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LOKMANYA TILAK: THE MOTIVATOR OF THE YOUTH CLASS

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Abstract

Bal Gangadhar Tilak inspired to the common people and youths to uncompromising struggle against the foreign rulers when the local organizations, including the Congress, failed to organize a movement against the British rulers. Matsini's nationalist teachings and methods of struggle were applied in Tilak's political activities. Tilak uses yubashakti as the main force of his terrorist movement, citing the example of Matsini's young forces. Tilak called upon the people of India to abandon personal interests, materialistic interests and the passions of consumerist industrial civilization and join the bonds of morality and socialism and be inspired by the principles of public service and public welfare. He called for India's full independence with his own strength, not with the Charbak philosophy of India or the European benevolent thought, but with the convincing thought of the Vedas and the Gita. According to Tilak, the path to the ultimate goal is not autonomy, but self-government; Indigenous, not fascinated by foreign art civilization. The organizing soldiers of Tilak's nationalist politics are the youth, the working class and the students.

Keywords: Moderate Thinker, Swaraj Party, Anti-British, Inspiration of Yuba, Social Reformer.

Introduction

Bal Gangadhar Tilak was one of the main leaders against the British rule in the late nineteenth century. Tilak was one of the organizers of the peasant revolt against the exploitation of moneylenders and increase in land revenue in Maharashtra. The success of Tilak's political movement is noticeable right where the social organizations formed under the leadership of Ranade and later Congress leaders failed. Bal Gangadhar Tilak inspired to the common people and youths to uncompromising struggle against the foreign rulers when the local organizations, including the Congress, failed to organize a movement against the British rulers. Tilak presented a nationalist way of life and state philosophy to the agitated youth community, keeping in mind the heroism of Maharashtra hero Shivaji, the ideals of self-sacrifice and action and the mantra of Siddhi of Ganapati. Like Vivekananda, he had great confidence in the courage, sacrifice and hard work of the youth of the country. He wants to spread the nationalist ideology among the youth of Maharashtra through setting up a new English school in Pune, English weekly 'Maratha' and Marathi weekly 'Keshari.' The main tenets of his extremist movement were 1) revival of Indian nationalism, indigenous education, spread of religion and morality; 2) Spontaneous and organized movement against the British colonial rule, 3) Giving more mass character to the movement by abandoning the conventional liberal, compromising trend of the movement, radical change in the methods and methods of the movement. The youth of the country has been flooded with a new spirit of this extremist movement. (Verma)

Against British Rule

From 1891 onwards, he pressured the moderate leadership to use the Congress organization as the center of the anti-British movement. When he first joined the Congress session in 1891, he came up with the idea of his extreme approach, bringing a resolution against the British Arms Act and demanding the right of Indians to join the army. The unfavorable financial situation in Maharashtra in the nineties (famine, plague, etc.) gave Tilak a favorable opportunity in political-organizational activities and leadership to be elected a member of the Bombay Legislative Assembly. During this time, he made full use of the Ganapati festival and the Shivaji festival for his political propaganda and influence. The extremist group led by Tilak protested against the oppressive measures and repressive laws of the British rule. The arrest of Tilak and the execution of Damodar Chapekar later provoked a backlash from Indians. (Keer) Although Tilak was joined the Madras (1898) and Lakhnow congress, but he was not given much importance in the Congress organization due to political reasons and legal allegations. Tilak, however, proved his presence and importance in the Bombay Congress (1904). This leads to conflict with the upper echelons of the Congress. He pressured the leadership to accept Lajpat Roy in the subcommittee and to adopt the Congress constitution. From this time till the Surat Congress (1907), the moderate leadership clashed with him on various issues. The controversy in Surat Congress reached its climax and the Congress disintegrated. Tilak's nationalist party has been working in this phase for almost 6 years since his party was indicted in court. Although the influence of the moderates in the Congress was greatly diminished at this time, and the organizational strength was weak, but Tilak was not given any opportunity to test his strength in the Congress organization. (Ghosh)

It was at this stage that Lokmnya Tilak declared the idea of Swarajya and Swadeshi as the main program of the anti-British movement. The source of this new idea of nationalism is the ideal of Vedic Paramatma and Bhagavad Gita. Tilak called upon the people of India to abandon personal interests, materialistic interests and the passions of consumerist industrial civilization and join the bonds of morality and socialism and be inspired by the principles of public service and public welfare. Tilak called upon the people of India to abandon personal interests, materialistic interests and the passions of consumerist industrial civilization and join the bonds of



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Swarajya

In the concept of self-government, there has been an honest expression of all spiritual, political, economic and social good thoughts. Freedom, equality, good citizenship, the morality of the ruler has all come together successfully in this concept. It not just for the present, it is for the future; Not only for this world, but also for the world-India-soul, the great manifestation of the state of India. The first and foremost idea of Tilak's idea of self-government was the rescue of India's political independence. Tilak raised this idea in the Lucknow Congress (1916) on 'Birthright of Swarajya Indians' and propagated it as the message of the Congress movement. He knew that it was not possible to separate from the British Empire or the sovereign power. So, he wanted a change in the British administration. Tilak's idea of self-government is a strong theory of freedom and nationalism, a democratic state system. He chose the idea of Swadeshi to make the idea of Swarajya a success. Swadeshi is the way to achieve self-government. Its tool is passive resistance against British bureaucratic rule, industry and military rule. He asked the conscious Indian society to adopt a policy of passive resistance i.e. non-cooperation with the British government. Tilak promoted the boycott as a political weapon in protest and reaction to the soft-spoken approach to the constitutional movement of liberal thought. Self-government must be achieved not by flattering the British government, but by putting mental pressure on the government. (Inamdar)

Dr. VP Verma said in his book 'Modern Indian Political thought', 'The word Swarajya is a vedic word and in the Vedic literature we find the word Swarat or Swarajya. Linguistically, this word has a political meaning and it meant rulers ship or political power or autonomy.' Tilak claimed control of the Indians for Indian administration. He said, 'The point is the have the entire control in our hands. I want to have the key of my house and not merely one stranger turned out of it. Self –government is our goal; we want a control over our administrative machinery.' According to Tilak, self-government is the ideal of a self-governing nation. From a spiritual point of view, Tilak saw 'Swarajya' as not just a human right, but a human religion. Politically, Swarajya means 'Homerule', but in the moral sense, Swarajya means the realization of self-control, fulfillment of one's duties or unwavering adherence to one's religion. Defining Swarajya spiritual thought, Tilak said, "It is life centered in self and dependent upon self. There is Swarajya in this world as well as in the world thereafter...It is my conviction, it is my thesis that Swarajya in the life to come, cannot the reward of a people who have not enjoyed it in this world." So Tilak also prayed for spiritual liberation along with political freedom.

Before Tilak, Swami Dayananda Saraswati, Dadabhai Naoroji or his contemporary Sri Aurobindo all had their own ideas about Swarajya. Tilak's revolutionary ideology of statehood has brought a new impetus to the history of mass struggle and labor struggle in India, helping to awaken new ideas in the political activities of the Congress. There is no doubt that the revolutionary activity of Bengal was particularly influenced by Tilak's ideas.

Inspiration of Yuba

The Western ideas of national liberation and self-determination had a profound effect on Tilak's nationalist thinking. In his historic showdown against the British government's allegations of treason against him in 1906, he quoted "the definition of nationalism from John Stuart Mill's essay" Nationalism. "In 1919 and 1920, he expressed his confidence in Wilsonian concept of self-control and demanded the right of Indians to self-control. (Goyel). That is why Tilak's nationalism was a harmonious combination of the theoretical ideals of spiritual freedom and the Western ideas of Mazzini, Burke, Mill and Wilson. Tilak's political thinking methods and methods combined with Mazzini's nationalist ideas and fighting spirit. Following Mazzini's youth, he wanted to use India's youth as a key force in his extremist activities. Mazzini's nationalist teachings and methods of struggle were applied in Tilak's political activities. Tilak uses yubashakti as the main force of his terrorist movement, citing the example of Mazzini's young forces. Tilak uses the youth as the main force of his terrorist movement, citing the example of Mazzini's youth. Tilak said those secret weapons factories, arms imports, secret societies, armed insurrections as needed - all these methods should be used in the anti-British struggle. With the two goals of political organization and propaganda in mind, Tilak had the opportunity to move from Maratha politics to all-India politics. Tilak chose the platform of all-India politics centered on the Congress, which was prepared in the nineteen-eighties, as his organizational field for all-India politics.

In the days of the Home-Rule movement, Tilak was wary of speaking out against the British. That is why he wanted to say that he only wanted a change in the Anglo-Indian bureaucracy. He very emphatically claimed that opposing dictatorial bureaucrats could not be treason. The year 1916 was very significant in the history of India, as the Indian mentality began to change in the context of the First World War, and a nationwide political consciousness emerged. At the Lucknow session of the 1916 National Congress, Tilak presented a new mantra to the people. He said, "Swarajya is the birth right of Indians." According to him, the acquisition of



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Swarajya will be marked as a great victory of Indian nationalism. The Home-Rule Movement was officially launched in April 1916 with the aim of gaining independence. However, on September 25, 1915, Annie Besant, head of the Theosophical Society of India, officially announced the formation of the Home-Rule League.

Between 1905 and 1906, Tilak declared four principles of Swarajya, Swadeshi, Boycott, National Education and Passive Resistance. But since 1916, Tilak has been concentrating on the "home-rule" - the "home-rule" was synonymous with Swaraj. In the days of the Swadeshi movement, he was opposed to appeals to British-political leaders and the British electorate for India's independence, but he corrected his opposition somewhat in the wake of the Great War. Tilak's Home Rule League demanded the establishment of a Home Rule within the British Empire. But it is not possible to establish such a home rule without the laws enacted by the British Parliament. That is why the Home Rule League wanted to raise a bill in Parliament with political demands in India and to organize propaganda and protest movement on English soil for this purpose. Tilak said Indians should be given the right to self-government like other colonies without feeling immature and incompetent like children. He urged the people to take the golden opportunity of the wartime situation. As a true independent national leader, he declared, "No nation can be strong and healthy unless it is free." (Mohanty)

Social Reformer

Tilak was in favor of the progress of the social system. But he opposes the stylish initiative of active reform aimed at backwardness. Professor Bali, commented, in his book entitled *Modern Indian Thought*, "Tilak was a social reformer. His declaration of sympathy for the poor and the depressed classes was much appreciated, but he was not in favour of violent social reform." Tilak wrote in the 'keshri' newspaper, "...a number of our educated men began to accept uncritically the materialistic doctrines of the Westerners. Thus, we have the pathetic situation of the new generation making on their minds a carbon copy of the gross materialism of the West." (Mohanty) He opposes imposing any reforms on the people from outside. Professor Dr. Bali has commented in this regard, "Tilak wanted genuine reform of the society and not blind imitation of the West. He was a lover of peace, lover of Indian culture and tradition and wanted reform with respect for Indian tradition. Tilak wanted social reform movement that would not run counter to the religious and patriotic susceptibilities of the Indian people....Tilak said 'all reforms grow from within and unless people are sufficiently prepared by the assimilation of liberal ideas it is useless to march ahead.'" He also believed that the social reform initiatives in India cannot be based on the values of a handful of people educated in Western education. In this regard, he said, emphasizing on public education. This public education needs to be developed based on traditional values. He believed that only autonomous people could ensure proper development. Similarly, moral progress is possible only through democratic and moral decisions. Prof. Dr. VP Verma, in his book titled '*Modern Indian Political Thought*' said, "Tilak refused to be hoodwinked by the outbursts of the reformers that social reform was the necessary antecedent to political progress ... Tilak was opposed to the proposition that social reformism was the necessary antecedent for obtaining political right from the British rulers. Dr. Verma also commented," It is clear that Tilak's attitude to social reform was dictated by his comprehensive conception of politics and culture." Tilak was in favor of evolutionary social reform.

Conclusion

Tilak sought to re-establish his political thinking with the Home Rule movement led by Anand Basant. He had no fascination with his position or dignity in the Congress. His aim was to refine the erroneous movement and organizational thinking of the Congress. Although the Lucknow Congress welcomed him, he had no desire to fire under the organizational leadership of the Congress. However, Tilak and his supporters had a special contribution behind Gandhiji's inauguration in the Congress. Gandhiji, however, made full use of Tilak's popularity to popularize the Congress organization. Gandhiji has raised huge sums of money in the Congress in the name of Tilak's Swaraj Fund. However, Gandhiji's non-violent non-cooperation movement did not affect Tilak much. He was imprisoned three times. This imprisonment established him among the people of the country as an indomitable-uncompromising warrior. The innermost contribution of the heart of the countrymen remains forever. When he was imprisoned for treason in 1897, various contemporary papers wrote: "A Nation Is in Tears". As a true activist and knowledgeable person, he avoids all kinds of extravagant and emotional appeals. With strong will, concentration and indomitable will, this male lion won the hearts of the countrymen and instilled fear in the powerful British bureaucracy. Tilak has worked tirelessly in the struggle to realize the political demands of his country. His sacrifice and devotion has brought him to the throne of the hearts of the people as a leading man of India.

Tilak's fierce nationalist spirit was expressed through the famine agitation of 1896. He called on the residents of the then Bombay Presidency to stop renting and demand food grains. Through this call, he brought our people into the mainstream of Indian politics. No other leader has been able to influence the political thought and consciousness of the people as deeply as Tilak. That is why he is said to be the pioneer of democratic politics in India. In this context, the evaluation of Dr. V.P Verma's tilak character is deeply noteworthy. According to Verma, "Without any advantage of birth or wealth by sheer dint of unbreakable faith, intense suffering and constant labour. Tilak built up the foundations of a strong and independent country."



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