumar Ghosh	Kolkata
1873	Bangadarshana (a Bengali Monthly)	Bankim Chandra Chatterji	Kolkata
1875	Indian Statesman	Robert knight (it later became The Statesman)	Kolkata
1878	The Hindu	G. S. Aiyar and M. Veeraraghavachariar and D. Kesava Rao Pant	Chennai
1881	The Tribune	Dyal Singh Majithla	Lahore
1881	Kesari (Maratha Daily) and Maharatta (English Weekly) (before Tilak became the editor, Agarkar and Kelkar edited them respectively)	Tilak, Chiplunkar, Agarkar (after them Tilak, Agarkar and Kelkar became its editors)	Mumbai
---	Swadesh Mitram (Tamil paper)	G. S. Aiyar	Chennai
1886	Paridasak	Bipin Chandra Pal	

Table 4.4 (III) Paper/Journals Founded in 20th Century

Year	Paper/Journal	Founder(s)	Place
1905	Bhavani Mandir	Barindra Kumar Ghosh	Bengal
1906	Yugantar	Barindra Kumar Ghosh and Bhupendranath Dutta	
1906	Sandhya	Brahamabandhab Upadhyay	Bengal
1906	Kal		Maharashtra
1906	Indian Sociologist	Shyamji Krishnavarama	London
	Bande Matram	Madam Bhukaji Cama	Paris
	Talvar	Carendranath Chattopadhyay	Berlin
	Free Hindustan	Tarakanth Das	Vancouver
1913	Gadar	Gadar Party	San Francisco
1913	Mumbai Chronicle	Pherozechah Mehta	
1920	The Hindustan Times	K. M. Panikkar	
1923	The Milap	M. K. Chand	
	Leader	Madan Mohan Malviya	
1926	Kirti	Santosh Singh	Punjab
1926	Pather Dabi	Sarat Chandra Chatterjee	Bengal
1927	Mooknayak, Bahishkrit Bharat	B. R. Ambedkar	
	The Philosophy of Bomb	Bhagwati Charan Vohra	
1910	Kudi Arsau	E. V. Ramaswamy Naicker	Periyar
1927	Kranti	S. S. Mirajkar, K. N. Jogelkar, S. V. Ghatge	Maharashtra
1927	Langal and Ganabani	Gopu Chakravarti, Dharani Goswami	Bengal
	Bandi Jeevan	Sachindranath Sanyal	
1938	National Herald	Jawaharlal Nehru	
	Al-hilal	Maulana Abul Kalam Azad	
	Comrade	Muhammad Ali	
	Young India, Harijan	Mahatma Gandhi	
	Nation	Gopalakrishna Ghokhle	
	Bengali	Surendranath Banerjee	
	Som Prakash	Ishwar Chander Vidyasagar	
	Karamyogi	Arvindo Ghosh	
	Zamindar; Lahore	Zafar Ali Khan	
	New India; Commonwealth	Annie Besant	

Satpatra Series	Gopal Hari Deshmukh
Din Mitra	Mukandrao Patil
Ghudamgiri	Jotirao Phule
Maratha, Din Bandhu	Bhaskar Rao Jhadav
Darpan	Bal Shashtri Jambekar
Prabhudha Bharat, Udbodhava	Vivekananda

Administrative Unification

For efficient functionality, the British introduced uniform administration in India, bringing all Indians under a single rule. This promoted a sense of unity among the Indians that ultimately helped in attaining political unity.

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